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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

The people of Dawson are reported to have organized, with a membership of two hundred, the International Society for Polar Research and Experiment, whose ultimate object is to launch an expedition for the North Pole. The scheme was originated by Dr. Anthony Varicle, a Parisian inventor, now in Dawson, who has spent some time in the Yukon and has made research and study of the subject of polar work. Yukoners believe they have found many weak points in the methods of travel, equipment, and composition of nearly every polar expedition of the past, and think to improve upon them by adopting methods that have proved successful in the Yukon in the equipping and handling of long expeditions. It is the plan to try out all experiments in the Yukon, with Dawson as headquarters, and to get the expedition started next June.

Anthony Fiala of Brooklyn, N. Y., leader of the Ziegler polar expedition, which was recently rescued by a relief ship, is reported as saying: "Although the great question of the pole remains unsolved, we have brought back data which should prove of scientific value, and have explored and surveyed the archipelago from Crown Prince Rudolph Land to Cape Flora, discovering four new channels and three large islands."

What is considered by automobilists a far-reaching decision as regards their rights in the streets, has been handed down by the Appellate Division of the New York State Supreme Court. The decision places on the chauffeur the responsibility of an accident in which a person may be injured while an automobile is turning a corner. The lower courts recently took a different view of the matter.

Six representatives of the Imperial Railway system of Japan are in this country to study the American locomotive and to purchase railway supplies. From here they go to England, thence to France and Germany. One of the party is quoted as saying: "Japan is preparing to spend over $30,000,000 in railway supplies, and the bulk of these will be secured in the United States and England."

Edwin H. Conger of Iowa, recent Minister to China, has resigned his post as American Ambassador to Mexico, to take effect October 18 next, and President Roosevelt has accepted the resignation in a kindly letter acknowledging his worthy service.

The resignation of Lord Curzon of Kedleston as Viceroy of India, and the appointment of Lord Minto as his successor, has been announced from the India Office.

The announcement was made at Portsmouth, N. H., on August 29, that complete accord on the terms of peace had been reached by Russia and Japan.

Foreign.

A further step has been made towards the completion of the railway which is to transport tourists to the summit of the Jungfrau. A year ago the station of Eigerwand, which is about nine thousand feet above the sea, was opened. Trains have just begun to go through to the next station, Eismeer, 950 feet higher up. A tunnel nearly a mile in length had to be bored through the rock of the Eiger. The view from Eigerwand is nearly always spoiled by a mist, which constantly comes and goes, but up at Eismeer the atmosphere is clear and the view of the Alps superb. From the Eismeer the tip of the Fiescherhorner can be seen, as also the Schreckhorn and Wetterhorn, and down below stretches the Eiger glacier with its abysses and gorges. By next summer it is hoped to have a road open up to the summits of the Eiger and the Monch, while the railway will be continued along the Col de Jungfrau to the point from which a gigantic liit will convey passengers up a tunnel bored through the mountain to the summit.

The Norwegian Parliament consists of one hundred and fourteen members, many of whom sit in the House under protest. All Norwegians over twenty-five years of age who satisfy certain conditions of residence, etc., meet in the local parish church once in three years and choose one man out of every one hundred present to select the members of Parliament for the country. The men so selected are bound to serve. Immediately Parliament meets, one-fourth of the members are chosen to form the upper House, the remaining three-fourths constituting the lower House.

The Storthing of Norway has adopted, by a vote of 104 to 11, the proposals of the Government for the formal opening of negotiations with Sweden for the dissolution of the union.

Industrial and Commercial.

In some parts of Maine, particularly in Washington County, the management of lands that have been deforested, and that would be worthless for general agricultural purposes, has been systematized, and the canning of blueberries has become an important industry. In Washington County there are about 150,000 acres known as the "blueberry barrens." One owner controls about 40,000 acres of "barrens." The land is divided into several tracts, each of which is leased to some responsible party who assumes the whole care of burning, keeping off trespassers, harvesting, and marketing the fruit. The owner receives, as rental, one cent per quart for all the fruit gathered. The pickers receive from one and one-half to three cents per quart; those who lease the land and haul the fruit to the canning factory, or to the station for shipment, one-half cent per quart, which varies a little according to the market price. The fruit is all canned or shipped by one firm, which keeps a record of the amount as it is brought in, and pays royalty to the owner. Every year a certain section of each "lease" is burned over. The canning of blueberries is largely in the hands of a few leading packers. The largest of these factories has a daily capacity of seven hundred bushels, and the average annual output is 8,300 cases of two dozen cans each, representing 6,250 bushels of fresh fruit. The average price per case for the canned fruit is $1.90. The value of the annual product of this one factory is not far from $15,000. There are from one to two thousand men, women, and children employed in the blueberry packing industry during the canning season. About $30,000 is distributed among the pickers each year. The total canned product of the "blueberry barrens" in 1899 was about 50,000 cases and the value of the blueberry crop in this one section considerably more than $100,000.

Two independent companies, the Independent and Western Packing and Provision Company, have organized in Chicago to compete with the "Beef Trust," and their plants will cost nearly $500,000 when completed. The interests represented are the wholesale butchers, hotel and restaurant men, as well as other large consumers of meat. The two plants are now nearly completed. The third and largest independent plant will be built next summer, and will cost more than $500,000. Wholesale butchers, meat dealers, hotel and restaurant men are reported to have organized in twenty cities of the country, and are getting ready to build similar packing houses.

A project, the carrying out of which would bring the leading ports on Lakes Michigan and Superior three hundred miles closer together, will formally be called to the attention of Congress at its next session. It is proposed to connect Lakes Superior and Michigan by the construction of a waterway extending through almost the exact center of the upper peninsula of Michigan, at a point where the peninsula is only about thirty miles in width, and where two rivers, rising in the same district and running in opposite directions, are available for use. The project is considered entirely feasible. It would cost some millions of dollars.

The aggregate financial transactions of the 175 cities of the United States having a population of over 25,000, equal in magnitude those of the National Government excluding the postal service. The total corporate receipts for these cities amounted to $541,624,203 in 1903 and the total corporate expenditures to $535,804,200. The national debt in 1904 amounted to $895,157,410; the aggregate debt of the 175 cities, exclusive of sinking fund assets, was $1,134,578,783. The receipts, expenditures, and debt for the city of New York represent about one-third of the city totals.

The Government's figures indicate a winter wheat crop of 424,400,000 bushels. The indication on spring wheat is for a crop of 285,331,000 bushels, against 210,464,171 bushels in 1904. The indicated corn crop is 2,608,110,000 bushels.

General.

A proposition, backed by the Massachusetts Horticultural Society, has been made to erect a suitable memorial to Ephraim Bull, the originator of the Concord grape. On the old Lexington road, in the town of Concord, Mass., there is a little white cottage, in the yard of which the original Concord grape-vine is still growing and bearing fruit, more than three score years after it was transplanted from the woods where it was found. The Concord grape is one of the best varieties grown, and it is a parent of many other fine grapes, the Worden, Brighton, Pocklington, Moore's Early, and others.

The management of the Blue Hill Observatory, Boston, has installed on the summit of Mt. Washington an automatic, self-registering anemometer, barometer, thermometer, and a device for measuring the atmospheric humidity. Similar data will be obtained from the summit of Twin Mountain, a dozen miles distant and several thousand feet lower in altitude. From this mountain, kites carrying recording instruments will be flown to a height corresponding to the elevation of the higher mountain. The data will then be compared to see how far conditions agree at the same altitudes.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Getting Along with Others.

PROF. JOEL RUFUS MOSLEY.

It is easy to live in peace and love with those who are severe in their judgment of themselves and charitable in their judgment of others; who are quick to see, to condemn, and to forsake their own errors, and equally quick to recognize and rejoice in the virtues of others. Those who are charitable in their judgment of others and severe in their judgment of themselves are as free from giving cause for offence as they are from taking offence, and find it easier to forgive others than to forgive themselves. On the other hand, it is very difficult, but not impossible, to love and live in peace with those who are severe in dealing with the supposed as well as the actual faults of others, and lenient in dealing with their own errors; who are as blind to the virtues of others as to their own vices; who are easily offended and slow to forgive; who are self-righteous and uncharitable.

Jesus and the apostles were familiar with both these types of character; and the New Testament abounds in commendations of the one and in admonitions to the other. Indeed, according to the New Testament standard, the person who is humble, charitable, and forgiving is a Christian, while the person who is self-righteous, unmerciful, and unforgiving is a Pharisee. After we see and accept the Christ-way of humility, meekness, and charity, and seek to overcome the world's way of pride, selfishness, and condemnation, the battle against error is begun, and it must continue until we actually love God with all the capabilities of our being, and our neighbor as ourselves.

As a condition of attaining this ideal of Christianity and of Christian Science, as well as of getting along with each other, we can and should apply the Golden Rule in our mental as well as oral judgment of each other. While we would have others see our errors as error, we would have them judge righteous instead of unrighteous judgment. While we would have others, at the right time and in the right spirit, point out to us all the errors we need to overcome, we would also have them see, encourage, and love our ideal, spiritual, and real selfhood as God's image and likeness. Until we do learn to judge righteous and loving, and therefore helpful judgment, it is best not to judge at all. We must first cast the beam out of our own eyes, before we can see clearly the motes that are in our brother's, or know how to cast them out. Then, too, if we are wise and loving enough, we will not try to separate the tares from the wheat until the harvest—until the error is ripe for destruction and the wheat ready to be garnered,—lest we injure the wheat while we are trying to pluck out the tares.

We should also apply the Golden Rule with reference to forgiveness, and learn to forgive each other as God forgives us. We need to understand that, in the light of Christian Science, God's forgiveness means the reformation of the sinner; the destruction of the errors forgiven; the annihilation of the sense of evil, even the blotting out of the remembrance of sin. And while we are not ready to be forgiven, or even to forgive ourselves, until we are willing to cease sinning, we have not attained to the spirit of true forgiveness until the desire to forget the evils of others takes the place of the reckoning up of our own wrongs and the remembrance and the recounting of the errors of others. In this connection it is well to remember that the state of mind which refuses to be silent about the errors of others, and to forget them, is usually ungrateful and given to the casting up of benefits conferred.

A person who yields to these errors is quick to forget what he has received and slow to forget what he has given, while one who yields to the promptings of good is quick to forget the favors he bestows and slow to forget the blessings he receives. Indeed, ingratitude, the recounting of one's wrongs, and the casting up of benefits, are not only kindred but most often conjoined errors, while gratitude, the remembrance of one's blessings, and silence about others' faults and one's own merits, are kindred virtues which almost invariably appear together.

Now all these virtues are not only the flower and fruit of the Christian spirit, but also the very condition of getting along with others. Those who yield to and manifest these virtues naturally become so lovable that it is easy to get along with them. On the other hand, those who become the victims of the error of ingratitude and of unkind and unrighteous judgment, and who give themselves to the reckoning up of wrongs and to the casting up of benefits, are not only missing the Christ-way, but also the recognition, the honor, and the lower advantages they seek. To the degree that we yield to any of these errors, to that degree we make ourselves unsocial and unlovable; we find it more and more difficult to rightly understand, to appreciate, and to live in peace with others; and we make it very hard for others to get along with us. Worst of all, the habitual yielding to the ungrateful, unjust, and self-righteous tendencies of the carnal mind produces that type of character which stands in the door of the temple of Truth, Life, and Love, and which not only refuses to go in itself, but obstructs the way through which others would enter.

In order to avoid as well as to check and overcome these errors which stand most in the way of getting along with each other, we need to keep in mind that the condition of being forgiven is not only reformation, but also a willingness to forgive others as we would have God and others forgive us. We are taught to ask for and expect forgiveness only as we forgive. In fact, any other plan would be ethically unsound and is scientifically impossible. As only the merciful are ready to receive mercy, so only the forgiving are ready to be forgiven. As Jesus said, "Forgive, and ye shall be forgiven." "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The application of the Golden Rule both to giving and taking offence makes it easy for us to get along with others and for others to get along with us. It is our privilege so to know and to love the Divine law, the basis of all right relationship, that nothing save our own errors shall ever

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offend us, and at the same time it is ours to avoid everything that gives any cause or occasion for offence. (See article on "Taking Offence" in "Miscellaneous Writings" by Mrs. Eddy.) "Great peace have they which love thy law: and nothing shall offend them." "But woe unto him, through whom they [offences] come." It is also true that those who are easiest offended are usually quickest to give cause for offence.

If we would get along ideally with each other, we should apply the Golden Rule to all the relationships, courtesies, and amenities of life. We should see that in all evil things it is better to receive than it is to give, just as in all good things it is better to give than it is to receive. We should "be kindly affectioned one to another; . . . in honor preferring one another." And "in lowliness of mind let each esteem other better than themselves." As this is done, all excuse for unkindness, misunderstanding, and misjudgment is removed, and the secret of joy and of mutual blessings in each other's companionship is found. The confession of faults one to another, the correcting of past mistakes, and the atoning for past sins are seen and known to be blessed and joyous privileges rather than trying duties and painful necessities. There are few joys that are sweeter, and no service that is more Christlike, than to forgive those who have offended.

The Little Cup.

A. M. P.

APART from the world's strife dwelt a hermit, and he worked patiently at the making of certain vessels for holding the water of Life. Finely formed were the bowls of Obedience and Sacrifice, and skilfully wrought the pitchers of Intelligence, Study, and Effort, the cups of Patience, Suffering, Aspiration, and many another; yet was the worker tired and wan, as one that worketh without reward. Then came there a laughing child, who, standing at the doorway of the rude hut, watched the hermit with wide-eyed interest; and not content with long silence, "Prithee, good sir," he prattled, "wherefore makest thou so many and such pretty vessels?"

"I fashion them," replied the man, "to carry the water of Life. For months, nay years, have I worked at them; and for that there are so many, it is because I am apt to cast aside the one just finished as perhaps not worthy the sacred purpose. I would fain please the man at the fountain, and they say he is somewhat stern and difficult to please."

"But," said the boy, "already thou seemest tired and thirsty, as though in very need of the water."

"Verily that is so," sighed the worker, "and now methinks I could scarce walk so far as the fountain, or carry home one of these vessels filled with its blessing."

"O sir," cried the child in great pity, "take thou this little cup of mine. It is most simply wrought, and is not heavy. The Master gave it me for the asking, and verily it is never turned away at the fountain,—nay, ofttimes the Master meeteth me, and, smiling, filleth the cup himself, and after that I have drunk of the water, I run merrily to my lessons or my play, nor ever think of weariness from earliest morn till the sun goeth down."

"Passing strange!" murmured the hermit, as he finished a dove's wing on his bowl of Resignation. "Look, boy," he said aloud, "I have no cup shaped precisely like thine. Prithee, what dost thou call it?"

"I call it," replied the child simply, "my little cup of Loving Trust."

"Sit thou here awhile, and let me shape one after that pattern," said the man humbly, and full joyously did the child obey.

And thus it came to pass that in a few days the hermit himself had a little cup of Loving Trust. And thereupon he set out on his journey to the fountain; and for that he was so weak, the Master, being on the watch, came swiftly towards him, and helping him forward, soon poured out for him the water of Life, as much as his cup would hold. Further, he bade him be of good cheer, for that so long as he brought his Loving Trust to the fountain he would find it easier to carry a larger vessel thither.

"Aye," cried the hermit eagerly, "then I shall have enough to share with some other traveler who may be passing my way!"

And the Master smiled and wished him well.

Now in the process of time, when the child had become a sturdy stripling, came he hurriedly and in great grief one day to his friend, crying out as he came,—

"Alas for my cup, my little cup that never failed me!"

"How now, my son!" exclaimed the hermit, "wherefore such lamentation? Where is thy cup?"

"Gone! Gone!" came the mournful reply.

"Nay, foolish boy, be not in such despair. Thou hast slept and let it roll from thee. Under some hedge thou'lt find it anon; come, let us go search for it together."

"Alas, we shall never find it! Sit thee down, dear friend, and hear my tale."

A flush as of shame overspread the lad's face as he continued. "It happened but yesterday that, listening to the pleasant tale of a stranger, I lingered over my walk instead of marching along quickly as is my wont. We were but half way to the fountain when there met us one whom, by his giant size and the swarthiness of his features, I felt could be none other than the robber Doubt." He paused again.

"Thereupon, the neighborly stranger, whose name I must tell thee is Pride, whispered sweet counsel to me, saying that I, strong fellow that I am, could easily put this fellow to the rout should he touch me. And verily therewith did Doubt fall foul of me, and in the scuffle that followed my precious cup of Loving Trust was hurled to the ground and broken into a thousand pieces."

"And then, my son?"

"Then, escaping somehow from his clutches, I was for running with all speed to the Master; but again Pride forestalled me, exclaiming, 'Nay, boy, dost think he will notice thee now! Never hath he commerce with Doubt, and as like as not after this adventure will he turn upon thee with his scornful "I never knew you." But how now! Dost want to be kept forever in leading-strings? Come! A friend of mine named Human Intellect liveth hard by, and hath carven many a finer vessel than you cup of slavish trust.'

"'Loving Trust,'" I cried hotly.

"'Ah, well, it is all one,' quoth he. And with this he hurries me off to see a collection of the most beautifully wrought vessels that thou canst imagine. Soon was I all but persuaded to purchase one called Will-power, when by good luck I spied a hole in the bottom of it. Thereat did Pride's friend smile, saying, 'Thou art a quick fellow; but my vessels are not often wanted for water. They are used for holding the delicious fruit of the Tree of the Knowledge of Good and Evil. And truly do I wonder at so smart a fellow as thou being content with thy ignorance of that fruit. No wonder Doubt could throw thee so easily!'"

"Did'st buy?" queried the hermit hastily.

"Nay, my friend, for I was becoming more and more uneasy. It had chafed me sore that Pride had spoken ill of my Master, and now this deceiver, Human Intellect, was tempting me to taste of that fruit against which thou thyself hast warned me. But my cup, my little cup of Loving Trust is broken!" and with furtive gesture the lad dashed a tear from his eye.

"Grieve not, my son. God's grace hath not forsaken thee, foolish fellow though thou wert to make a companion of Pride. Thou seest," he added, rising and approaching the doorway, "this large vessel of Penitence, which thou when a child would'st drag an inch or two to examine the forlorn figures in sackcloth and ashes graven upon it; come, thou shalt carry it now to the fountain! And for that thou hast oft admired the violets encircling my little cup of Humility,

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I give thee that to keep as a token of my love. Away with thee, and it may chance, when the Master seeth thou art yet in earnest, he will meet thee by the way as of old. And after a while, thou being true, he may give thee a cup like this he hath given to me. This precious vessel of Faith is of pure gold and hath been tried by fire."

The hermit paused, and with face upturned to the blue heavens seemed unaware of the other's presence.

But the boy was looking at the vessel of Penitence. "Verily, a heavy one to carry so far," he murmured ruefully, inviting an answer of pity.

It came not, however, and with one glance of wonder at his friend, the lad did then arise, and with exceeding quietness lifted the vessel to his strong young shoulder, picked up his cup of Humility, and went forward more steadily and more surely than before to seek his beloved Master.

"Ye shall know the truth."

LEWIS C. STRANG.

Ye shall know the truth, and the truth shall make you free.
JOHN, viii, 32.

THIS saying of Jesus is much quoted by Christian Scientists. They like it because it is a clear, concise, positive, comprehensive, and demonstrable declaration of the fundamental teaching of Christian Science. This saying is one of the basic premises upon which Mrs. Eddy has established the irrefutable logic of "Science and Health with Key to the Scriptures." The flawless correlation of this saying is proved not only by Jesus' own marvelous works, but by the widespread healing of all manner of diseases which has attended the faithful study of the Christian Science textbook. It is a question, however, if all the students of this great subject who quote the saying, get from it the practical aid in their daily experience that they should. At any rate, the writer knows that a narrow sense of its meaning long deprived him of much spiritual gain, and inquiry among his friends has caused him to suspect that his blunder of interpretation and consequent lack of correct understanding are somewhat widespread.

Most of us have been trained in an interpretation of the Scriptures which begins with the fall of man, continues with a hopeless present, and ends with a speculative future. One effect of this training is a strong mental tendency to cast every good thing promised to man by his Maker out of the present into a suppositional future. Faithful to the old belief, the saying, "Ye shall know the truth, and the truth shall make you free," was considered to mean something like this: Sometime you will so grow in spiritual understanding and will know so much about God that you will be free from every false belief. This paraphrased statement is true, but it is not what Jesus said, nor is it likely that this is what he meant, judging by the circumstances under which the saying was voiced.

Jesus was a practical teacher. His message was a present salvation. He was speaking to the Jews who believed on him. He knew that their greatest need was not a promise of future attainment, but a method of speedy salvation from present conditions. The natural thing for Jesus to do under these circumstances was to give them present help, and as a fact, the saying, grammatically and sensibly interpreted, does give precisely the instruction which those Jews needed then, and which we need to-day.

The key to the situation is found in the auxiliary verb "shall." Shall is used to form the future tense only in the first person. Consequently, if Jesus' saying refers to a future condition, the correct English of it would be, "And ye will know the truth, and the truth will make you free"—a palpably weak and ineffectual rendering of his ringing declaration. Used in the second person, as in the case under consideration, "shall" expresses the imperative, the commanding tense. Is it not plain that Jesus' saying is a command, an order, a simple yet comprehensive rule for the accomplishment of every scientific demonstration? It is not a promise; it is instruction. It is not alone the word of a prophet; it is the direct and unqualified statement of a teacher. It is as if he said, No matter what difficulty presents itself, no matter in what form or under what head the argument of error is advanced, regardless of material conditions, claims, or causes, your method of work is plain, —"Ye shall know the truth." This is the sovereign remedy, the universal panacea, and with this knowing man's responsibility ends. For "the truth shall make you free."

"Instant in prayer."

MAUD R. L. SHARPE.

I AM always especially grateful for the proofs of the efficacy of Christian Science which are given in cases of sudden hurts, such as sprains or burns. Fifteen years ago, when I had just seen that Christian Science is the truth, I had the first of these experiences. A cup of sizzling oil had been poured over one of my hands. I ran to a dark clothespress and shut the door, since the agony was so great that I felt unable to resist looking at the hand, and I realized that it would frighten me. After a few minutes of right thinking in Christian Science, I came out of the dark, and in less than a half hour the hand was as normal, both as regards sensation and appearance, as it had been before the accident. Similar experiences have occurred in the intervening years, and I was reminded this morning of the change in my thought which enabled me to stand fearlessly looking at a severe burn while it disappeared before the statements of truth. I had carelessly grasped a red-hot handle, and my hand was instantly seared across the palm and fingers. As I looked at the wide red scar, the skin began to rise in blisters, but I did not take my eyes from the hand until all marks of the burn had gone, which was perhaps ten minutes after. The pain lasted some moments longer, but that also was gone within twenty minutes.

I am grateful for the growth out of fear which enabled me to work with a better understanding of the allness of God, good, and in the face of seeming evil to look the lie of hurt and pain out of countenance while it disappeared. We are told in the old fables, notably in the familiar story of Faust, that the devil cannot stand in the presence of an uplifted cross, and so disturbing is this symbol to his comfort that he shrinks from sight whenever it appears. I have always felt that this typified a great truth, and the suddenness of the evil one's disappearance delighted me.

In Christian Science we prove the powerlessness of evil when in temptation we uplift the thought of the Christ. In accidents of any sort we have proof of this, for in these cases one must choose his help quickly and without reserve. When we realize that Truth is instant and unhesitating in helping us, we shall be instant and unhesitating in our reliance upon Truth. The temptation to postpone our demonstration until to-morrow does not enter with an accident, but with colds, fevers, and the hundred claims of evil which beset mortals, we are too prone to say to ourselves that if we are not better by to-morrow we will then do some Christian Science work to destroy the discord. We shall find that all pains and ills disappear as rapidly as the effects of an accident, when their first appearance is met instantly by the understanding that they have no right to take one minute from our harmonious and useful lives.

The instant prayer, added to the fervent one, availeth much for our need, and we receive God's answer while we are asking.

Every inmost aspiration is God's angel undefiled,
And in every "O my Father," slumbers deep a "Here, my child."

The universe is not complete,
Without my work well done.

WM. C. GANNETT.

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Selected Articles.

Misstatements Corrected.

Editor Public Opinion:—In an article entitled "Wealth of New Religions," published in the July 29 issue of your weekly, Louis Paul Kirby writes of his impressions concerning this particular phase of several religious bodies, and among them he has included the Christian Scientists. He fails, however, to portray correctly this side of the development of the Christian Science church, mainly because he does not see how widely different has been its growth from that of the other organizations referred to. No communistic endeavor has characterized the establishment and growth of Christian Science, founded by Mrs. Mary Baker G. Eddy. No loss of individuality or submission to the dictates of any person attends the acceptance of the teachings of Christian Science, but each follower has the spiritual import of the Master's theology pointed out to him, and is left free to demonstrate its verities by healing sickness and overcoming sin. No creed or religious forms await those who turn to Christian Science, the Science of all that relates to God, which already has been proven to be universal in its application by redeeming mankind from all forms of sickness and sin.

Each congregation or branch of The First Church of Christ, Scientist, in Boston, is a separate and self-supporting organization, governed by its own by-laws. These branches maintain Reading Rooms and provide lectures, to which the public have access without charge. Those who have had the benefits to be derived from an honest investigation of Christian Science are the only persons who contribute toward the expenses of this denomination, and the support they render is wholly voluntary.

When Mrs. Eddy and twenty-six others perfected the organization of The First Church of Christ, Scientist, in Boston, this by no means represented its actual membership or the number of her followers, as Mr. Kirby would have your readers believe. The records of the clerk of the church show the membership to have been 1,512 at the time of the first annual meeting. A large body of Mrs. Eddy's students were scattered throughout this country at that time, whither they had gathered at Boston from time to time, eager to receive instruction in Christian Science. Instead of "The Mother Church" in Boston now having a membership of 15,000, as Mr. Kirby states, the number enrolled at the time of its annual meeting in June, 1905, was 34,063, and there were in all 625 branch churches.

What our critic has been pleased to call Mrs. Eddy's "faith-cure boarding-house," was in the beginning what it still remains, an institution chartered under the laws of the State of Massachusetts, and located in Boston, being known by its rightful name, the Massachusetts Metaphysical College. The charter for this, the only metaphysical college ever chartered by the State, was granted in the year 1881, and Mrs. Eddy continued as its teacher until the year 1889, when she retired to devote her efforts to needed work in other directions, though pressed by a great demand for the continuance of her personal teaching. Besides the voluntary relinquishment of this lucrative branch of her work, Mrs. Eddy presented to the National Christian Scientist Association, in 1889, the right and title, which were solely hers, to its official organ, *The Christian Science Journal*, as well as the funds belonging thereto. She also purchased and gave to the church the title to the ground on which its first edifice stands. More than all this, the Discoverer and Founder of Christian Science has lived a unique and consecrated life,—a life devoted to the task of uplifting humanity through the alleviation of all forms of human suffering, by restoring to practice the simple and demonstrable religion of Jesus the Christ.

Since Mrs. Eddy's retirement from active participation in the work of the college, her only source of income, outside of the interest which may have accrued on some of her money, has been the well-earned revenue from her published writings. Repeated public misrepresentations of Mrs. Eddy's private affairs made necessary, in 1899, a published statement, furnished by her bookkeeper and taken verbatim from her books, which showed that Mrs. Eddy had expended large sums annually in both public and private benefactions. By those whose privilege and pleasure it is to know this much-beloved woman, it is said that the only value she places upon money is the good she is enabled to do with it.

H. CORNELL WILSON.
Public Opinion.

It is argued that Christian Scientists should take a course in medicine before they shall be permitted to charge for treating the sick; that they should "possess a reasonable knowledge of the various diseases of the body and their most approved treatment." Permit me, therefore, to call attention to the fact that a part of the duties of a Christian minister, for which he is paid a salary, is to pray for the healing of sick people. Suppose his prayers should be answered and the sick should be healed, would you think his salary should be curtailed because the sick were healed? If it is right to charge for a gospel that does not heal, is it wrong to charge for a gospel that does heal? Would men regard as just a law which, while professing not to interfere with their religion, prohibited Christian ministers from receiving any pay for their services? Christian Scientists do not charge for healing, because they know better than any one that they do not do the healing; but if they give all their time to this work, like the minister they must receive in return enough to pay their living expenses.

Is it important that a minister should take a course in medicine, should possess some special knowledge of a disease and its most approved material remedies, in order to pray intelligently for its healing? Of course not, and why? Because God does not make such knowledge a condition to an answer to prayer; and He does not need that any man should tell Him either the nature of the disease or its remedy. If a medical education is not necessary to a minister in order that his prayer may be answered, why is it necessary in order that the prayer of a Christian Scientist may be answered? Christian Scientists and other Christians pray to the same God, and a Christian Scientist knows that the healing is the answer of God to his prayer. He knows full well that the healing does not depend on his knowledge of medicine and disease, "but in the answer of a good conscience toward God." It is an understanding faith, and not an understanding of disease, that heals the sick.

JUDGE L. H. JONES.
Lexington (Ky.) *Herald.*

The Christian Science teachings from first to last abound in exhortations to be pure, to be honest,—not alone to be honest in business and with our fellow-men, but to be honest with ourselves. It teaches that honesty is indispensable in working out our salvation from the bondage of sin and discord. Christian Science teaches that Deity must be enthroned in the heart of man, that God must be acknowledged as supreme. It teaches that all evil intent, all evil desire, envy, malice, hate, must be avoided if we would bring about the reign of righteousness, the brotherhood of man. The study and application of Christian Science makes more acute the ability to judge between right and wrong, which is man's God-given heritage. We therefore assert that if more lives were shaped in accord with the high spiritual teachings of Christian Science, there would be less perjury, less dishonesty, and less discord of every nature.

In reply to the charge that Christian Scientists use formulas in their treatment, we will only refer to the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston. Article 26, Section 5, of this Manual, prohibits the use of formulas. This Manual is intended to govern the conduct of all Christian Scientists.

A. V. STEWART.
Quincy (Ill.) *Journal.*

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Among the Churches.

Reading Room Work in San Francisco, Cal.

First Church of Christ, Scientist, begs to submit the following statement regarding the Reading Room work for the year ending June 30, 1905: Visitors to Reading Room, 6,919; total sales of literature for year, $7,977.90; copies of Science and Health sold, 1,214; sales of literature for July, 1905, $1,066.40; copies of Science and Health sold, 156.

THOS. H. LORD, *Clerk.*

Prospective Church Building in New Orleans, La.

Christian Scientists, now worshiping in the Hibernia Building, will soon have a church building of their own.

A site for the new building was purchased yesterday at the corner of Pitt and Dufossat Streets, uptown, wood side. The lot is forty-five by one hundred feet and the price paid was three thousand dollars in cash.

New Orleans Times-Democrat.

Opening of Fifth Church of Christ, Scientist, Chicago, Ill.

The first service in the new edifice just completed for Fifth Church of Christ, Scientist, of Chicago, was held Sunday, August 20, at 10.45 in the morning; and in order to accommodate the large number who desired to attend the opening of the new building, the service was repeated at 3 o'clock in the afternoon and again at 7.45 in the evening. There was no attempt at display and the regular Lesson-Sermon for the day was used. The number who attended the three services is estimated at thirty-five hundred.

Fifth Church was organized in January, 1903, in order to relieve the crowded condition of First Church, and Rosalie Hall was rented for its regular services and meetings; but it soon became apparent that this hall was too small for the accommodation of the constantly increasing number who attended the services, and as no other suitable place could be obtained, it was necessary to erect a building. With the help of the other Christian Science churches in Chicago, the necessary funds were raised, and the building which was opened last Sunday was erected. It stands as another object-lesson of the rapid growth of the denomination and the loving unity which prevails in the great city of the West, in which our Leader herself planted the standard of Christian Science over twenty years ago.

Correspondence.

The Work in Painesville, O.

Just two short years ago three loyal Christian Scientists rented rooms for the purpose of holding Sunday services, and for a Reading Room during the week, and a little over a year later a Christian Science Society was organized with fourteen members. The signs of their faith have followed: the eyes of the blind have been opened, the lame made to walk, and the poor have had the gospel (good news) preached to them. Having outgrown those rooms, and being unable to secure others suitable for our needs, we purchased a large dwelling-house, conveniently located, and the place was made suitable for occupancy by the first of June. First Church of Christ, Scientist, of Painesville was then organized, and our first Communion service was held July 11, under our own vine and fig-tree.

During the first nine months of the past year of our work, we have had over twelve hundred visitors at our Reading Rooms, and sold one hundred and fifty dollars worth of literature. The past month forty dollars worth was sold. A lecture delivered in March was well attended, and is still bearing fruit. We consider this lecture one of the greatest of our many blessings. Our expenses have all been met. Many times the offering on Sunday morning amounts to more than a dollar apiece for each one present. The first money which was laid aside for our own building fund, together with a thank-offering from the Society and Sunday School last Thanksgiving, was sent to The Mother Church Building Fund. The notice in the *Sentinel* at the last Communion season, to those who contemplated going on to Boston to attend the Communion services, to send their money instead, met with a hearty response from the members, and in keeping with our Leader's words in Science and Health, page 79, we are not impoverished by our giving. We realize that as The Mother Church in Boston prospers, so will its branches flourish. We want to tell how the dear children in the Sunday School work. They assimilate this wondrous truth very easily and have many good demonstrations; they give generously, and while they are few in number, they have bought, paid for, and presented to the church a beautiful pulpit, and also given one dollar to the church every Sunday towards the music fund. We have every reason for gratitude, and we know that if God be for us, none can be against us.

We are grateful to our Leader, who has made this advancement possible, and are striving to be obedient, knowing that to obey is better than sacrifice.—ALFA HATCH.

A Kind Word from Ridgewood, N. J.

Ridgewood, N. J., August 10, 1905.

The Christian Science Publishing Society.

Dear Friends:—At our little meeting in this place last night (Wednesday), among the eight testimonies that were given there were three expressions of gratitude for this week's *Sentinel*, dated August 5.

One man said that as he read it from cover to cover, he was filled with a desire to send a copy of it to each friend of his in the orthodox churches who had questioned him about Christian Science, for he found an answer there to all their questions. He expressed deep gratitude for the privilege of drinking at this fountain of good every week.

Another man, in voicing his thankfulness for this week's *Sentinel*, said he was tempted to be ashamed and discouraged, when he realized that with such a blessing coming to him weekly, he is not a better, stronger Christian Scientist than he is. But on opening the "little book," the key to the storehouse of divine treasure, he soon realized that every moment spent in entertaining a sense of discouragement is wasted, and he was filled with a longing to live a life worthy of the blessing offered to us each week.

My own debt of gratitude to you, and to every contributor, and to each one who has given testimony, is greater than words can express, but I am sure you and they will all rejoice with me in the fact that this *Sentinel* has brought to me an inspiration to live in a higher, holier atmosphere of thought and word and deed, that I may more closely follow in the footsteps of our blessed Master, "whose holy work was doing good" (Christian Science Hymnal).

I thank our dear Leader, Mrs. Eddy, for the establishment of this splendid paper, and more than that, for the life she has lived, actuated by a glowing desire for Truth which impelled her to search for "hid treasure," until amidst all the trials which beset her she succeeded in finding for humanity the way to God.

God bless you all, dear friends, and as you labor in obedience to the injunction of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," may you have not only the joy and satisfaction of God's approval, but the cheer and appreciation and love of those for whom you are so faithfully working.

Yours in truth,

MRS. MARTHA J. VOGELL.

Correction.

In the *Christian Science Sentinel* of July 22, 1905, the last article on page 754, signed "William IV.," should have been credited to the *Ottawa* (Ill.) *Free Trader* instead of "Atlanta, Canada."

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Practise the Golden Rule.

[In response to a telegram received by Mrs. Eddy from the *Boston Globe*, she made the following statement, which appeared in the *Globe* of August 30, together with the views expressed by other prominent and representative Americans. The telegram and Mrs. Eddy's reply follow.—EDITOR.]

THE GLOBE'S TELEGRAM.

"Official announcement of peace between Russia and Japan seems to offer an appropriate occasion for the expression of congratulations and views by representative persons. Will you do us the kindness to wire a sentiment on some phase of the subject, on the ending of the war, the effect on the two parties to the treaty of Portsmouth, the influence which President Roosevelt has exerted for peace or the advancement of the cause of arbitration."

MRS. EDDY'S REPLY.

Concord, N. H., August 29, 1905.

To the Editor of the *Globe*.

War will end when nations are ripe for progress. The treaty of Portsmouth is not an executive power although its purpose is good-will towards men. The government of a nation is its peacemaker or breaker.

I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God. While I admire the faith and friendship of our chief executive in and for all nations, my hope must still rest in God, and the Scriptural injunction, —"Look unto me, and be ye saved, all the ends of the earth."

The Douma recently adopted in Russia is no uncertain ray of dawn. Through the wholesome chastisements of Love, nations are helped onward toward justice, righteousness, and peace, which are the landmarks of prosperity. In order to apprehend more we must practise what we already know of the Golden Rule that is to all mankind a light emitting light. MARY BAKER G. EDDY.

New Evidence in Old Case.

[We are glad to give prominence to the following letter to Mrs. Eddy, which we copy from the *Concord* (N. H.) *Daily Patriot*. The statement of Mr. Sargent which it contains clearly defines Dr. Quimby's practice as that of a mesmerist, and, therefore, an impossible foundation for Christian Science, which has no affiliation with mesmerism, but which, on the contrary, overcomes and destroys its alleged power.—EDITOR.]

New York, August 25, 1905.

Beloved Leader and Teacher:—A gentleman (who is not a Christian Scientist) called on me to inquire about treatment, and in the course of conversation it appeared that he had known well the late Dr. P. P. Quimby of Portland, Me. He had lived and grown up in the same town with him, had himself taken treatment of Quimby, knew him well personally, and knew his reputation in that community.

The name of this gentleman is Mr. Charles C. Sargent. He resides at No. 29 East 73rd Street, New York, and has a large business establishment at 917 Broadway. I find he is in every respect a reputable, honest New England gentleman, a man of education and refinement, sixty-three years of age. He says that he lived for years at Belfast, Me., where Dr. Quimby resided before he moved to Portland. He also says that one day, when he was quite a lad, a professional mesmerist gave an exhibition at the public hall in Belfast, which proved a failure, because some person in the audience perverted the hypnotic influence and prevented a perfect control. The hypnotist invited the person, whomsoever he might be, to remain and meet him after the performance, and it proved to be Park Quimby (as Mr. Sargent repeatedly referred to him). Mr. Quimby was told by the hypnotist that he (Quimby) possessed extraordinary mesmeric powers, and that if he developed them, he could become a great adept.

That he (Quimby) forthwith proceeded to do so, the following incident shows: Mr. Sargent says that at the age of ten years, as a little boy, he remembers distinctly having been troubled for days with a sore neck, which medicines did not heal. Finally, in desperation, his mother sent him to Dr. Quimby, who was then practising the mesmeric art in physical healing. The latter examined his youthful patient, and told him emphatically that he did not have a sore neck, but instead, that it was his front tooth which pained him. This, young Sargent strongly denied, insisting that his teeth had never troubled him, but that the pain was in his neck. The boy held to his point so persistently that finally Dr. Quimby told him to go home, and tell his mother that he could do nothing for him, because he (the boy) had too strong a will; that his purpose had been to direct the boy's thought from his neck to his tooth and thus accomplish the cure.

Mr. Sargent says that Dr. Quimby was widely known in the community as a hypnotist; that people feared his powers, which he used rather freely; that whenever some one felt or acted queerly on the street, it was a common occurrence to say that Park Quimby was working on him.

I asked Mr. Sargent if he had ever heard Dr. Quimby connect God in any manner whatsoever with his method of healing. He replied that he never had; that, on the contrary, the power possessed by Quimby was quite notoriously a mesmeric power, and nothing higher.

This rehearsal of facts may at any time be verified by calling on the gentleman named. Christian Scientists well know that the Christ-method of healing disease and sin through the spiritual power of God, or Truth, acting beneficently upon the human mind and body, is based on the divine Principle which, through you, God has unveiled to a waiting world, and that it is in no conceivable manner related to, nor emanating from, the material system of human suggestion or will-power practised by P. P. Quimby.

Lovingly and gratefully yours,

JOHN C. LATHROP.

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

[Here we state, on Mrs. Eddy's authority, that after she visited Dr. Quimby and conversed with him on a higher basis of healing, he assumed a higher outlook, and she regards him as a good moralist.—EDITOR.]

Impossible Conditions.

To the Editor of *The Herald*.

A dispatch from Amesbury, Mass., appearing in *The Herald* of Wednesday and reporting the death of Miss Sarah O. Bagley of that town, alleges that she taught the Rev. Mary Baker G. Eddy "her first lessons in the healing art" some thirty years ago, when Mrs. Eddy was sojourning in that town.

To correct this rumor I have received from Mrs. Eddy the following statement:—

"I taught my first student in 1867 in Lynn, Mass. I never saw Miss Bagley until about the year 1870, while I was stopping in Amesbury, Mass. Then she, Miss Bagley,

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applied to me for admission to a class in Christian Science that I was preparing to open, but I declined to accept her as a student. She was a Spiritualist and a so-called medium when I knew her."

This false claim, so often refuted, that Mrs. Eddy did not discover Christian Science but learned it from some one else, seems to still seek circulation, though its authors change and the names of the alleged tutors of Mrs. Eddy change. First it is asserted that Dr. Quimby discovered Christian Science and gave Mrs. Eddy her first lessons on the subject. Now it is declared that Miss Bagley gave Mrs. Eddy her first lessons in Christian Science. Just how both of these persons could have been Mrs. Eddy's first teacher is somewhat of a puzzle. Regarding this subject it is important to note that Mrs. Eddy's alleged teachers are not named until they are dead and gone, and therefore not here to speak for themselves and credit to Mrs. Eddy that which belongs to her.

ALFRED FARLOW.

Boston Herald.

Comment on a Recent Decision.

THE failure of the criminal proceedings commenced some three years ago against several Christian Scientists at White Plains, N. Y., has been freely commented upon, editorially, by newspapers throughout the country, and it is gratifying to note that much of this comment has been from the standpoint of constitutional rights and a "square deal." *The Daphne* (Ala.) *Standard* has the following to say about this decision:—

"This decision is more than a victory for Christian Scientists, it is a victory for all people; and is another long stride towards freedom,—the right for people to choose their own methods of treating the sick, to choose their own medical system. This is a constitutional right and should be carefully guarded. Any encroachment upon these rights would be likely to end in a medical despotism.

"The *Standard* is not contending for the rights of any particular sect or *ism*, but for the equal freedom of all people to choose for themselves in matters affecting their own interests."

The comment of the *Chicago Chronicle* is:—

"It is difficult to see how the court could have reached any other conclusion. . . . If the State begins to meddle with the treatment of disease, it must go much farther than this. If it condemns Christian Science, it must also pass on the medical schools,—such as homœopathy, allopathy, osteopathy, eclecticism, and what not,—and this would be a fatal *reductio ad absurdum*. . . .

"We are opposed to bigotry, either in religion, in politics, or in medicine. This is a free country and a free age. People who are as sane as we are must be as free as we are, even if they seem to us to embrace dangerous errors. Error is harmless as long as truth is left free to combat it, and no doctrine or theory was ever yet eradicated from people's minds by persecution and oppression.

"Christian Science is no more scoffed at and persecuted than homœopathy was when it was first introduced, and for all we know Christian Science treatment may yet become as popular as any school of medicine whatever."

The conservative *New Haven* (Conn.) *Leader* says,—

"In numberless cases where the best of regular physicians have failed, the healers have succeeded in restoring health and strength, an assertion capable of abundant proof right here in New Haven, as almost everybody knows.

"Certainly persons mentally responsible ought to be allowed to choose their own courses of treatment.

"Men, women, and children die while being treated by physicians of the old school, and also while receiving attention from physicians of the new school, and nobody thinks of prosecuting the physicians. It is only a square deal to let the Christian Scientists go where they are wanted, provided their methods do not endanger lives other than those they are sent for to save."

All this indicates a wholesome condition of public opinion, and an encouraging growth away from the intolerance and ignorant prejudice which characterized much of the public discussion of Christian Science a decade ago. The real question involved in cases such as the one at White Plains is this, Has the State the power to compel a man to take drugs, or to submit to surgery, when he has no confidence in either, and to debar him from resorting to a system which has proved itself efficient? If it is within the province of the State to compel the use of drugs or surgery, then it must be within its power to prescribe the kind of drug and the nature of the surgical operation—a proposition so absurd and so tyrannical as to shock a liberty-loving people.

ARCHIBALD MCLELLAN.

The Father's House.

IN times of doubt or of sorrow the struggling human sense must needs rely upon the anchor of faith which keeps thought from drifting astray till the storm is past. In these hours Christian Science comes to light the gloom and reveal the way for very many who otherwise might suffer shipwreck. By this new understanding of Truth the Master's statements are illumined, and their relation to our individual experiences is made clear and practical. It is readily seen that our old, material sense of his words is inadequate for the working out of our problems, and that the light which we need is spiritual.

Jesus' declaration, "In my Father's house are many mansions," has been a great source of comfort to many, but it has also given rise to much unprofitable speculation. It would seem, however, that one lesson is clearly conveyed by it; viz., that the Father's house is the universal domain of divine Love, and that the needs of all God's children are amply provided for therein. It would also seem that the many mansions referred to by the Master, represent the different stages of consciousness through which we must pass on our way to a full understanding of divine Principle,—our Father-Mother God. To mortal sense our present abode may be lowly, it may even be o'ershadowed with sorrow or suffering, but a growing recognition of the presence of divine Love will dispel the clouds and reveal a home radiant with the light of Truth, and in the hours of still greater illumination there will be glimpses of the walls of jasper, of sapphire, and of emerald. Christian Science teaches us how we should demean ourselves in such a "home of the soul," and that we may invite to its shelter all sick and weary wanderers.

The cheering words, "I go to prepare a place for you," tell us that the Christ—the divine idea—ever goes before us, anticipating our needs and providing for them, and that as followers of Truth we, too, should be preparing for others, places in consciousness where no sense of evil can find entrance, either as sin, disease, or death. As Christian Scientists we may well ask ourselves whether we are following Christ Jesus in this regard, whether we, in our Christlike living, are revealing the "many mansions" to those who are straying in the mazes of materiality, and who believe that the only way to the "Father's house" is through the valley of the shadow of death.

In our Leader's writings we are clearly shown how all may trace the footsteps of the Master, and thus find their rightful place, provided by infinite wisdom. We should know that each of us is *now* in one of the many mansions, and that all good is therein, and for us, if we but recognize it. It is our present task to cast out every belief in evil, sin, disease, discord, for we can ill afford to let discordant tones break in upon our unfolding recognition of the eternal harmony. No one who reads of the "Father's house," ever supposes that sin, sickness, or death has any place therein. Christian Science endorses this view, and further insists upon the necessity for such an understanding of divine Truth as will show that we are not consistent followers of Christ

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unless we prove our Christian loyalty in thoughts, words, and deeds befitting the Father's house, into which nothing can enter that defileth "or maketh a lie." The thought of this stately abode is beautifully expressed in Holmes' poem, "The Chambered Nautilus:"—

> Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea!

ANNIE M. KNOTT.

Letters to our Leader.

Chicago, August 21, 1905.

My Dear Mrs. Eddy:—I have never before been willing to encroach upon your time with a letter, but to-day I am impelled by genuine gratitude to write you, with the hope of cheering and encouraging one who, by her words and works, has encouraged and cheered so many of her fellows. Never until the recent past have I had any true conception of what it means to remain faithful, day by day, to a sacred trust. During the inception, organization, and growth of our church (Fifth Church of Chicago), and during the work of building a church edifice, I have learned something of the meaning of faithfulness, meekness, and patience.

Yesterday a milestone in the path of our progress was passed, and the work in which I have been privileged to take a small part was rewarded in the opening (not dedication) of our beautiful new building with the usual simple services peculiar to the Christian Science church. About thirty-five hundred persons attended the three services; and it was indeed a joy to look into the faces of so many who, through Christian Science, have been led out of "great tribulation." The atmosphere of peace and good will was the same as that which characterizes the Communion services in The Mother Church, and was derived from the same source.

It is no mere coincidence that the Lesson-Sermon for the day was the splendid one on Christ Jesus, and in the readings from Science and Health and the Bible I gained a new understanding of the presence of "God with us." The singing of your hymn, "Saw ye my Saviour?" gave us all, I am sure, a renewed conviction of the "power of the Word."

That part of the Lesson-Sermon which elucidated the perception, by the faithful Mary, of God as the Father of man, also turned thought lovingly toward you who, in our time, have discerned and revealed God as the Father and Mother of man. Christian Scientists can never be too appreciative of your courage in declaring man's eternal sonship with good, and your sublime fidelity to the purpose of defending and demonstrating this marvelous declaration in the face of the vicious assaults and subtle arguments of evil.

Gratefully yours,

GEO. SHAW COOK.

Florence, Italy, July 13, 1905.

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

Beloved Leader:—At the close of our first year's service in Florence, Italy, we, the little band of workers seeking to demonstrate the great truth you have revealed to us, wish to express our gratitude to you who are so patiently striving to lift mankind into the light.

Beginning alone, twenty months ago, my mother and I read the beautiful and helpful Lessons in our own home, for one year, but last October others who were interested in Christian Science joined us, and after one month, through the manifestation of the healing power of divine Love, so many joined us that we rented a small room at the English Library, where, from seventeen the first Sunday, the attendance at our meetings grew to number forty-eight.

When closing the services for the two summer months, we find, with hearts filled with joy, that we have a surplus fund of one hundred and forty dollars, half of which the congregation has voted to the Readers for their services, but which they beg to add to the other half, to send to the Building Fund of The Mother Church, that church which represents the fulfilment of the Gospels,—the Christ-healing,—and we consider it a great privilege to be partakers in the work of its erection.

We have been so bountifully supplied in all things by the Love which never withholds aught from us, His children, if we commit our way unto the Lord, and follow your wise and loving teaching, that we wish to send our message of love and gratitude to you who have so wisely and so patiently shown us the way to the peace which "passeth all understanding." It is our daily prayer that we may so grow in the understanding of divine Love that we may help all weary seekers to know that truth which will make them free.

With sincere affection,

GERTRUDE BEASLEY MORRIS, *First Reader.*

Washington, D. C., June 5, 1905.

Beloved Leader:—Remembering my promise to write you of any important movement in Second Church, I send you these few lines. Some weeks ago a motion was made by the Board of Second Church to invite First Church to unite with us in trying to arrange for services at either The National Soldiers' Home or the jail in Washington. First Church accepted our proposition; a joint committee went to work, and in a few days permission was gladly given by the Commandant of the Soldiers' Home, General Hawkins, who said that he and his family would be present at the first service. We were given Stanley Hall, a most beautiful and commodious structure, for this purpose, and yesterday at four o'clock we assembled. The service was read by a man from First Church and a woman from Second Church. An old soldier told me that one hundred of the inmates were present. He spoke of our hymns, and we gave him a Christian Science Hymnal. The notice of this service was read from First and Second Churches, also from the soldiers' dining-room, and the bugle-call was sounded about four o'clock. Thank God "from whom all blessings flow."

This is surely a "bugle-call to higher thought and action" (Rudimental Divine Science), and I know you will rejoice at this manifestation of love and unity.

With abiding love,

HELEN L. SWASEY.

Orange, N. J., August 6, 1905.

Beloved Teacher:—I have sent to Mr. Chase what I have long desired to send, a check for two hundred dollars for The Mother Church Building Fund, this amount representing the normal class tuition fee which you declined to accept at the close of that wonderful class. This is merely the fee,—the real debt I owe you, I can pay only as I know, love, and reflect God, Spirit, and instantaneously heal the sick. Our little church has sent to this Building Fund over one thousand dollars, and forwards regularly the collection taken on the first Sunday in each month.

Your loving student,

NEMI ROBERTSON.

Burlington, Ia., March 18, 1905.

Dear Mrs. Eddy:—My heart, so full of blessings, cries out in travail to be delivered of the gratitude I feel for your blessed gift. I am still an infant in understanding, but the few months in which the richness of my heritage has been unfolding to me have been the shortest and brightest I have known. Every added assurance makes me more grateful to you and increases the desire to be all the help that I can.

With love,

CLARA M. BEHRENDT.

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Testimonies of Healing.

In obedience to the command of Jesus, who said, "Freely ye have received, freely give," I gladly testify to the healing and saving power of Christian Science. From a small boy I was a great sufferer from severe headaches, also chronic constipation and piles. Physicians failed to cure me, and in addition to their prescriptions, I had taken nearly every remedy recommended as a sure cure. The attacks continued with increasing frequency and severity until 1892, when I was scarcely able to attend to my business. I was obliged to have constant medical attention, my physician sitting by my bedside for hours at a time, watching for some symptoms which might disclose the cause of my suffering as I lay in a semi-conscious condition.

Drugs and electricity failed to afford even temporary relief, and I was taken to an oculist, who, after making a most rigid examination of my eyes, informed me I had astigmatism to such a degree that he was surprised I had not been an inmate of an insane asylum. Glasses were prescribed and fitted, which in time brought some measure of relief, the attacks of headache becoming lighter and less frequent, and for a few years I was freer from suffering than I had ever been. However, my hope of health and happiness was not yet to be realized, as I soon found myself in the grasp of another tyrant,—a severe stomach trouble. As I was then a firm believer in *materia medica*, I consulted one physician after another, until the skill of twenty was tested and I had indeed suffered "many things of many physicians, . . . and was nothing bettered, but rather grew worse."

The diagnoses of my case were as numerous as the physicians, each one differing from the others; and as several of my ancestors had passed away with cancer, I felt sure I too was a victim of that dread disease. Being a man of the world, my condition was aggravated by indulgence in that greatest curse,—the social drink habit.

In the fall of 1893 we located in this city, when almost immediately my wife was taken with a severe cough and an aggravated case of nasal catarrh, which, notwithstanding the best efforts of two physicians, continued all winter. On their advice, much of the next summer was spent out of doors, but to no purpose, as with the return of winter the old trouble appeared again, more severe than before. As it could not be relieved, we were advised to remove from the city, the physicians agreeing that she was not strong enough to endure the lake climate. In despair we said, "Where shall we go?" "To any inland city," they said. Rochester, N. Y., was decided upon, and preparations were begun at once for our mid-winter flight after health. Owing to a change in my business, we were obliged, during the summer of 1900, again to take up our residence in this city, and after a month's search, a house was found, protected somewhat from the lake winds, of which our fear was still very great. I shall not attempt to picture our unhappy condition,—my own health shattered until I was on the verge of nervous prostration,—I could scarcely eat or sleep; my wife afraid to go out of doors, and fearing a return of her old trouble. We were indeed without God and without hope in the world.

But in truth man's extremity is God's opportunity, for in March, 1901, Christian Science was recommended to us, and as a last resort it was accepted. Treatment for myself was begun the next day. Gradually, one by one, old things passed away, the glasses being the last to go. Then indeed all things became new. While I was under treatment my wife read and studied Science and Health, and without receiving a treatment she was healed of the troubles previously mentioned, also of rheumatism which had troubled her for twelve years, as well as the need for glasses, which she had worn for astigmatism.

Joyous and happy in our newly discovered freedom, we were filled with an earnest longing to learn more of this blessed truth, which had disclosed to us a rift in the cloud that had hung like a pall over our lives for so many years. After nearly four years of perfect health, without medicines, which previously could be found in every room in our house, we have proved that God's children can be healthy anywhere.

Christian Science has not alone made us free, but through our understanding of its teaching we have been able to destroy sin and sickness for others. Our daily prayer is that our lives may attest our gratitude to God, and to our dear Leader, through whom His truth has been revealed.

HARRY B. KLINE, Buffalo, N. Y.

About nine years ago I began to study Christian Science. I was treated by a practitioner, and healed of heart trouble, kidney disease, also constipation in the worst form. When I first went to see the practitioner I was unable to walk two blocks at a time, but when I left for home I forgot my ailments, and walked about town. When I reached home I found I was healed of all my troubles. I went on for about five years, helping myself and others. Finally I got hold of some literature which claimed to be Christian Science, and it led me away from the truth. I soon found myself drifting back into the same condition in which I had been, groping around in darkness, knowing not which way to turn. I tried every way I knew to lift myself out of darkness, but could not. I tried to read Science and Health, a little at a time. I could not give up; I wanted to get back to the light again. The words of our Leader's hymn came to me, "Shepherd, show me how to go." They seemed to comfort me. I then called on the same practitioner, and she was faithful in helping me out of darkness into the glorious light of liberty. The *Sentinel* is a welcome visitor at our house. I now have "Miscellaneous Writings," and Mrs. Eddy's other works. I am filled with gratitude to God, also to Mrs. Eddy for giving us Science and Health to show us the way to Him. I live in the mountains, and have no church to go to, and if it were not for our textbook and the *Quarterly* I could not be contented here.

MRS. S. M. RIDINGER, Dolph, Ore.

It was about fifteen years ago that Christian Science first came to my notice. At that time I had been a chronic invalid for a good many years. I had acute dyspepsia, bowel trouble, sick-headache, bronchitis, and a number of other troubles. One physician had told me that my lungs were like wet paper, ready to tear at any time, and I was filled with fear, as my mother, two brothers, and a sister had been victims of consumption. I tried many physicians and every material remedy that could be found which promised help, but no help came until I found a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures." The book was placed in my hands by one who did not then appreciate it, and I was told that it would be hard for me to understand it. I commenced reading it with this thought, but I caught beautiful glimpses of Truth, which took away my fear and healed me of all those diseases, and they have never returned.

I would also like to tell how I was healed of a sprained ankle. The accident occurred in the morning, and all that day and during the night I gave myself Christian Science treatment, as best I could. The next morning it seemed to be no better, being very sore, badly swollen, and much discolored. Feeling that I had done all I could, I decided to stop thinking about it. I took my copy of Science and Health and began reading. Very soon I became so absorbed in the book that I forgot all about my ankle: it went entirely out of my thought, for I had a glimpse of all God's creation as spiritual, and for the time being lost sight of my material selfhood. After two hours I laid the book down and walked into another room. When next I thought of my ankle I found it was not hurting me. The swelling had

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gone down, the black and blue appearance had nearly vanished, and it was perfectly well. It was healed while I was "absent from the body" and "present with the Lord." This experience was worth a great deal to me, for it showed me how the healing is done.—CALISTA HERSEY, Portland, Ore.

Soon after my marriage, twenty-six years ago, I had a severe spell of illness which left me in a very delicate state, and I never knew what it was to be really well and strong. A good deal of the time I was in the hands of doctors, and was in a hospital four times. A little over three years ago, I got into such a state that I could not sit up or walk even a few steps without pain, and at times the pain was so intense that the family would lose much rest at night trying to give me relief. The doctors thought the only help for me was to have a very serious operation performed, but I was unwilling, as I had known others to have the same operation without receiving any benefit.

A friend wrote, begging me to try Christian Science, and as it was my only hope, I consented in fear and trembling, not knowing anything about it and fearing it was the work of the devil. I, however, wrote to a practitioner, asking her to help me, but before sending the letter, I got on my knees and prayed most earnestly that if it were wrong for me to take this step, the letter would never reach its destination. I cannot say how thankful I am that it did reach the practitioner, and by return mail I had a letter from her, saying she had begun treatment. In a few days I was almost free from pain, was walking up and down stairs, and in a short time was able to drive about the country. I have been improving in health and strength ever since. I think I gained at least forty pounds the first year after taking treatment. Now I am a strong woman, I do not keep a servant, and get on nicely with my work. I am living in more comfort than I have done for twenty-six years.

Words cannot express what a blessing Christian Science has been to this family in every way, and I pray that my heart will ever be filled with love and gratitude to God, and to His faithful messenger, Mrs. Eddy.

ELIZA R. MARSHALL, The Plains, Va.

I feel that the time has come for me to acknowledge my wonderful healing in Christian Science. It is about three years since I knew anything of this truth that delivers us from the bondage of the flesh and makes free. Previous to this time, I had for eighteen years been a confirmed invalid, suffering intensely all the time. After exhausting the skill of twenty physicians, some of whom were noted specialists, besides using different medicines, electricity, hygiene, every material method,—being subjected to all the tortures that a human being can endure,—and after spending some time in a hospital, I was told that another operation must be performed. With no hope whatever, I then turned to Christian Science, and I have found the peace that passeth human understanding. To-day I am a perfectly well woman, and a very happy one, for I can say with St. Paul, that I have been transformed by the renewing of the mind. Old things are passed away, and all things are become new.

I am very thankful for the slight understanding I have of this truth, and the light and liberty it has brought to me. It is the greatest blessing that has ever come into my life. Words fail to express my gratitude to God, and to Mrs. Eddy for this truth that has led me out of darkness into light.—MRS. ADA B. ELDER, Detroit, Mich.

I would be most ungrateful if I did not express my thanks for all that Truth has done for me and mine. Ten years ago, Christian Science was first brought to our notice by an old friend of my husband, who was an officer in the army. At this time some of us were always sick, and every time my husband met his friend, he would talk to him of Christian Science and what it could do. My husband would come home and tell me about it; but I did not pay much attention to it until our eldest daughter, who had always been delicate, was taken with very bad spells of heart trouble, and the doctors could not help her. We then decided to try Christian Science, and sent for the friend, who came about noon and talked to us. When I found that it was God who did the work, I was willing to trust this one child to His care, as I had lost three by the doctors' methods. Our friend gave a treatment and went away. That afternoon, my baby, sixteen months old, went to sleep, and slept peacefully for four hours. This was something she had not done, either day or night, since her birth, and I was quite anxious about her, but when she awoke we found that she was all right and we wondered much. The one who had been treated was also quite harmonious, but the greatest cause for wonder was that we all went to bed that night and never wakened until morning, something we had not done since the birth of our baby. When the practitioner came next day we told him about it, and he said it was due to the power of Truth. I told him I could not account for it, for I did not know that anything but opiates could produce sleep. The eldest girl continued to improve rapidly, and never had any more of the spells.

We now have no other treatment but Christian Science in our family. I have this and many other blessings to be thankful for. I am grateful for our Lesson-Sermons, and for our Church. Words fail to express my gratitude to our beloved Leader, Mrs. Eddy, for the revelation of Truth given to a needy world through "Science and Health with Key to the Scriptures."

MRS. LOVINA TYLER, Victor, Col.

Like a great many others I sought Christian Science as a last resort for relief from physical suffering. For over a year I had scarcely known what it was to be free from pain, which at times was so severe that it seemed almost unbearable. During this time I had the best of physicians and every care and remedy which *materia medica* could suggest, but all without avail. The close of the year found me more miserable than ever and utterly discouraged, for the physicians said that while the case was not dangerous I need not expect ever to be comfortable again. I knew nothing about Christian Science except that there was a method of healing called by that name. However, I resolved to try it, and went to a practitioner. I shall never forget the peace and happiness which came to me at that first visit, for I knew then I should be healed, and I was. I received immediate relief; in about ten days the main complications had entirely disappeared, and with them several other troubles which had annoyed me all my life.

Words cannot express my gratitude for this healing, which occurred four years ago. The time since then has been one continual unfoldment of the beauties and wonders of Divine Science, revealed through the study of our devoted Leader's works.—ZELLA B. SAND, Toledo, O.

It is with a heart full of gratitude that I give my testimony of the healing power of Truth and Love, revealed in Christian Science. A little more than three years ago I was a great sufferer from nervousness and a general breaking-down of the system, caused from overwork and close confinement in an office. My physician told me that the best thing for me to do would be to go to another climate and have a complete rest. I was then taking three or four different kinds of medicine and there were more to follow as soon as I was strong enough. At this time a Christian Scientist called at our home and suggested that I try this treatment. It did not then appeal to me, but the seed was sown, and came up after a time. I was very despondent over the prospect of going away from my home to another climate, alone and sick, when my husband suggested that

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I try this Science. The only restriction was that if I were healed I should drop it and have nothing more to do with it. Upon his seeing the great benefit it brought to me, however, I was not even asked to give it up. In a few days after taking treatment, I commenced to improve steadily, and in a short time I was healed. Since then I have had many beautiful demonstrations over various ailments, such as neuralgia, severe colds, throat trouble, etc.

The Science of Christianity has taught me that God is an ever-present help in time of trouble, if we but trust in Him. I am very grateful to Mrs. Eddy for what she has done for suffering humanity.

MRS. R. H. GEORGE, Lincoln, Neb.

It would cover many pages were I to try to enumerate all the proofs of the power of Truth that I have had since I joined the Christian Science Society of Georgetown, now a church with steadily increasing membership. I was originally attracted to Christian Science by the spirit of love and harmony that permeated the then small congregation. I soon had occasion, at the birth of my first baby, to realize the healing power of Truth. I could not relate all the good that has come to me during the three years that I have been in this Science. I wish, however, to tell of two demonstrations in the last three months which prove God's care for all His children. When my second baby was born, I had only a nurse and a Christian Science practitioner who was a dear friend of mine. The conditions were so adverse that a happy result seemed almost impossible. A physician who was told the circumstances later, declared that he would have thought an operation necessary, which would have endangered the lives of both mother and child. With the assistance of the Christian Scientist the unnatural conditions were overcome, and by what seemed a miracle to mortal mind, I was delivered, comparatively without pain.

This demonstration had a result that I have reason to be no less thankful for. My husband, who had been a more or less hard drinker ever since he studied at German universities sixteen to twenty years ago, and who on this account had dropped Christian Science, which he once for a short time had taken up, became so convinced of its truth, that he asked for treatment for his diseased appetite. With three treatments he was perfectly cured, and not only has he not taken any intoxicants since, but he has not even experienced the slightest desire for them. May others follow this truth, and they will find, as I did, that the Lord will take away from them all sickness.

MRS. HENRY B. WAGENSCHIEFFER, Denver, Col.

I wish to add my mite, and speak of some of the benefits I have received from Christian Science. A few years ago I was taken very sick, and lingered along for weeks, apparently growing worse as the days went by. There was a general breaking-down, with various complications, and it seemed to me that there was no help for me anywhere. I knew then of the healing efficacy of Truth, but I was loth to turn to God for help. At the last moment, however, I turned wearily to Christian Science. My healing was slow, it seemed to me, but there was certainly a thorough eradication of my many ills, and to God belongs all the praise. Not only was I healed from disease, but from many sins and bad habits, including the use of tobacco.

Previous to my conversion to the truth, it seemed impossible for me to have any geninue success. I was out of work a good share of the time, and when employed did not get on with my business associates. All this is now changed; for three years I have had an abundance of good things,—steady employment, excellent health, a cheerful disposition, "with malice towards none, with charity for all." I am still climbing upward, slowly but surely. My work, from a material standpoint, is very hard,—tugging and lifting, hour after hour,—but with no bad effects; and Christian Science has done it all.

Some years ago the doctors told me I never would be able to do any hard work, but since I have been healed in Christian Science I can do the very hardest work. I am out in all kinds of weather, working some days from ten to fifteen hours, and am strong and healthy where once I was weak and full of fear. The little understanding of the truth which I have, I would not exchange for money or fame.

IRVING HARTFORD, Stoneham, Mass.

I wish to express my gratitude to God for this blessed truth. I did not come to Christian Science for physical healing, but my husband was always ailing, and I thought I might help him through Christian Science, so I took up the study and it met all my expectations. I have great cause to feel grateful, for he had colds both summer and winter. In the hottest weather we sometimes had to sit with the windows closed, so afraid was he of drafts. He was also very bad with asthma. He had periodical attacks, but since we came into this truth, eighteen months ago, he has had but one attack and that was a year ago; his colds are less severe and farther apart as time goes on, and yield readily to treatment.

I laid off my glasses, after reading in Science and Health three days, and was cured of astigmatism, for which the oculists said I would always have to wear glasses. A disease of the bladder came up to be destroyed in Science. One doctor told me I had Bright's disease. I was very much troubled with the kidneys and bladder for over fourteen years, and through the reading of our text-book I am healed. This was a slower healing than that of my eyes, but I gained a better understanding of man's unity with God.

For these blessings, and the peace and happiness which the truth brings, I am truly grateful to God, and to Mrs. Eddy. Every day brings to me new manifestations of divine Love. I am getting a glimpse of the light and love beyond. I see everything in a different light as I journey on in this great truth.

MRS. MARIE HOUSEHOLD, New York, N. Y.

I feel that I cannot better express my gratitude than to testify to God's many mercies vouchsafed to me in the overcoming of various ills which seemed very grievous to bear. I now realize more than ever the truth of the Psalmist's declaration that God is our refuge and strength, and this is made practical through Mrs. Eddy's teachings in Science and Health. I am grateful for the knowledge thus gained; it has directed my faltering footsteps in the right way,—the path that leads to righteousness and peace.

CHARLOTTE H. MITCHELL, Mt. Pleasant, S. C.

I wish to tell of my healing through Christian Science. Three years ago I was wearing glasses all the time, and although my eyes were treated by the best specialists, they continued to grow gradually worse. After the first Christian Science treatment I removed my glasses and have never worn any since. At times the old error has presented itself, but I feel that God is an ever-present help. I shall ever be grateful for what Christian Science has done for me.

M. H. BUTCHER, St. Augustine, Fla.

The Way.

HAROLD SUSMAN.

THERE was a time, when day most bright,
To me seemed like the darkest night;
Though I had eyes, I had not sight.

But now, all that has passed away,
Most black night seems like brightest day;
For now I see! I've found the way.

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From our Exchanges.

Next November, in Carnegie Hall, New York City, there will be a notable conference. It will be an attempt, brought about by the National Federation of Churches and Christian Workers, to induce all the various denominations, acting for themselves, to form a general federation. The basis of the federation will not be on any creedal statement or governmental form, but of co-operative work and effort, particularly in such questions as marriage and divorce, Sabbath desecration, the social evil, Mormorism, child labor, the relation of capital and labor, foreign immigration, the bettering of the conditions of the laboring classes, the moral and religious training of the young, and evangelization. Expression will be given as never before to the substantial unity of the Christian Churches of the republic.

This visible expression of unity will emphasize the need and the opportunity for co-operation in securing the moral and spiritual welfare of the nation as a whole. Through federation the differences which exist between the churches will be acknowledged and realized as far less than their agreements, undue rivalry between the several denominational churches will be reduced to a minimum, and a conservation of resources, both of men and means in city work and foreign fields, will be effected.

There will be no interference with the autonomy of any church; co-operation is not incorporation. Over seventeen Christian denominations have either appointed or authorized the appointment of delegates to this conference. If all the Protestant churches are represented, the total delegates will be from six hundred to seven hundred, and will represent about twenty millions of church members and a majority of the Christian people of the United States.

Western Christian Advocate.

We may not know much, but after the centuries of Christian teaching, it is pitiful if we know not something which we can teach, which we can affirm is so. Success awaits the Christian Church when it ceases arguing about God and preaches God; when it ceases speculating about Christ and preaches Christ; when it ceases quibbling about salvation and calls to salvation; when it ceases debating immortality and proclaims immortality; when it ceases surveying the streets of the New Jerusalem and proclaims the kingdom of heaven is at hand. Preach convictions and not doubts. Be always going somewhere, but forget not to mark the steps of your going so that the timid feet of your followers may not falter. Souls are saved by truth; if you have no truth to give them when they come with the plea of their needs, what excuse have you for cumbering the ground? If a man ask bread, will you give him a soap bubble?—*The Universalist Leader.*

Truthfulness is the only test of truth—not age, nor yet newness. The Christian must retain all of the old but its falsity, none of the new but its truth. For we would protest most earnestly against the too common assumption that the spirit that welcomes all new light is antagonistic to the spirit that clings to the old. Were any truth merely for a given time, were any truth without relation to other truths, such antagonism might be possible. But all truth is eternal, all truth is one, and when we have seen the truth of former days in its proper light there can be no more opposition between it and the truth called new than there is between the hand and the foot of one body.—*The Pacific Baptist.*

In questions so clearly involving ethical issues, the pulpit can remain silent only at its peril. If it avoids the really vital problems of life, it abandons men when they need it most, and will in its turn be abandoned. It may rightly hesitate to pronounce verdicts on complicated industrial questions, but it cannot renounce its moral mission. It can, and must, insist that the ethical standards which rule private life shall rule business life also.—*The Homiletic Review.*

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All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A Word from Mr. Chase.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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

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

STEPHEN A. CHASE, *Treasurer.*
Box 56, Fall River, Mass.

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THE CHRISTIAN SCIENCE JOURNAL

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

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

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Published January, April, July, and October

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

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Items of Interest.

National.

A bulletin just issued by the Bureau of the Census shows that the number of teachers in schools, colleges, and universities exceeds the total number of clergymen, physicians, and lawyers. In continental United States in 1900 there were 140 teachers for every 10,000 persons between the ages of five and twenty-five, which represents an average of one teacher for seventy-one potential pupils. According to this method of comparison the supply of teachers is increasing, and has more than doubled within the last thirty years. In 1900 Nevada had the largest proportional number of teachers reported in any State or Territory; Vermont was the second State in this respect, Maine the third, and Iowa the fourth. The proportion of teachers in Continental United States is smaller than in England and Wales, but greater than in Germany, France, Italy, Canada, Mexico, or Cuba.

The Marble Hall of the Municipal Building, Manila, was crowded all one day last week with followers of the professional agitators for the independence of the Philippines, who had been invited by Governor-General Wright to air their grievances against the Insular and Federal Governments before the visiting Congressmen of Secretary Taft's party. The speakers urged the immediate independence of the islands. The committee, it is stated, are not convinced of the present readiness of the islanders for independence.

The commander and chief engineer are to be tried by court-martial on the charge of neglect of naval duty in connection with the Bennington disaster. Secretary Bonaparte indorses the findings of the court of inquiry, and speaks of the incident as "a discreditable matter," and takes exceptions to the conclusions of the court on several points.

A magnetic survey of the North Pacific Ocean will be undertaken soon by the department of international research in terrestrial magnetism of the Carnegie Institution at Washington. The object of the expedition is to secure precise data of the distribution of the magnetic forces over the Pacific Ocean.

The Statehood Constitutional Committee of Indian Territory agreed last week on the name of Sequoyah for the name of the Commonwealth. It was also decided to make prohibition a part of the organic law and to issue bonds for $25,000,000.

Abraham Lincoln's birthplace, a 110-acre farm at Hodgdenville, Ky., has been sold at auction to Robert J. Collier of New York for $3,600. He hopes it will ultimately come into the possession of the Government or of some patriotic society.

The treaty of peace between Russia and Japan was signed by the plenipotentiaries, Sergius Witte, Baron Rosen, Baron Komura, and K. Takahira, at the Portsmouth Navy Yard conference room, on Tuesday, September 5, at 3.47 P.M.

Industrial and Commercial.

A Japanese company of importers and exporters of Japanese goods, who have leased a large tract of land on Bainbridge Island, Wash., to demonstrate the possibility of growing Japanese plants there and to teach American farming methods to Japanese, have been growing bamboo there with success. According to members of the firm the bamboo has shown every indication of developing as rapidly there as it would in Japan, and the quality of the stalks is said to be equally as good. The growing of Japanese flowers is expected to develop into an important industry entirely apart from the transplantation of Japanese vegetables.

Japan is now buying about $300,000,000 worth of goods annually. The five leading items in the long list she is procuring from the United States are flour, cotton, kerosene, leather, and canned goods. Thousands of men who have heretofore subsisted on rice are learning to eat bread in the army, and it is argued that when they return to their homes they will become flour customers and convert their families and friends to its use.

The Japanese foreign commerce during the first six months of this year, shows a remarkable growth. The value of imports was $142,650,000, an increase of fifty-seven per cent; of exports, $71,098,000, an increase of four per cent. The largest increases in imports are credited to the United States, the United Kingdom, and British India, the largest increases in exports occur under the head of China, United States, and Korea.

Advices from Lancashire, Eng., are to the effect that the number of mills projected has increased to forty-eight, with a spindleage of 4,180,000, and it is reported that fully 20,000 looms are being installed in new mills. These additions to the Lancashire cotton industry are expected to give employment to some 15,000 operatives and to cost about $25,000,000.

New passenger equipment, costing in the aggregate nearly $5,000,000, has been ordered for the lines in the New York Central system. The new cars and coaches for the eighteen-hour trains between Chicago and New York, just received, cost $1,000,000. To maintain this eighteen-hour service four complete trains, exactly alike, are required.

It is expected that three months more will see the Grand Central Station, New York City, razed, and work begun on the magnificent structure which is to replace it. The new terminal will cover nineteen square blocks. The plans of the railroad company call for the expenditure of $25,000,000 on the improvements

General.

Good results were reported from most of the astronomical expeditions sent out to observe the total eclipse of the sun August 30. At Tunis light clouds may have marred the photographs. The corona, as seen there, was characteristic, with streamers extending, according to visual estimates, as much as two diameters beyond the disk, and were of a rose color. A magnificent group of prominences was seen. Many stars were visible. The Astronomer Royal's party, as well as the French mission, carried through their programmes with success. At Assouan, Egypt, the eclipse was successfully observed, under a normal, clear sky, by the British party. They obtained five ordinary exposures with the astrographic telescope, besides one with a green color screen, and one enlargement. Six photographs were polarized by reflection in the horizontal plane and two in the vertical plane. Six plates with a Goetz lens were obtained for comparison with similar plates taken in Labrador. The Lick Observatory party carried out its full programme, obtaining eight plates with a forty-foot lens, eight plates for intro-mercurial planets, with a composite battery of four telescopes, and one plate of the general coronal spectrum. The Russian party took four plates of the corona and a photographic register of magnetic elements.

The American expedition in Algeria obtained a splendid photograph, and by means of special apparatus sketched the sun's protuberances. The American, Italian, and French expeditions at Tripoli observed the eclipse in a clear atmosphere and numerous photographs were obtained. The results on the Island of Majorca were indifferent, owing to unfavorable weather. Near Valencia, Spain, the contacts were observed in a clear sky and good records of the radiation and temperature were obtained.

A unique election has been held among the boys who frequent the Hamilton Fish playground, an East Side park, New York City. Under the tutelage of the City Commissioner of Parks they cast a regular ballot recently for mayor of the playground city. All the boys under eighteen years old, some eight hundred in number, were allowed to vote, and they rallied under the banner of political purity party. The new mayor will be responsible for the care of the dumb-bells, trapeze, and other apparatus used by the boys. He will appoint a squad to act as police agents, and other lads will be nominated to aid the park laborers in keeping the playground clear of rubbish.

Luther Burbank, the California floral "wizard," has received letters from several of the European monarchs, asking him for information about his work. A recent letter is one from Siam. The writer informs Mr. Burbank that he may expect a consignment of seeds and bulbs from Siam, with which he is asked to experiment. Mr. Burbank has received from Japan a newspaper containing an essay he wrote. It is printed in Japanese and English.

The announcement is made that a new and modern municipal lodging-house is soon to be built in New York City at a cost of $200,000, in addition to the one that has been in operation during the past nine years. In 1896 an old carpet-cleaning factory was turned into a free city lodging-house for homeless persons of both sexes, and during its existence five hundred thousand people have been lodged free in this city hotel.

On the 29th ult. the great searchlight upon Pike's Peak, said to be the largest in the world, was operated for the first time. Built upon a track 120 feet in circumference, with rotating contact, this great light will fall upon the Kansas-Colorado State line, the Royal Gorge, Denver, and Cripple Creek goldfields. Its beacon will carry 280 miles through the jagged hill country of the Rockies.

The English language is now spoken by more persons than use any other civilized tongue. To-day 130,000,000 people speak English, 100,000,000 speak Russian, 75,000,000 use German, 70,000,000 employ Spanish, including the inhabitants of the Latin-American countries, and 40,000,000 speak French.

Reports from steamers indicate that the Gulf Stream is active more than two degrees farther north this summer than usual, running strong within twenty miles of the Nantucket Shoals lightship. Last winter it ran as far south of its usual course as it now runs north.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

A Holy Habitation.

BLANCHE H. HOGUE.

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.—PSALMS.

EVERY man's consciousness is for him an individual dwelling-place wherein he holds communion with everything of which he is cognizant. It is through the windows of his own thought that he looks out upon an external world, or looks in upon the impressions of his own mind and heart. Each man's thinking constitutes his own castle, furnished within by the quality of his thoughts, and open to outside invitation or attack only as the entrances are left unguarded. And the man whose trend of thought leads him upward, finds in the teaching of Christian Science that which aids him to build a mental habitation, cleansed and purified within, and fortified against all that should remain without. Ruskin has said, "To get peace, make yourselves nests of pleasant thoughts." Men have labored untiringly along all lines of development and education to provide for themselves that intellectual knowledge which enjoys all that is beautiful, true, and great; to secure dwelling-places of satisfaction for the affections; to insure habitations of ease for the senses. Yet in all this search for a secure mental stronghold, the standards may have been personal rather than impersonal, human instead of divine; and because of this there is no really holy habitation until the Master of the household, the Mind of Christ, enters and takes possession of His own.

Christian Science is teaching the men of to-day that only as mind and heart are prepared to receive this royal visitor, can He enter. What is the Mind of Christ, in nature and office, but the Mind of rightness, of righteousness? Was the Christ-idea, manifested in Jesus of Nazareth, anything other than absolute righteousness, individually expressed, to the undoing of all the sin, disease, and death with which it came in contact? Could it have been other than the perfect spiritual understanding of all things, in their relation to the infinite? The disciple knows that he cannot attain at once the altitude of Christ's perfection, but unless he sees that he must begin to prepare his habitation by Christlike thinking, he is in no way fulfilling his discipleship.

Every Christian Scientist knows so much of his own shortcomings that he is prone to think, sometimes, that the understanding of divine Love, the Love which unselfs the affections and desires and transfigures daily thoughts and deeds, is far from him, and far from his present attainment. This may be true, but there is no Christian Scientist who cannot be faithful to-day in his effort to cast out the opposite of divine Love, just in the degree that his emotions and tendencies are uncovered to him as being unlike Love. Each man who desires to fit his mental home for God's presence, can cease indulging un-Godlike thinking. He can stop hating; he can stop fearing; he can stop condemning, criticising, resenting. In fact, he can take all the unholy brood of evils which throng the human sense, and put them so far from him that they cease to clog his thoughts. And all this can be done, not through unstable desire, not through the will-power which seems to enable one to reform though he sin again, but through the revelation of Christian Science, which exposes the impersonality and unreality of the evil suggestions which the race has so long believed to be personal and real. Christian Science teaches its student what to think and how to think, and its first point of control is the rejection of the first wrong thought discovered under its searching analysis. Unless there be obedience upon this first point, the mental habitation cannot be cleansed, for the intellectual knowledge of the letter alone does not mean Christian regeneration. If there be such obedience, the Prodigal has arisen, to find his way to his Father's house, and the Father comes out to meet him; divine Love floods the heart which prepares for Love's coming by casting out self.

This point is well illustrated by the mental process of a student of Christian Science who finds himself hurt by the injustice, the carelessness, or the unkindness of another. One who knows nothing of Christian Science will at best be wounded and unhappy until the natural reaction of thought has changed the feeling and time has made the matter a forgotten incident. One who understands something of Christian Science, finding himself so hurt, will begin a dissection of his own thought, which will uncover the true nature of the mental elements conspiring to make him unhappy. He may find, first, that it is self-love which has been wounded. The desire to be appreciated and considered has been disappointed. Then self-pity comes to light; he is sorry for himself because he has been so treated. Wounded pride and resentment stir the hurt and loving heart to a tinge of bitterness, and perhaps criticism shows its head; the friend should have been more thoughtful, more kind. Envy may insinuate that other people have smoother pathways. Fear adds its burden, suggesting that a friendship may be ruptured, or that some loss or sorrow may occur from the incident, and self-justification always whispers that the experience was undeserved. In the more evil natures, and under acute temptation, these mental tendencies, intensified, blaze into the activities of anger, retaliation, and revenge. This, however, is beyond our present consideration, for the loving nature which cannot be stung to such evil feeling itself, yet can suffer under the touch of a careless hand, offers sufficient field for the discovery of many of the lurking thoughts which make for unhappiness.

It requires courage to designate one's own emotions as self-love, self-pity, envy, or retaliation, but Christian Science gives to its student just such courage. It equips him with such clear vision that he can dissect the elements of an undefined misery pulling at his own heartstrings, and lay bare the disturbing mental characteristics of his own nature. Without this analysis he would go on harboring such emotions under the head of sensitiveness and sorrow. With such analysis, he begins to clear his own mental habitation of these unworthy guests. A season of enlightened prayer will reject them all, because they have been detected in their true nature, and consequently can be intelligently handled. The Christian Scientist's own mentality has been the scene of his battle. It is always the only arena for defeat or victory. He has rejected wrong thinking and has taken

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refuge in right thinking, and thus the incident which would have disturbed his peace has become a lesson in humility and patience, and a proof of the temporal nature of personal experience. That which is said or done to-day, is regretted to-morrow. The emotions of the human disposition are passing, subject to time and change in every way, and they can pass from the consciousness of the Christian Scientist just so rapidly as he ordains that they shall. His refusal to cherish them, and his righteous determination to dislodge them by the adoption of that Mind "which was also in Christ Jesus," compasses their destruction.

When Jesus said, "Blessed are the pure in heart: for they shall see God," he set forth the unfailing reward of a righteous effort. Only the conquest of all that opposes purity of heart, enables thought to grasp the power and presence of God, and the measure of the "seeing" is determined by the measure of the overcoming. Thomas à Kempis, in his work "Of the Imitation of Christ," portrays Christ as saying, "I am the lover of purity and the giver of all sanctity. I seek a pure heart, and there is the place of my rest. If thou wilt have me come unto thee, and remain with thee, purge out the old leaven and make clean the habitation of thy heart. Shut out the whole world, and all the throng of sins; sit thou as it were a sparrow alone upon the house-top, and think over thy transgressions in the bitterness of thy soul. For every one that loveth will prepare the best and fairest place for his beloved; for herein is known the affection of him that entertaineth his beloved."

This analysis of the right thinking which redeems one from sensitiveness and its attendant suffering, touches only one phase of human experience, but it serves to illustrate the way of deliverance from all discord. The clearness and thoroughness of this mental work bears directly upon the healing of sickness as Christian Science accomplishes it. Sickness is primarily a mental condition, for unless there be a mental recognition of the trouble, no person can be conscious of it. Though the manifestation seem to be physical, it must be mentally accepted to establish itself in experience. This acceptance of disease has become universally prevalent because disease is believed to be inevitable, but Christian Science explains it as an unlawful intruder upon the rights of mankind, in that God no more upholds it than He upholds sin; and this classification stimulates thought to begin a rejection of its claims which eventually demolishes it. The rejection of individual temperamental traits, and the resistance of the minor temptations of the disposition, underlie the efforts to dispose of disease, for disease is an effect of wrong thinking, and thought must be corrected to produce a change in its phenomena. This by no means declares that every case of sickness is the direct result of some specific sin, but it does stimulate the thinker to conquer his own injurious mental habits, that he may come out from their influence and find himself free to dispose of both sin and disease under the "new dispensation" of the law of God, understood and demonstrated.

It is highly important that both practitioner and patient be alive to this demand for righting wrong thinking in every field of feeling and action. If the adjustment be confined merely to the physical question under consideration, there may be delay and disappointment; but if there be found with each individual an earnest desire to re-adjust all mental limitations and deformities which offend the law of absolute righteousness, there can be no obstruction to peace and healing. The man is not only regenerated himself, but he is protected against any lack of regeneration in his fellow-men, for he becomes a law unto himself which stays the power of others to undo him. His mental habitation is furnished within and fortified against all that lies without. It is what he accepts of good and what he rejects of evil, which makes his consciousness a sweet and holy place wherein he may rest in quietude, gathering strength and understanding in the companionship of that divine Mind which comes to him as evil goes out of him. And as this regenerating mental process proceeds day after day, thought rises gradually to the apprehension that there is really but one great mental habitation, wherein all men will eventually find their real being,—the divine Mind which is God himself. The patient rejection of the fleshly mind brings each man to know that in reality he possesses no erroneous mind of his own, for when the wrong thinking has gone there is no longer a wrong thinker, and consequently no wrong mind. Thus he finds himself a living individual idea in that great divine Mind which cherishes within itself all it has created.

Why Science First Appealed to Me.

FRANCES HOLBROOK PFEIFFER.

Not long ago I had occasion to call upon a dentist, who was studying here, to learn how they were doing things in her line of work.

"For you know," she said, "every school and city has some different ways and means."

"But why?" I asked.

"It is seldom that any two doctors treat the same disease alike, you know," she answered.

"But why shouldn't they?" I asked. "Isn't it true that there is only one right way?"

"They are trying to arrive at a conclusion," she answered.

"Then medicine and dentistry are not exact?" I asked.

"No," she admitted.

"They cannot, then, be scientific, either of them, for Science is always exact, you know," I said.

The thought seemed new to her. "Will either of them ever be a science?" I asked.

She looked thoughtful, and replied, "I am afraid never in this life."

This little talk made me realize why Christian Science had appealed to me so strongly from the first. When I was in school I studied many things which were the exact opposite of this Science, but in the attempt to understand physical science I received a certain discipline which helped me to see more quickly how wonderfully exact is the Science of Christianity, as taught by Mrs. Eddy, and it also helped me to see that outside of this teaching all is uncertainty. The unanswerable arguments of our text-book, especially the chapters, "Science, Theology, Medicine" and "Physiology," convinced me, because I knew enough of the other side to see its unreality.

In my school work there used to be long discussions about the source of life, and these always ended with the admission that life could not be traced to its source by material means. We were studying the brain, the supposed "seat of intelligence" (and of pain, by the way), and we were told that the substance of it was the same as that of the amœba, the smallest bit of animal life. Then a classmate said that if the brain were made up of the same structure as the amœba, then the amœba must be all brain, hence wholly intelligent, and she thought it ought to manifest more mentality than is necessary to merely send out a portion of itself to absorb a little nourishment from the water! The professor had no answer for her earnest suggestion.

While Christian Science appealed to me from the first, I have grown to understand more and more its spiritual teaching, which came as a revelation to me when I read Science and Health for the first time. I saw that even if we recognize the physical body, we must, in order to progress, live on a much higher plane than that on which we found ourselves. Now I am seeing more clearly why it is that only in divine Mind do we "live, and move, and have our being."

At first I felt a great sense of admiration for Mrs. Eddy's literary ability, and read Science and Health simply because

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it appealed to me from that standpoint. I had seen the golden thread which ran through everything in the *Sentinel* and *Journal*,—thoughts gained from the study of Science and Health. Then I grew to admire her for her scientific clearness; and now I love and reverence her, not so much because of what she has done for me and for others (though that were reason enough), as because of her love and unselfishness, and the wonderful God-given power to keep her thought so high as to receive this revelation and to do her great work for the world. I have found that it is hard, even in my own modest life, to keep above the material, and her success in this respect is enough to commend her to the love of every high-minded person.

I had learned that there were things that could not hurt me,—drafts, food, etc.,—though I did not know the reason for it. I had not then learned that if drafts could not hurt me, neither could fresh air do me good, and I was, for the same reason, careful to choose certain kinds of food. This thought that I am free—free from every material thing—has meant much to me, and has made me realize more clearly that I do "live, and move, and have my being" in God, infinite Mind.

"This kind can come out by nothing, save by prayer."

WILLIAM HOLMAN JENNINGS.

In looking over the "New Testament in the Original Greek, Revised by Westcott and Hort," I find in the list of "Rejected Readings" the Greek word translated "fasting" in the King James Version of Mark, 9 : 29; so that the verse should read as it does in the Revised Version: "And he said unto them, This kind can come out by nothing, save by prayer." Westcott and Hort also reject verse twenty-one of the seventeenth chapter of Matthew, which reads, "Howbeit this kind goeth not out but by prayer and fasting." The Revised Verson likewise rejects this verse from the text of Matthew 17,—relegating it to the margin.

Since in Christian Science practice we rely on prayer alone, without fasting, in the physical sense of the word, I am very glad to find that our practice is borne out by the text of the most ancient manuscripts. There can be no necessary connection between physical hunger and metaphysical healing. Surely it is the hunger and thirst after righteousness that is filled in the healing of the sick and the sinful.

When our deepest desire is to see God's kingdom appear on earth, in the outward man, as we perceive its presence in heaven—in the inner man; when the ideal which we cherish —the perfect man—is expressed in the harmonious functions, organs, and activities of the human body, then we are reaching a realization and demonstration of harmony.

Seeing the power of the Master's prayers, is it not natural that the apostles should have asked, "Lord, teach us to pray"? And from the fact that Jesus had hitherto taught them no formula of prayer, can we not infer the thought, elsewhere expressed, "The letter killeth, but the spirit giveth life"? He then gave them no prayer-book, but briefly bade them realize that "our Father" is in heaven, as a basis for the inference that heaven or harmony is everywhere, since God is in harmony and God is omnipresence. He bade them hallow the name of our Father, by calling no man our father; and by acknowledging no other creator or creation, no other cause or effect than God, good. He bade them know that God's kingdom always comes and abides with the thought of His omnipresence, for the suppositional hell is based on the thought of God's absence in a far-away heaven. The "gates of hell" have no foundation, if God is everywhere; and "the prince of this world" is judged to be a false usurper, his supposed presence and power and science are rendered null and void by the omnipotence, omniscience, and omnipresence of God. God's will is done because He is everywhere and has all power and wisdom to do His will continually. His will is the law of the universe, and is done in the regular and orderly operation of divinely natural law. God gives us eternally His Christ, the divine idea, the real bread of heaven. He forgives us all sense of sin, and blots out all belief of debts and misdeeds; therefore we should owe no man anything but love, and love is the fulfilling of the law of God. God tempts no man, but saves man forever from all sense of sin, disease, and death.

Finally, brethren, when we pray, let us know that all things whatsoever we pray for, we are to believe that we receive them, and we shall have them. (Mark, 11 : 24.) We are to realize that we have all things; for "He giveth to all life, and breath, and all things," and all things are ours. But have not all of us prayed amiss, until Christian Science showed us the way? Did we not pray believing that we had disease or poverty or sin? Whereas we ought to have known and realized that God's children always have health and endless life, infinite abundance and perfection.

"The way of salvation."

M. MAC L. E.

WHILE I was being treated in Christian Science, I asked the practitioner one day why I was not yet healed. The reply was, "You are like a person in a dark room who tries to drive out the darkness with a club instead of letting in the light."

I returned home feeling discouraged and almost hopeless. I had given up an operation,—which the doctors hoped might bring me relief but which promised no cure,—to try Christian Science treatment. For weeks I had been faithfully reading the Bible and Science and Health, and watching each day for the physical healing. That night I opened my Bible and turned the leaves listlessly, for I felt there was no hope for me, here or anywhere else. Suddenly these words from the third chapter of Proverbs caught my eye, and through my tears I read them again and again, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." A great sense of peace came to me and a ray of light penetrated the darkness. I saw that my own understanding had been that sickness, sin, and sorrow were true, and I had been leaning unto that understanding all my life. If God is All-in-all, as we are told in the Bible and in Science and Health, surely I could trust Him. I did turn to Him, and rested in Him, and in a short time the physical trouble entirely disappeared.

Many times since then, when there have been problems to solve and when the darkness has seemed impenetrable, I have suddenly realized that I have been using the club to error, and leaning unto my "own understanding." Then I have turned to God, to ever-present Love, and the darkness has disappeared, and there has been no problem to solve. Surely we should try each day to get a fuller realization of the meaning of "ever-present." The divine light is always shining, and in the "Father of lights" is "no variableness, neither shadow of turning."

Take away the mental assumption, "I am injured," and the complaint is removed; remove the complaint, "I am injured," and the harm itself disappears.

Marcus Aurelius

New Setting for our Leader's Hymn.

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

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Selected Articles.

Eternal Punishment.

The term punishment, if attached to Deity, should have a meaning differing from that which is current, since its common use is to refer to an affliction which is prompted either by wrath or a mere determination to offset an evil deed with its merited pain. To associate this sort of practice with God, is to belittle His exalted nature and hide His unerring law. As a matter of fact, no God-made condition or law exists without a purpose; and skepticism is born and bred of the attempt to enforce the acceptance of mere dogmas without presenting therewith a rational explanation of their need and intent.

Even a human parent, if civilized, would not inflict pain upon his child as a mere matter of revenge or because he was angry, but his single object should be to correct the child. Much less would the All-wise institute any methods of torture merely because He was provoked to anger, nor would He permit such to exist beyond the lifetime of the erroneous condition which the affliction is calculated to expiate. It is the evil in the individual which is punished or which suffers, and it is irrational to suppose that God would continue the punishment after the evil is destroyed, or would establish a plan of affliction on the supposition that evil is eternal. Pain and discord are never the special visitants of God, but are always directly produced by deviation from the law of rectitude, which must ever govern harmoniously.

A careful study of the New Testament discovers that its authors had a much more scientific sense of punishment than is credited to them by some modern theologians. For example, in Matthew 25, the text, "And these shall go away into everlasting punishment," could have been translated, "And these shall go away into age-abiding correction." The unjust, not being ready for the state of the just, shall endure correction throughout the lifetime of the evil in the individual.

The word punishment, as it occurs in the Scriptures, should be interpreted by a correct knowledge of the Being who punishes; and a scientific knowledge of the nature and attributes of Deity shows that He punishes only to destroy evil and to spare the individual; always in accord with the law, "Whatsoever a man soweth, that shall he also reap."

Those who are in error are not fit for the kingdom of God; that is, they are not living in recognition of harmonious being; and, as a consequence, they remain in discord. To suppose that God, who is Love, has made provision whereby certain classes are to be forever shut off from further opportunity for improvement, is not Christian, and is not borne out by any teaching of the Bible.

It can be properly said that when "the Son of man cometh in the glory of his Father, with the holy angels;" that is, when the glorified sense of God's sonship appears to the individual, the separation between truth and error, good and bad, begins, and the evil is eternally destroyed, while the good lives on forever. Error overpowered or displaced with error, may revive again, while error overcome with truth, is eternally destroyed, and this constitutes its eternal punishment.

Mortals are struggling for harmonious, substantial, and enduring existence, a state which can come only through the understanding and practice of righteousness; and they will suffer defeat, failure, and discord so long and in exact proportion as they fail to apprehend and deport themselves according to right ways and means. This law never changes; it applies to the life beyond as well as to this present plane of existence; and he who fails to finish his work in this life, will not only have the opportunity but be under the necessity of finishing it in the future, for the Scripture prophecy will be fulfilled, all evil will eventually be abolished, and righteousness alone will abide. ALFRED FARLOW.

Boston Times.

A progressive condition of thought is so manifest to-day, that the orthodox can attend the Baptist church without having his feelings shocked, and the Christian Scientist hears his own views spoken from pulpits which sneer at his denomination. The end of it all will be what we all desire to see; viz., unity among men, and oneness as regards the belief in things spiritual.

Editorial in *Watertown* (Mass.) *Tribune-Enterprise.*

The philosophy of Christian Science is idealistic, that is, things exist as objectified states of consciousness; they have no real existence apart from divine Mind which gives them individuality and identity. The materialistic philosopher with his utmost reach of conjecture assumes an evident effect as primal cause and upon this quaking foundation builds the fabric of his dream of life. In our system of philosophy, God, Spirit, Mind, is the only cause; for Mind to think is for Mind to create, and this Mind comprehends within itself the entire universe of being and action.

G. HOWARD WILSON.

Halifax (Can.) *Mail.*

Christian Scientists contend that since the universe and man are governed and sustained by divine law, a single demonstration in overcoming sin, disease, and death, through the understanding and application of this law, proves the possibility of overcoming all sin, disease, and death. For, where perfect law governs, whatever is done once may be done again. On this basis Jesus taught that the works he did, his followers, to the degree of their Christliness, could do also. And Christian Scientists, by the healing of great numbers of well authenticated cases of sickness and sin, are proving in part the promises of Jesus and that the Christianity he taught and lived is scientific. J. R. MOSLEY.

Exchange.

Christian Scientists rest secure in the consciousness of the integrity of their motives, they are striving to be Christian, to overcome evil with good, and to aid in the physical, moral, and spiritual regeneration of humanity. They have no hesitancy in allowing what has already been accomplished in this direction to serve as an index of what may still be accomplished. This has not been done by "formula," by hypnotism, nor by any other so-called paraphernalia of the "carnal" mind, but by the divine efficacy of God's laws which heal both sin and sickness, by strict adherence to the good and utter repudiation of all that works evil. JOHN RENDALL.

Fort Dodge (Ia.) *Messenger.*

Does not our critic see that if sin is real, then every time he prays for the reformation of a sinner he is praying for the destruction of something fixed and indestructible? In common parlance, when the word unreal is applied to anything, it means that it is destructible, or, in other words, that it may be overcome—is temporal, finite. If you say that evil is real, you virtually declare for its indestructibility. What hope, then, would there be for the sinner?

It is difficult to see why men should continue to call sin a reality, when in truth everybody who aims at reform of any kind does it on the basis that it is possible to banish evil as something which is foreign to God and has no right or claim upon man. Speaking in metaphor, Jesus called sin (or evil) a liar. This he said because there is nothing either true or real in a lie; a lie always was a lie "from the beginning" and God is not the father of it.

REV. CHARLES D. REYNOLDS.

Nashua (N. H.) *Telegraph.*

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The Lectures.

Marshall, Mich.

A lecture on Christian Science was delivered by Miss Mary Brookins at First Church of Christ, Scientist, in this city, Sunday afternoon [June 25]. The lecturer was introduced by the First Reader, Miss Esther Watson, who said in part,—

By Jesus' understanding of the truth of man's relation to God, he demonstrated the power of Spirit over the flesh, Truth over error, Life over death, in healing the sick, reforming the sinner, raising the dead. With the spiritual interpretation of the Scriptures as given through the understanding of Christian Science, we find that it is possible for the disciples of Jesus to-day, as of old, to prove the omnipotence, the omnipresence of Truth and Love—to know God and to know man in His image and likeness as the Scriptures declare. With this knowledge of God and man, the promised peace and rest—the freedom which is man's rightful heritage—is a present possibility for all who "hunger and thirst after righteousness" and who will deny themselves to take up the cross daily and follow in the "way, the truth, and the life."—*The News.*

Indianapolis, Ind.

Edward A. Kimball of Chicago spoke last night [June 22] at Tomlinson Hall to a large and deeply-attentive audience. John V. Dittemore, First Reader of Second Church of Christ, Scientist, introduced the lecturer, saying in part,—

If a few years ago some one should have prophesied that a lecture on Christian Science could bring together in our city an audience of probably two thousand people, an audience as representative of the best thought and culture of the community as this one here to-night, such a statement would have been received by most persons as a prophecy of a result impossible to accomplish. Notwithstanding the fact that this opinion has been generally held, Christian Science has shown here and everywhere a most vigorous and rapid growth, until to-day its hundreds of churches and hundreds of thousands of adherents are scattered over the entire civilized world.

The achievement of such a result must be traceable to a worthy and adequate cause, and those of us who have felt in our lives the regenerating and beneficent power of Christian Science know that it has the power of Truth, and that it has for each and every one a message—a message of health, of peace, and of good-will.—*Indianapolis News.*

Taunton, Mass.

The annual Christian Science lecture under the auspices of First Church of Christ, Scientist, occurred in the Taunton Theatre on Sunday [June 11], the lecture being delivered by Bicknell Young of Chicago. The speaker was introduced by Rev. T. W. Illman, pastor of the Universalist Church, who spoke as follows:—

Ladies and Gentlemen, Good People of Taunton:—The century that is behind us less than five swift years was noted, among other things, for the phenomenal growth and development of a religion founded by a woman. This growth and development deserves to be reckoned among the significant events of a century pre-eminent in all history for what it brought forth. I refer, of course, to the religion of the now well-known, numerous, and influential sect of the Christian Scientists, who owe allegiance to the Rev. Mary Baker G. Eddy of Concord, N. H., as their head. I once had the pleasure of meeting this lady at the house of a mutual friend, and I number among my personal friends near relatives and personal friends of hers.

Like all religions, this one may be resolved into its two constituent elements, a force quickening and shaping human life and action, and the philosophy with which that force is, in the minds of its adherents, associated. As such, it has achieved two noteworthy results, by which it is chiefly distinguished in the world. First, it has demonstrated in a popular way the therapeutic value of mental states—the curative power of religious ideas to which minds give themselves in full surrender. Second, it has banished from among its adherents the gloom of life, born of fear of God, and aroused in its stead a confidence which results in cheerfulness, serenity, and content.

I am not a Christian Scientist, and full justice to myself would require me to say that . . . with me recognition of its force does not carry with it conviction of the truth of its special dogmas.

Any religion, however, that has done what it has done, and secured so wide an acceptance among thoughtful people, has the right to demand for itself a candid hearing and earnest consideration. If I were presenting it as mine, I should disdain anything less than the most keenly discriminating and rigidly searching reception; and I am sure I speak the mind of our lecturer here to-day, when I say that he, too, wishes such at your hands for his message. Like every other religion, it will stand or fall by the verdict of the generation, and ours is entitled to subject it to examination and cross-examination.—*Taunton Gazette.*

Mt. Washington, N. H.

Yesterday afternoon [August 13], in the music room of the Mount Pleasant, a representative audience of White Mountain guests was assembled. It was the occasion of the Christian Science lecture given by Judge William G. Ewing of Chicago, under the auspices of First Church of Christ, Scientist, White Mountains. There are many members of the Christian Science church, and many people not professedly allied with it, yet deeply interested in the faith, who spend their summers in the mountains. Indeed, an active church is supported here by them.

Mr. Lewis C. Strang presided over the meeting. In introducing Judge Ewing, he spoke in part as follows:—

Nearly forty years have passed since the attention of the world was challenged by the striking union of two words, which in the popular thought stood for opposite things—Christian and Science. Though at first a light in a single human consciousness, Christian Science quickly gained widespread notice—first, by its works of healing, and second, by its original philosophy. So remarkable and so numerous have been the cases of healing, that at the present time few persons, and none of them well informed, will deny that Christian Science does heal the sick. Whatever honest doubt there is regarding the truth of Christian Science, concerns not its healing, which is already an established fact, but its philosophy, which so absolutely reverses all systems of human invention.

Those who know Christian Science best, know best that it has nothing to conceal. On the contrary, the history of the Christian Science movement is largely a record of the repeated and untiring efforts of the Discoverer and Founder of Christian Science, the Reverend Mary Baker G. Eddy, to bring to public attention the plain truth about her discovery. Christian Science is not mysterious. It is not even miraculous. Its Science is as calm, dispassionate, and impersonal as a mathematical problem, while its Christianity is rich, full, satisfying; it pulsates with tenderness and love.

The purpose of this lecture is not to win followers, but to tell the truth about such limited phases of Christian Science as can be touched upon in a single afternoon. It will ask nothing of any of you except to investigate and see for yourselves whether or not this great thing is true.

Among the Clouds.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

"Proof, security, and authority."

Chicago, Ill., July 25, 1905.

Rev. Mary Baker G. Eddy.

My Dear Mrs. Eddy:—For many years my wife had been under a doctor's care. According to the physician's report, her case was one which awaited the knife as the only possible cure. My attention was then called to Science and Health. The first evening's reading of that book gave me the intimation that Christian Science is the truth which Jesus taught. Being a business man, and accustomed to having propositions, promises, and statements supported by proof, security, and authority, I required nothing less to convince me that primitive Christianity had been restored to a waiting world. I recalled the fact that Jesus said, "By their fruits ye shall know them." I saw clearly that healing the sick was one of the "fruits" or tests of the truth which Jesus announced to humanity. The giving of sight to the blind was another fruit, and making the lame to walk another.

My wife called one of your loyal students to treat her, and was healed in three weeks. A friend came to my home a few months after my wife's healing, nearly blind. Christian Science restored his sight almost wholly in a few days. A little lame boy whom we knew, was made to walk in one week's Christian Science treatment. Here were three positive proofs to me; namely, the sick restored to health, the blind made to see, and the lame to walk. Upon further investigation, I found hundreds of trustworthy men and women who had tested the efficacy of Christian Science throughout a series of years, and whose statements I would readily accept on any business proposition. They assured me that Christian Science is indeed all that is claimed for it, and much more. This appeared to me to be good security. I then began a careful study of Science and Health, and was soon convinced that its wonderful statements were founded upon Bible facts, and that they were capable of accurate and absolute demonstration. I could ask no better authority. Having proof, security, and authority, that Christian Science is indeed primitive Christianity restored, both myself and wife accepted the Bible and your text-book as our guides to health and happiness. That was six years ago. They have never failed us. Each test gives us more confidence. We are striving to live closer each day to the Sermon on the Mount, the Lord's Prayer, the Christian Science tenets, and the scientific statement of being. We find that in proportion as we understand these, we release our hold on material beliefs. We are glad to express our love and gratitude to you for the benefits your patient work has brought to us.

With sincerest love, I am yours truly,

JOHN E. FELLERS.

The Views of a Physician.

THE following excerpts from an article which recently appeared in *The Independent*, were not written by an opponent of *materia medica*, but by a distinguished member of the medical profession, A. E. Wright, M.D., of whom *The Independent* says,—

"Dr. Wright is one of the highest recognized medical authorities in England. He is the Pathologist and Bacteriologist of St. Mary's Hospital, London, and was lately Professor of Pathology in the Army Medical School at Netley, and was a member of the Indian Plague Commission."

The article is a plea for more extensive medical research, and it contains a frank admission that physicians "are not, in fact, making any effort worthy of the name to solve the problems of disease." Dr. Wright says,—

"One only of the problems that confronted man at the outset of his race still stands and confronts us practically unabated—the problem of disease. Over the processes of disease we have as yet achieved almost no directive control.

. . . . . .

"Of all the evils which befall man in his civilized state, the evil of disease is thus incomparably the greatest. It ought, accordingly, to loom largest in his mind. In comparison with the chance of winning directive control over this evil, every other thing ought to be counted as loss. The cutting off of a day from the Atlantic passage, the supersession of submarine cables by wireless telegraphy, the acceleration of trains and motor-cars, and objects of this order of importance occupy the attention of man. All these ought to be to civilized man, in comparison with any advance in the exploration of disease, as the small dust of the balances—as altogether vanity.

"If the belief is nurtured that the medical art of to-day can effectually intervene in the course of disease, this ought to be dismissed as illusion. . . . It may be affirmed with confidence of the medical art, as at present practised, that it can do practically nothing to avert death from a virulent bacterial invasion or to bring about a cure. The thoughtful and conscientious physician has absolutely no illusions on this subject. Confronted with an acute bacterial invasion, he does not conceal from himself, or from others, that he is quite in the dark and that he cannot foresee or determine the issue of the conflict which is in progress in the organism.

. . . . . .

"That scientific knowledge which alone can avail in the conflict with disease is—practically all of it—still to seek."

The Chicago Tribune, commenting upon this article, says,

"Dr. Wright's view may be somewhat pessimistic. Few physicians will admit that medical science has made or is making as little progress as he asserts. But, on the other hand, every physician knows that for the most part what he says is strictly true. Disease constantly rages over the earth, spreading suffering, death, and desolation in much the same manner that it did in the time of Hippocrates."

In the face of such testimony as that of Dr. Wright and other eminent men who have expressed similar views regarding the inadequacy of medical practice, it seems almost incredible that our legislatures can seriously consider the enactment of laws intended to compel all sick people to employ physicians or suffer without help of any kind, and this is especially so in view of the fact that through the beneficent ministrations of Christian Science thousands of persons have been healed after their physicians had given them up to die. It is recorded of Jesus that he "went about all Galilee, . . . healing all manner of sickness and all manner of disease among the people," and the results which have been obtained through Christian Science are proof that his method is still effective.

Pertinent to this discussion is the following editorial item from the *Nashua* (N. H.) *Telegraph:*

"It is evident that medical science has not reached high water-mark when the hospitals of London openly admit there were over two thousand cases of mistaken diagnosis during the past year."

ARCHIBALD MCLELLAN.

Peace and Progress.

THE Peace Conference at Portsmouth recalls similar events in the world's history, and invites an answer to the question, How far have all such negotiations tended to

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bring real peace and progress to mankind? In some of the direful struggles of the past, the cry of those who suffered most was "Peace at any price," while others who could see farther raised the slogan "Peace with honor." It is difficult to find an adequate reason for war in this enlightened age. Though a nation may fight for material possessions, it usually comes out of the struggle impoverished, whatever the result; and if moral issues are involved, they are swallowed up in the demoralizing maelstrom of war. It would seem that the need for the amelioration of suffering, and for human enlightenment, so aptly expressed by Longfellow, would compel mankind to pause ere they plunge recklessly into fratricidal strife, which at best has so little to offer in return for the awful sacrifices demanded. He says,—

> Were half the power that fills the world in terror,
> Were half the wealth bestowed on camps and courts,
> Given to redeem the human mind from error,
> There were no need of arsenals or forts.

In Christian Science we come to see clearly that peace and progress are inseparably united,—that the one cannot exist without the other,—and that they are mutually dependent is proved in our individual experience. In this Science we further learn that because God reigns there is no power which can prevent the ultimate establishment of true progress and abiding peace on earth, since these represent the activities of the divine Mind. When the understanding of Truth has been established in the consciousness of an individual, he speedily becomes aware of an ever-extending area in which the law of progress is operative. He is, at the same time, conscious of a deep peace at the very center of his being, and into this citadel he may retire at any moment when the storm roars without.

The all-important consideration for nations and individuals is to know and value rightly that which alone is worth striving for. Christ Jesus came to offer the world a peace which answers to all human need, and which is linked to universal progress. His offer was, however, rejected, and as he foresaw the doom which must ever follow the rejection of Truth, he wept over the city of Jerusalem, and said, "If thou hadst known, . . . in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. . . . Thine enemies shall . . . lay thee even with the ground, and thy children within thee; . . . because thou knewest not the time of thy visitation."

Our Leader's words in Science and Health (p. 224, lines 4 to 10) are very significant in pointing to the true basis of peace and progress. From her teaching, and from that of the Master, we learn the needlessness of suffering, but we also see its inevitableness if we build on false foundations. "If thou hadst known!" surely implies the possibility of our knowing what makes for peace, and also of pursuing it to the entire elimination of whatever makes for discord. God is ever ready, with "legions of angels," to uphold the cause of right and to deliver from all evil those who trust in Truth. To-day as of old the promise of Christ Jesus holds good, "My peace I give unto you."

ANNIE M. KNOTT.

In Him We Move.

WHEN we note the apparent stillness and stability of the earth, it does not seem surprising that until a relatively recent date men thought of it as the motionless center of the universe, and adjusted their astronomical speculations thereto. Had the earlier star-gazers dared to dream that this gigantic aggregate was whirling around at a surface rate of a thousand miles an hour, while at the same time spinning over the plane of the ecliptic at the rate of a thousand miles a minute, they would probably have been laughed at or stoned for their vagaries. Modern discovery, however, has long since peopled the sky-depths with unnumbered solar centers whose every planet moves in ceaseless flight upon its appointed way, while suns and systems speed in majestic silence through the vast corridors of space.

Astounding as the movements of the heavenly bodies may seem, however, the sense of the universality of motion is yet more stimulated by the recent discovery of physical scientists who are studying molecular phenomena. These have reached the conclusion that, instead of being an infinitesimal particle of matter, the atom is an aggregation of hundreds of force-centers or corpuscles, respecting which they declare that the enormously energetic vibrations of molecules, which range among the billions per second and which we know as heat and light, are "rest and quiet" in comparison with the far more vigorous and rapid movements of these force centers! (v. "Radium Explained," by Dr. W. Hempson.)

According to Prof. Carl Pearson, the only answer that physical scientists can give to the question, Why this motion of the elements? is this, *Ignoramus!* (Grammar of Science, pp. 275, 276.) Motion of any kind is inexplicable to those who accept the self-limiting philosophy of materialism, and the problem remains inscrutable until through Christian Science we are led to see that infinite Mind and its activities include and express all being. This perception supplies the only possible explanation of the wondrous facts which are ever breaking through the veil of material sense to startle and inspire awakening thought. As we come to understand that every least idea of Mind but reflects the divine wisdom and might, the heart is moved with a great sense of humility and awe, and with bowed heads we exclaim, Who is so great a God as is He who plans and performs every activity in all the expanse of being!

The teaching of Christian Science, that God is the source of all being and action (Science and Health, pp. 187, 419), and that man reflects the divine nature and activities, rebukes much religious thought of both the past and present. An interpreter of Brahmanism has recently declared one of its fundamental teachings to be that "quiescence is the secret of happiness; activity the secret of misery; and that the measure of character is success in quenching desire and living a quiescent life." This thought is oriental, but by no means foreign to the belief and hope of many Christians. The sense of anticipated heavenly rest has always been largely made up of do-nothingness. Said a dying bishop whose loving wife had gone before, "When I reach heaven, I shall lay my head in Mary's lap and rest for a thousand years." To the long-time worn and weary, prospective relief from toil is humanly sweet and inviting, but the kinship of this thought to the faith of the Brahman is very close. We are indeed counseled to "rest in the Lord," but this can only mean that we shall attain to spiritual freedom and supremacy in the conscious embrace of that Life which is revealed in the unwearied activities of good. The rest of inaction can have no place apart from material sense, while the rest that is of God is entire freedom *from* material sense. To abide in the consciousness of ever active Truth is to escape from all that begets a sense of weariness and limitation; it is to enter into the freedom and spontaneity of immortal life. To "live and move" in God is to be lifted above the mesmeric glamour of that longing for rest which is known and nurtured only in human experience. No sense of decrepitude or breakdown can invade the realm of Spirit; God's man rests in all-harmonious action.

The call of Truth in Christian Science is, "Awake, thou that sleepest, and arise from the dead!" and it is ours to so escape from the bondage, the heaviness of materiality, that in our innermost consciousness we may answer, "Now *is* Christ risen from the dead." It is ours to yield such alert, such instant obedience to Truth, that every faculty and endowment of our being shall become a channel of expression for that infinite Life and Love whose pulsations supply the universe with its energy, while beating their way unceasingly into every inlet of the human understanding.

JOHN B. WILLIS.

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Letters to our Leader.

Nassau, Bahamas, June 30, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—When we received our *Sentinel* with your letter "From the Isles of the Sea," I read it as a blessing—a sort of message of "Well done"—and rested in the glad thought that you, dear Leader, knew of our efforts at well doing and had commended us.

Soon after, I went to my room to study, taking with me the paper containing your message, the Bible, Science and Health, and the *Quarterly*. As I opened the paper this thought came to me,—Our dear Leader has never written any one, that she did not point to a higher and more consecrated way than they had yet attained, so there must be a message here for us. I read the lines, "May you . . . know 'no night there,' no sorrow, no pain," over and over, but could not see a special call for greater effort, and I laid the paper down, trying to know that I would be able to hear and obey in all that you meant to give us. I picked up my Science and Health, and on opening the book I read these words from page 511, "In the eternal Mind there is no night,—no sorrow, pain, or sin," and I realized as never before, what it would mean if the carnal mind were put off, and we knew no other Mind but God—eternal Mind. I felt your cry, your pleading to the dear Scientists, to be more alive, more consecrated, more in earnest in putting "off the old man." I also felt led to read the eighth chapter of Romans, and found there the same message.

For this and all that you have given us through your life and works, I thank you. The dear Scientists here are bravely striving to heed your message.

Faithfully and lovingly yours,

MRS. FRANC B. CURRY.

Eastbourne, England, July 14, 1905.

Dear Mrs. Eddy:—With love for God, and in grateful recognition of your teaching, which has brought us to a greater understanding of Him and His infinite power, we are forwarding to The Mother Church Building Fund, in behalf of the little band of Christian Scientists here, the sum of £11, the result of the collection at our Communion service. In December last, three who had been benefited by Christian Science decided to take a public room, to be used for our services and for a Reading Room. There are now twenty-five who attend the services, and we have numbered as many as forty, with passing visitors.

We send our loving thanks to you for the courage and love you have shown in giving us this interpretation of the life and teachings of Christ Jesus, which has made possible the fulfilment of his commandment to heal the sick and the sinful. We gladly work to share with others the joy you have brought into our lives.

MARGARET HARLEY.
DAISE G. MOLONY.
First and Second Readers.

Newark, N. J., June 29, 1905.

Beloved Leader:—At the regular semi-annual meeting of the members of First Church of Christ, Scientist, Newark, N. J., a unanimous vote was taken to forward our own church building fund to The Mother Church, together with a contribution from the Sunday School and money contributed by those who anticipated attending the Communion service in Boston. We consider it a privilege thus to express our gratitude and love, not only for the "parent vine," but also for you, dear Leader, for your unfailing patience, humility, and affection, as well as for your fidelity to the Principle for which you stand. With gratitude unexpressed, only as we live it, we, as a church, are striving to "watch, and pray for that Mind to be in us which was also in Christ Jesus," and to walk worthy of the vocation wherewith we are called. As a branch of the vine to which we cling in tenderest relation, we strive to bring forth "fruits meet for repentance."

We daily rejoice that through your love for God and man we are enabled to make practical the words and works of our dear Master, and to follow, in a degree, his example,—healing the sick and casting out evils,—working, watching, and praying for growth in grace.

Faithfully and gratefully yours in Love,

EMMA DE PROSSE, *First Reader.*

Atlanta, Ga., April 25, 1905.

Rev. Mary Baker G. Eddy,

Beloved Leader:—I have noted with much interest and pleasure the joy it gives you when one of your students grasps your thought relative to the momentous questions regarding the relation of the sexes and that true ideal of purity which you are so earnestly striving to make us understand, and I never cease to marvel at your unerring wisdom and tactfulness.

It makes my heart glad to know that Christian Science is honored down among the red hills of Georgia, that grand old State which in the past has stood for freedom and advancement in thought, having been founded as a place of refuge for the poor debtors of England and the persecuted Protestants of Europe; which in her infancy had the ministry of the Wesleys and Whitefield,—the home of the first chartered State university in America, and of the Wesleyan Female College at Macon, which enjoys the high honor of being the first college in the world chartered for the express purpose of bestowing diplomas upon women; the State whose legislature in 1866, the year of your great discovery, enacted a law recognizing every right of womanhood save her right to vote and hold public office. Our people are beginning to see that woman has been more than faithful over the few things, and is fitted for and filling those higher positions of vital importance to humanity, and they are now manifesting a desire to learn of Christian Science and its beloved Founder, to know something of that truth which is having such a wonderful influence for good, mentally, morally, and physically.

It may be of interest to you to know that when Mr. W. D. McCrackan lectured for us last December he presented the subject of Christian Science in such a happy manner, and made such a profound impression upon our ministers and citizens generally, that no attempt was made by any one to challenge or criticise his statements in regard to Christian Science. His visit was a blessing to all.

It is a cause for constant prayer and thanksgiving that we have been permitted to see, this day, the wonders that are being wrought in the healing of disease and the reformation of character through the understanding of Christian Science. For myself, I am grateful to have had the privilege of beholding the face of her who, through the exhibition of great courage, fidelity to Truth, and unselfishness, is doing so much for the advancement of humanity that each year added thousands rise up and call her blessed. I am grateful to have been permitted during the past seven years to have some part in the work of that Cause which is dearer to her than all else; to tell of that truth which, when understood, puts a benign smile upon the faces that never knew one before, and that brings the love of God into hearts once filled with hatred.

Beloved Leader, for the joy, health, and peace that has come to me and to the lives of so many I hold dear, through the study of the Bible as interpreted in Science and Health, my gratitude to you is unbounded, and the only way I know of adequately expressing the same is in loving obedience. If I can ever be of any service to you individually, or to the Cause of Christian Science, in Concord or elsewhere, please let me know. My one desire is to serve you and the Cause for which you stand.

Gratefully,

WM. M. GOODWIN.

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Testimonies of Healing.

It seems to me that the time has come when I should give a written testimony, thanking God for the great blessings which Christian Science has brought to me. One year ago I was a physical wreck. For seventeen years I had been a sufferer from stomach and liver trouble and nervous exhaustion. Five years of this time I was unable to perform manual labor; I gave up three good paying positions, causing a loss of several thousand dollars in salary and a large amount of money for medicine. I was under the care of several physicians with only temporary relief, tried patent medicines, and finally became much discouraged. My prayers seemed unanswered, and all hope was about to be abandoned when a kind friend persuaded me to go and see a lady who had been healed through Christian Science. I shall ever be most thankful to this lady for her kind advice and for accompanying me to a Christian Science practitioner. Through Christian Science I have been healed. It has been the renewing of the Spirit,—the putting off of the old man and the putting on of the new,—as the apostle expresses it. I can now eat what I wish without fear, and with a relish; I sleep well, have a clear conscience, and enjoy real happiness. I have laid aside my glasses, and feel no inconvenience for having done so, after having worn them regularly for five years.

I wish also to tender my heartfelt thanks to Mrs. Eddy for the text-book of Christian Science.

ISAAC S. AMBROSE, Dayton, O.

It is with a heart full of gratitude that I write of what Christian Science has done for me. It has brought me from a state of morbid, depressing invalidism to a realization of health and happiness never dreamed of a few months ago. For three years I was almost an invalid, sometimes suffering so much that I longed to die. I had neurasthenia and anæmia, with their usual accompaniment, insomnia. I had tried medicine, massage, water treatments, osteopathy, change of climate, and in fact anything and everything that the physicians would recommend, but nothing brought any relief except for a short time. Last winter I grew so much worse that I went to Florida with a friend, hoping to be benefited by the climate. I was benefited,—not by the Florida climate, however, but by my friend's copy of Science and Health. I accepted its teachings at once, and began taking treatment from a practitioner in Cincinnati. In about three months I was completely healed. It seems wonderful to me to be strong and well again, able to be up and busy all day, instead of spending hours each day on the bed or couch. After two years and a half of the horrors of insomnia, I now sleep as naturally as a child. "Ye shall know the truth, and the truth shall make you free," has been thoroughly demonstrated in my case. I am not only free from sickness, but free from fear as well. Even with my limited understanding of this Science, I have been able to demonstrate the power of Truth over the claims of sickness.

Only those who have been led from the darkness of materiality to the light of Christian Science can understand how grateful I feel.—ALICE G. KLEIN, Covington, Ky.

Christian Science came to me in an hour of great need, when everything looked dark, and I wish to say a word of loving gratitude for all that it has done for me. For eighteen months I was suffering with an itching on my leg which also came on my body, and I had no rest, day or night. I tried physicians, who did all they could, but my condition grew worse. I also tried the Hot Springs, but got no better; so I returned home, discouraged and broken-hearted. I did not know what to do. On my return home, my sister saw me in my affliction and wanted me try Christian Science, and gave me a copy of Science and Health to read. I laughed at her and laid it on the table, but my suffering was very severe that night and the next day, and I talked with her again. She advised me to send for a practitioner and take treatments. I did not believe in Christian Science, but was willing to try it, for everything else had failed. After taking two weeks' treatment I was healed, and my leg was perfectly well. I cannot express the uplifting which I received,—the change from sorrow to happiness. I was also healed of a rupture of three years' standing, which was overcome in four months.

My prayer is that infinite wisdom, Truth, and Love may keep me ever worthy to be found in the onward and upward march of the true Christian Scientist. Now I see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a happy thought to know that when in trouble we can call for divine help. I have had much done for me, for which I am most grateful. In the constant study and application of Christian Science I am content, knowing that only as I am obedient to God's commands can I prove my sincerity. I thank God for the help that came to me when I was in utter despair and darkness, and I sincerely acknowledge the good which has come to me through Mrs. Eddy.

M. M. DALTON, Los Angeles, Cal.

About five years ago I took up the study of Christian Science. I did not come into it for physical healing, but for spiritual understanding. I tried at once to demonstrate the truth for myself and family, and met with some success. For four and a half years medicine has not passed my lips, although I have had many and seemingly serious ailments to meet. I daily read the Lessons in the *Quarterly*, getting up as a rule at five o'clock in the morning, so that I can have my lesson while my thought is clear and before the family are up. I am nearly fifty-eight years old and there are six members in my family. We use no medicine except for my husband.

The first week in December I was going into the basement to look after the furnace. I was the only one up in the house—it being about 6 A.M. I thought I had reached the bottom of the stairs, but had not, and so stepped off, twisting my right foot under me. I had a lighted lamp in one hand, and as I fell the lamp broke, spilling the oil, so that I lay in a pool of it. The pain in my right foot and ankle was great. I commenced at once, as I lay there in the dark, to declare God's allness, and after a little I called so that my husband heard, and I asked him to send my daughter to me, which he did. I told her to treat me, and to help me upstairs. I do not remember how I reached the top of the stairs, but I think I crawled up. I would not have my shoe taken off, and when my husband tried to find out what had happened, I told him I did not wish to talk about it until I had overcome it. I went about the house, after a fashion, till nearly noon, but the pain had increased and I could only shove, not lift, the foot. I asked my daughter to take off my shoe. When she tried to take it off I cried out, it hurt me so. I was seemingly in such agony that I could hardly endure it.

The next morning I put on my shoe, did the usual housework, ironed, and was on my feet most of the day. My husband thought I had only met with a slight jar or fall, but about one week later I noticed that my foot was black and blue from instep to toes, and that under my ankle, about one inch from the sole of my foot, the blood was settled and was black. I called my husband's attention to the marks on my foot, telling him that they should convince him of the healing power of Christian Science. I missed the morning visit to the basement to look after the furnace only once.

We have three grandchildren living with us, and have had to meet measles, grip, stomach trouble, burns, cuts, falls, etc., and have never used material means. I am grateful for all of the Christian Science literature. I am day by day understanding more and more what I owe to Mrs. Eddy, and why I should love and be grateful to her. All

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the antagonistic feeling which I once held toward her has vanished, and my ruling desire is to understand and demonstrate this truth.—ADA A. VINCENT, Pike, N. Y.

While still confronted with problems that seem unsolved, it is a privilege to bear grateful testimony to rich blessings already received through a year's study of Christian Science. A few days ago I awoke with a severe sick-headache, which seemed to grow worse until I was unable to read or to hold in my thought anything that had helped me at other times. I was alone, and would not send for help. In my misery I did not doubt that God was still my refuge, so I prayed that He would send me a thought that would help me. In a little while, one of our Readers came and brought the healing message. She talked with me a few minutes and I was not sick any more. I attended to the duties of the day, sewed, and studied until twelve o'clock that night with no sense of weariness or discord. This quick and complete healing meant a great deal to me. These attacks have been of frequent occurrence, and were very tenacious in times past. It meant more because the answer to my prayer came so definitely and quickly, bringing comfort and encouragement in the sweet consciousness of God's ever-presence and tender care. Many times the help for perplexity, suffering, and fear has come through the words of our text-book, and for this I am grateful.

The Science work that has come to me, I regard as a sacred trust, and I have wanted to give it holy thought and do it perfectly because it was God's work. I was drawn to Christian Science through the beautiful life of a friend. She did not talk it to me, but reflected divine Love so that afterwards, when far away from her, I overcame indifference, prejudice, the fear of opposition, and sought out this Science mainly that I might thereby come nearer to her. Now that I have come to love the truth for its own sake, I am the more grateful for being led towards it in so gracious a way. I needed Christian Science, and I am proving in some degree that divine Love does satisfy the heart and meet our every need. I seemed always to have been seeking God, but knew not where to find Him. I rejoice now in the clearer vision of our Father that comes to me through the revelation of Truth as taught by our Leader in "Science and Health with Key to the Scriptures."

EFFIE J. FLETCHER, Foxcroft, Me.

It used to puzzle me so much why God did not heal the sick now as He did in olden times. Now I know He does. How thankful I am for the understanding of Truth gained in Christian Science. This understanding has made me a better woman,—it has brought me nearer to God, and taught me to love my fellow-men. I have seen many healed through Christian Science. One case in particular I will mention, that of my grandchild, who was healed of blood-poisoning. Three physicians held a consultation over her and decided they could do no more. One of the doctors told me that the tissues in her body were breaking down. The blood came from her nose, bowels, and kidneys. I had been nursing for years, had given a great deal of my time to the study of medical books, and the child looked as if she could not live until morning. I then knew very little of Christian Science, but my sister-in-law had been healed after all the physicians had given her up to die. I had told the mother about Christian Science before, and she was willing to try it. When the doctors gave no hope, we telegraphed to the practitioner that evening. The child rested all night and slept, and how we realized the presence of God! We all felt very happy, especially the mother and myself. In a short time the child called for food, got up and was dressed, asked for her slate and pencil, and was well. Later she had some trouble, and said that she wanted the lady to pray for her as before. She is well to-day and we know that her desire for the Christian Science prayer brought her the help.

I thank God for this wonderful truth that has made me so happy. Our love for our dear Leader is growing more each day, seeing how faithful she has been in following Christ's footsteps. She has made it plain in Science and Health, that the promises in the Bible are for us to-day as well as for those in olden times, and that this healing is for all nations.—MRS. ANNA JOHNS, Cotter, Ia.

In the spring of 1902, I had reached the point where I could go no farther, that is, in the way I was going. I had been afflicted with epilepsy for five or six years, and had gone through the usual course of remedies applied in such cases, always expecting a cure, and always being disappointed. I had become very despondent and contemplated suicide as a relief to my sufferings, when I was led through a friend to go to a Christian Science practitioner. I was induced to purchase Science and Health, but I stipulated that at the end of thirty days I could return same and get back my money if I so desired. I still have the copy and am very grateful for what its teachings have done for my family and myself. I wish to say for the benefit of others that I was overcome only twice after commencing treatment,—the last time over two years ago. I have also lost the tobacco habit, and have been healed of constipation and other ailments. From one hundred and thirty pounds I now weigh one hundred and sixty-five pounds. Some of the physicians scarcely recognize me, so great is the change.

I do not yet understand much of Christian Science, but I know that discord in whatever guise is wrong and therefore unreal. One who knows nothing of Christian Science cannot understand this statement, but through the study of Science and Health I have partly realized its truth and know that it is only a question of understanding when all will be realized. I have not only been benefited physically but financially as well. I am a different man from any point of view. I am very grateful to our Leader, through whose teachings I have obtained a gleam of this blessed truth, and I hereby acknowledge my obligation to her.

W. J. GEMMELL, Oregon City, Ore.

My best expression of gratitude to our dear Leader, Mrs. Eddy, will be to give a testimony of healing, which was the proof required by Jesus from all who believed on him. When placing the screen in a window, the lower sash being up its full height, before I could remove my hand the sash came down with full force. It was a very heavy window, and cut through the skin, which was scraped from the wrist to the ends of the fingers, clear across the back of the hand. My husband having gone to the extreme end of the house, did not hear my call until he came in, which left the hand in that crevice for over five minutes. When he raised the window he asked if I was much hurt. I showed him the hand, knowing that he would not believe unless he had seen it. The sight of it made him wince. I said, "Don't fear, it will be all right." By this time the pain was almost overcome, but the whole back of the hand was a dark red with the blood oozing through. I placed the hand behind my back, and with implicit faith in God to do the healing, realized that He is all power, after which I took Science and Health and read for about half an hour, when all sense of soreness had disappeared. I looked at the hand and all discoloration was gone. I then took the scissors and cut off the loose skin without any sense of suffering. Inside of four hours from the time the window had fallen, new skin had formed all over the back of the hand, and inside of twenty-four hours the appearance was such that no person would have known that the skin had been broken, not even the parts where were the deep cuts.

This is only one of many beautiful demonstrations of the power of God which I have experienced in our home. Words are inadequate to express my gratitude for the understanding of the teachings of Christ Jesus, as given to the

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world in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

MRS. CHARLOTTE CRESSWELL, Orangeville, Ont.

It is a pleasure to send my testimony to the *Sentinel*, though words fail when I would express the gratitude that my heart speaks. After finding that physicians could do nothing for my eyes but give me heavier glasses, I went to God in prayer. Every morning I spent some time in reading the Bible and praying to God to heal my eyes. Having read of the many whom Jesus had healed, I had no doubt but that I could be healed through prayer. The 32d verse of the thirteenth chapter of Luke, in which I read, and read again, "I do cures to-day and to-morrow," was an assurance to me that the same healing could be done to-day as was in Jesus' time. A very short time after this, I was told that if I would try Christian Science I would not have to wear glasses. About two weeks after this I began taking treatment, and after three months' treatment I was able to lay off my glasses, which I had worn twenty years. I was not willing to lay them off, but when I broke them three times in two weeks I knew it was time to lay them aside. I have been able to overcome colds to which I was subject. I have also been healed of catarrh of long standing. Indigestion was overcome in two weeks' treatment, and rheumatism in three days, whereas a similar attack, in the old days, lasted three weeks.

I am not only grateful for the physical healing, but for the spiritual uplift and the peace that have come to me. I was very despondent before taking up Christian Science, but am happy now. My heart goes out daily in loving gratitude to God, to our Leader, Mrs. Eddy, for Science and Health, and for the helpful publications of our Publishing Society.

MARY FUESSER, Cincinnati, O.

If the study of Science and Health had not made me love the Bible and its teachings a great deal more, and also made me more desirous of following Christ's example, I would have had nothing to do with it, for I loved the church of which I had for eighteen years been a member. I loved its work and its people, and had not allowed myself to doubt its teachings. A grave condition had, however, existed in our family, which I had earnestly prayed over for four years, according to my highest understanding, but no answer came and the condition grew worse. Not doubting God for a moment, I knew I must be asking "amiss," for I knew that Christian Scientists had answers to their prayers, and that they must know how to pray aright. I also knew that they were all Bible students, so in full faith that I had found the Key to the Scriptures, I began to study. What the study of the Bible, and that divinely-inspired book, Science and Health, with the *Quarterly*, *Sentinel*, and *Journal*, have brought into my life, I have no words to express. Every discordant condition has been changed, but had there been no change except in my own consciousness I would still consider this last year worth more to me than all the other years of my life. A year ago I was filled with anxiety and worry; now I know that peace which passeth understanding, and an almost continual song has displaced the worry. The spiritual uplifting is the greatest blessing of all, and the Bible is much clearer and dearer than ever before.

That Christian Science can heal physically has been proven, too, in our home, but it has served more as a preventive of sickness than otherwise. In past years I had always been considered a delicate woman, and the previous winter I had spent considerable time in bed. This last year I have not known a moment of sickness, and our little daughter, two and a half years old, has had none of the troubles so common to most infants. A serious burn from a hot flatiron, which covered one of baby's cheeks, was healed completely in three days, with no help but that of Christian Science, and no scar whatever was left at the end of two weeks. Two deep wounds from the bites of a dog, one bite severing an artery, also responded quickly, besides many other mal-conditions.

The magnitude of the work Mrs. Eddy has done and is doing for mankind comes to me with greater force as I study on, and gratitude for it all seems a slight expression of what I feel. May my life show how truly grateful I am to God and to her.—LURA R. CURRY, Chicago, Ill.

After an unsuccessful operation, I turned to Christian Science, and was healed. Soon after this I was enabled to lay aside glasses. I was also healed of heavy catarrhal colds that used to come, and remain the greater part of every winter. I was rejoiced to be well, but did not try, for some time, to learn of the Principle that had healed me, though I would turn to Christian Science when I considered that I needed help. When I did determine to study, and try to prove the truth for myself, I seemed to pass through dark hours, but the light is growing brighter as I work away from a sense of evil into a knowledge of good,—which is freedom. I am more grateful than I can tell, to know that I am daily growing into an understanding of God's eternal government. I am also grateful to Mrs. Eddy, to whom we can turn with love and implicit obedience, and who is leading us into the way everlasting—to the reflection of the one "from whom all blessings flow."

VIRGINIA H. REMMER, Evanston, Ill.

For years I have been a great sufferer from rheumatism, sometimes being unable to leave my bed, and often having severe pains in my hands and knees. Medicine seemed to relieve me, but did not cure me. I had never known of any cures through Christian Science until a few months ago. I became interested in it at once, and decided to try whether treatment would benefit me. I was at the point of nervous prostration when I visited a practitioner who had helped a friend of mine. In two treatments all rheumatic pain had left me, and in two weeks my nerves were all right. I could sleep again, as sound as ever. My strength also came back.

I am very much interested in the study of "Science and Health with Key to the Scriptures," and hope to advance in the understanding of this Science.

MRS. L. DEMBINSKI, St. Louis, Mo.

I feel impelled to write of the blessings which are mine through the knowledge of Christian Science. I was healed of nervous prostration last March, my trouble succumbing in five weeks' treatment. I had for many years believed in what I called "Practical Christianity," and so I was in a measure fitted to receive the enlarged truths contained in Science and Health; but while I believed in the healing ever-presence of God, I did not understand, as I am now learning to do, the way to apply it. Mrs. Eddy's book is my constant guide. I do not care to think of the utter blank it would leave in my life, could I not have it ever near me. I earnestly desire to say or do something daily that may lead others to the peace and assurance which I am winning, and to know, as I have learned to know it, the healing and uplifting power of divine Love, as revealed in Science and Health.—FANNY G. T. MILES, Brattleboro, Vt.

I consider it a pleasure and privilege to tell of the many spiritual blessings which I have received,—the overcoming of disease and of sin in self and in others, through Christian Science. In my own experience the reading of the *Sentinel* and *Journal* has always been a source of comfort and joy, and it has helped to give me a higher understanding of the truth. I feel truly grateful to our dear Leader, Mrs. Eddy.

HENRY T. HERR, Topeka, Kan.

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From our Exchanges.

The sure word of prophecy which will yet give us a better religion and a more confident assurance of faith, is that God reveals himself to man, not through external nature, not through portents in the sky, not through tables of stone written upon by a divine finger, not through messages dictated to passive scribes of prophecy and the law, but through the quick experience of holy souls, to men and women who have been inspired, instructed, and illuminated by the light which lighteth every man that cometh into the world, who have, out of their own struggles with faith and fortune, wrought out their thoughts of God and discovered the wisdom and love which are revealed in all human life and human experience. The words that Jesus spoke were not his own, but they came into his consciousness and into his message to mankind from the eternal wisdom rising up within him, not coming to him from without. The word made flesh reveals the God which nature cannot contain and which in the human aspects of divinity nature cannot reveal.—*The Christian Register.*

A better day has come. The denominations have come to know that their differences are without and not within the Bible, that they are apparent rather than real, that they are striving not for different faiths, but all for the one common faith; that they are not so many separately organized armies contending with each other, but that they are separate corps of one grand army going forth against a common foe, in a common cause, seeking a common victory. Through the media of interchurch alliances, conventions, and conferences, the denominations have come to know there is great breadth of ground for doctrinal agreement and spiritual fellowship. Questions that once produced schisms, secession, and bitter controversies have disappeared, and overtures looking toward closer relation are confidently made and kindly entertained.

REV. W. F. WHITLOCK, D.D.
Western Christian Advocate.

Under the title "The Doctrines that Divide," the editor of *The Christian Work and Evangelist* says, "After all, what are they worth? Not one of these divisive doctrines is either essential to holy living or final well-being. This is our standpoint, our firm conviction, the thesis we propose to maintain to the end of our writing, the basis of our hope for the union of all 'believing' souls who find that loving the one Lord and the one sole truth is better than spinning webs of fine distinction to catch souls like flitting insects, or stretching ropes of hard-and-fast dogma to trip the feet of our toiling and tired fellow-men. There surely is a better way. If we find it not, what loss is ours! If we find it, behold the gain!"

That individual or institution which serves in the awakening of conscience, best serves the cause of patriotism, religion, and humanity. The results may not be so immediate nor so spectacular as the conviction by the court of evil-doers and the execution of sentence by the law, but the results which endure and continually make for righteousness are those which come from an awakened conscience.

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

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Items of Interest.

National.

Specifications and drawings for the lighthouse and station which Congress has authorized Albert S. Eells and associates of Boston to construct at Diamond Shoals, off Cape Hatteras, have been filed at the office of the Secretary of Commerce and Labor. The plans have been referred to the Government Lighthouse Board for approval. The act grants $750,000 for the builders, if they succeed, in accordance with their plans, in erecting and successfully operating the light for one year, before 1909.

With a view to prevent the destruction of the natural beauty of Niagara Falls by electric power companies which seek to divert the waters of Niagara River, thousands of letters are pouring into the State Department, addressed, for the most part, to the President, who refers them to the State Department. The writers ask that the Canadian and American Governments take some action for the preservation of the Falls.

A despatch received from Minister Rockhill indicates that the anti-American boycott is losing strength. The relinquishment of the Canton-Hankow railroad to China, it is believed, has had a great effect for good upon the boycott. The imperial edict issued against the boycott is believed to be a direct mark of appreciation on the part of the Chinese Government.

A movement is under consideration by Governor McLane, to perpetuate for all time the signing of "The Treaty of Portsmouth" and the liberality of the Japanese and Russian plenipotentiaries, by distributing for charitable purposes, on September 5 of each year, the income from $20,000, the joint gift of the envoys.

More Americans have visited Yellowstone National Park this summer than ever before, according to the manager of the Monida and Yellowstone stage line. Fully twenty thousand persons have visited the park since the season opened. The record for last year was thirteen thousand.

A proposal has been made in the Municipal Council at Brussels to name a new street Rue Roosevelt, to commemorate the services of the President of the United States in behalf of peace.

The new light just erected on "The Graves," Boston Harbor, throws a beam equal to 192,000 candle-power and can be seen for twenty miles.

The appointment of Robert Bacon as Assistant Secretary of State to succeed Francis B. Loomis, was given out at Sagamore Hill last week.

Foreign.

A programme for the coming International Conference at The Hague was submitted for discussion at the Interparliamentary Congress at Brussels, August 28, as follows:—

It is desirable that The Hague Conference, in whose convocation the President of the United States took the initiative, should discuss the following questions,—

1. The points adjourned to a future date by The Hague Conference of 1899, viz.: (a) The rights and duties of neutrals, (b) the limitation of armed military and naval forces and of military budgets, (c) the use of new types and calibres of rifles and naval artillery, (d) the inviolability of private property during naval warfare, (e) the bombardment of ports, towns, and villages by naval forces; 2. The renewal of expired conventions of The Hague; 3. The organization of offers of mediation; 4. The periodical meeting of general conferences of the nations; 5. The carrying out of the resolutions and decisions of these conferences and the preparation of future conferences; 6. The elaboration of a model general arbitration treaty.

The American Minister at Caracas reports that the Venezuelan Government has closed the French cable at Caracas and other points, and that he is obliged to use land points from Caracas and La Guayra, and the Government collects twenty cents per word for the service (a distance of twelve miles). A protest has been lodged with the officials at Paris, and the French legation at Caracas has been asked for a report on the status of the affair. Pending the receipt of this report no action will be taken, but both the Government and the company are hopeful of an amicable adjustment of the dispute.

A despatch to the Foreign Office from the French Minister to Morocco, announces that the Moroccan Government has yielded to the French demands and given complete satisfaction in the matter of the arrest of the Franco-Algerian merchant, Bouzian. Apologies have been offered, an indemnity was paid, and the official responsible for the arrest has been removed. The reparation is complete on all points, and the incident is closed, thus terminating the anticipated resort to coercion through the military and naval branches of the service.

Walter Hume Long, Chief Secretary for Ireland, announces that the treasury has agreed to provide additional funds, amounting to $10,000,000, January 1, and such stock during 1906 as will produce $50,000,000 cash, to facilitate the operations of the Irish Land Act and remedy the recent stoppage of sales of land through inability to advance purchase money.

It is reported that a sum of $250,000,000 has already been set aside for the construction of a new Russian fleet. The municipality of St. Petersburg has decided to offer M. Witte the freedom of the city on his return, as a mark of honor for his successful negotiation of the peace treaty at Portsmouth.

It is expected that the negotiations between Norway and Sweden will soon result in a full agreement on the subject of the dissolution of the union. Sweden will probably give up her claim for the razing of the fortresses on the Norwegian frontier, if the forts are not armed.

At Edmonton, last week, the new province of Alberta was created. Sir Wilfrid Laurier and vice-regal party were present to officiate. The ceremony of dissolving the old territorial government and the creation of the new province was witnessed by several thousand people.

The Porte has replied to the note of the six embassies, declining to accept the scheme proposed by them for the financial control of Macedonia. The Powers, it is said, will insist on the acceptance of the scheme.

The Nippon Yusen Kaisha (Japan Steamship Company), through the Japanese consul, is placing contracts for eighteen liners with Clyde shipbuilding firms.

Industrial and Commercial.

About one thousand independent butchers attended last week in New York the ceremonies at the formal opening of the new abattoir of the company which is competing with the so-called Beef Trust. This new plant is the consummation of three years of co-operation by the five hundred retailers of the city. The main building of the new abattoir is a five-story brick and stone structure, while the entire plant occupies altogether twenty-eight city lots, or 49,000 square feet of ground.

All records for the tonnage of vessels clearing from the district of Chicago in one month were broken in August, when 1,208 ships of all kinds, with a registered tonnage of 1,289,953 tons, departed. During the same period 1,202 vessels, with a tonnage of 1,280,302 tons, arrived.

A compilation of the September dividend and interest disbursements made through eastern financial institutions by the principal corporations of the country, gives a total of $46,335,182, as compared with $41,663,765 in the corresponding month of 1904, or an increase of $4,671,417.

Figures made public at the Department of Commerce show that 1,026,499 immigrants arrived in the United States during the fiscal year ended June 30, last. The arrivals in 1903 were 857,046.

The traffic through the St. Mary's canals during the month of August amounted to approximately six million tons, the greatest for any similar period in the history of the waterways.

A large field of kaolin has just been discovered near Parkdale, Col., on the Rio Grande Railroad. Experts pronounce the field to be one of the largest in the world.

Late experimenters, using very sensitive films and very strong X-rays, have succeeded in producing good photographs with exposures of one-tenth of a second.

General.

A Chicago photographer has recently been successful in producing portraits in colors by a purely photographic process. The pictures have a poster-like appearance, and are called by the inventor "poster portraits in colors." The effect is produced by a double printing exposure and a triple manipulation of the chemicals, and is a complicated process for the amateur. The different colors are produced by a series of toning baths, of secret composition. By their aid a variety of color shades are produced, from bright red to pink and from green to deep yellow, the final result being a photograph in two colors. By a variation in the process pictures in three colors can be produced, the shadow being in one color, the high light in another, and the half-tones in a third, one color lying over another.

It is reported that a volcano, throwing off molten lava and in active operation, has been discovered in Rye Patch, Humboldt County, Nevada. Although that section has been traversed for years, the crater has just been found.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

A False Sense of God Destroyed.

SAMUEL GREENWOOD.

IN pursuing his study of Christian Science, the beginner is sometimes conscious of a sense of bewilderment in his thought of God. The outlines of his old belief respecting God become less and less distinct, until there is only a confused blur where before had been a definite mental picture or concept. The idea of a perfect creator and a perfect creation, existing apart from matter and evil, in dawning upon him has disturbed his satisfaction with what he had formerly been taught to believe; although, like the blind man whom Jesus healed, he may not at first have a correct apprehension of the objects seen. In this transition from the old to the new, when the awakening thought is rising from its fading dream and but dimly discerns the things of reality, the student seems at times to stand with neither foot on solid ground. The former things have receded from him, leaving an apparent void, and in his perplexity he may feel that he has lost his God, or that Christian Science has taken Him away.

Mary mourned in much the same sense at the sepulchre, when her material concept of the Christ seemed lost to her and before she discerned him in the spiritual or resurrected sense. It was then she uttered that plaintive lament which is sometimes repeated by those who, like her, have gone to the sepulchre of matter, where they had buried their Lord, to find that Christian Science has rolled away the stone, and that he is not there. When Mary found that the Christ was so much more than a mortal, material man, her false concept disappeared, and she gained the true idea, the Messiah which was to redeem the world.

Christian Science finds each of us with more or less imperfect or erroneous ideals of God. Paul said, "When that which is perfect is come, then that which is in part shall be done away;" and in like manner the imperfections and errors in our sense of God pass away before a more perfect knowledge. If this process has advanced so far as to erase our contentment with past beliefs, while we are yet too timorous to wholly accept the spiritual idea as presented in Christian Science,—while, like the women at the sepulchre, we are affrighted at the angel message,—we may think that our God has been lost to us. But with the gaining of a little more courage we may perceive our risen Lord,—waiting by the sepulchre; and lo, all life begins anew for us.

A false sense of God ought to be lost, for it brings no blessing to its possessor, but holds him instead in bondage to the errors he attributes to Deity. If our mental picture of God has been formed after the fashion of human frailties, if it represents Him as fickle-minded, as liable to anger and revenge, or as taking cognizance of evil, we shall never outgrow these frailties in ourselves until our concept of God improves. Men naturally and unconsciously become like the God they worship. Although we may have derived a vague sort of comfort from the belief that God is much like ourselves in that He sees all the misery that we see, and sympathizes with our troubles much like our friends, yet at the last there was always a dull aching at the heart because He could not or would not save us from them. There are many sad and sore Christians to-day believing that God looks serenely down upon their suffering, that He sees their loved ones torn from their side or laid upon beds of anguish, yet turns a deaf ear to their prayers, or willingly permits the continuance of their distress. What a distorted image to hold of divine Love, whose presence ever destroys fear and suffering!

The belief that God ever did or could do whatever is despicable in a mortal, or that He ever knew or could know what is wrong for man to know, is a very bad belief that we should be glad to lose. The true idea of God must be nobler, more exalted than the best man we know. He must be more just, more lovable, more faithful, and more helpful than the best man has ever been. If our thought of God does not transcend the highest good we can conceive in human nature, or if it does not lift us above the sins and discords of mortal existence, and bring out the best and noblest within us, then we have not yet begun to know what God, infinite good, is.

We should be grateful for whatever destroys our delusions about the nature of Deity, no matter how long we have believed them, nor how cherished have been their associations. Nothing but the absolute truth about God can redeem man from error. The transition between the material and the spiritual thought of God, between the parting from old religious ties and the recognition and acceptance of a new and higher idea of God, may seem as a lonely wilderness, a place of desolation and darkness where no God is, but it is the threshold over which we pass into a larger consciousness of truth, where the new heaven and new earth begin to appear. If the light of Christian Science, shining upon our shadowy and imperfect picture of God, has dissolved it, it is only that its place may be taken by something much brighter and holier than we had ever known.

The idea of God which is taught in Christian Science so far transcends the general beliefs concerning Him that we must ascend into more spiritual planes of thought in order to apprehend it. The clouds and mists of the valleys are left behind as the climber nears the mountain peak. And so the mists of mortals' material beliefs are left behind as Christian Science lifts human conception above the evil and material until it reaches the perfect idea of being, wherein God is the infinite Principle, Love, the all-pervading good that knows no evil, ever enfolding within His consciousness all that He hath made.

Our own experience must decide whether or not we are worshiping the true God. One cannot note how full of misery and wickedness is earthly experience, without admitting that something is either badly wrong with the Supreme Being or with the human concept of Him. Mankind have continued for ages in the throes of suffering from which their God has not delivered them, and to whom they have almost ceased to look for aid. The thoughtful student may wisely ponder the question whether such conditions will ever pass away until mortals improve their beliefs regarding the Divine character and government.

History bears fearful testimony to the evil results of

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worshiping a false God, its pages being dyed red with the blood shed in His name. Wide trails of the bitterest strife and persecution, crime and cruelty, have marked the course through human history of the beliefs in a cruel, revengeful, unforgiving God. We know to-day that this sense of God was a mistake, an unreality, and that those who did such things were only carrying out the will of what they supposed Him to be. The world rejoices that such a sense of God is passing away. It is likewise true that the sickness and misery of earth exist in consequence of a false concept of God, that they do not express the nature or purpose of Him whose will Jesus did when he destroyed these conditions.

That Christian Science teaches the truth about God is evident in the betterment it has wrought in the conditions of its believers, lifting them out of the depths of despair into which disease and sin had plunged them, and from which neither medicine nor their religion had been able to redeem. As humanity's thought thus rises toward the apprehension of a perfect God, its progress will be marked by more harmonious conditions, by better health and increased spirituality, purity, and love, and these evidences are the only satisfactory proofs that God is being understood aright. When the human understanding reaches the full significance of what Christian Science teaches of God, all evil will be left behind. It will disappear as a seeming shadow in the effulgence of God's presence.

The Lesson-Sermon and Its Reading.

REV. ARTHUR REEVES VOSBURGH.

IN the Lesson-Sermon which is read in the Christian Science churches there is provided an order of service that gives all the advantages of a definite standard, order, and unity of thought; while in the study required to grasp and elucidate the meaning of these Lessons there is a constant call and incentive to original thought and effort, both on the part of the Readers and of the congregation. In other words, the Lesson-Sermon constitutes an order of service that gives a system, dignity, elevated direction, and tone to the worship in the Christian Science churches, while it in no way curtails but rather inspires to original, individual study.

In giving us this Lesson-Sermon our Leader, Mrs. Eddy, has ordained the Bible and Science and Health as our impersonal pastor. The Lesson is pregnant to us with a life-giving meaning just in the degree that we find in it the very Word of God,—the Word of the great Shepherd who is thus conveying His meaning and message to us.

Thus it is evident that in the office of the Reader is found the highest opportunity and the deepest responsibility. The Reader has taken the place of the preacher; and as the standard given by the apostle is, "If any man speak, let him speak as the oracles of God," it is with such clearness and conviction that the Reader is to deliver the message found in the Lesson-Sermon. The Manual has indicated what are the first essential requirements of Readers. It is expected that the reading of each Lesson-Sermon shall be with a clear perception and conception of its own individual message, and that the manner of its delivery shall be such as will best express this meaning to the hearer.

It has been the writer's privilege to attend the Sunday services in many of the Christian Science churches, large and small, and always there has been manifest the same characteristic earnestness, dignity, sweetness, and power. With relatively few exceptions the reading has been intelligent and fitting, and revealed due care in preparation. And yet, withal, there comes an increasing sense of the possibilities and the demands yet to be fulfilled in making the reading of the Lesson all it should be. There is set before the Churches and before the Readers a high goal, and there is need of emphasizing to ourselves what has been noted in the editorial columns of the *Sentinel*, the requirement of a due preparation for the work of the Reader,—a preparation in general equipment and a preparation sufficient in the case of each Lesson.

In all this it is not to be lost sight of for a moment that here as elsewhere the one rule is that "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Only by awakened spiritual discernment, only as the Readers are directed by the Spirit of truth, will the theme of the Lesson and the footsteps of thought that are involved in its sections be truly grasped. Only in this illumination and inspiration can there be gained such an eager interest in each idea to be presented, such a conviction of its transcendent power and beauty as will bring to the hearer vital interest and conviction. Out of such preparation reading must be spontaneous, intelligent, and potent to comfort and heal; a reading that is truly "in demonstration of the Spirit and of power."

In reaching this demonstration certain very evident footsteps are involved. First, manifestly, is the grasp of the Lesson thought, the line of development and the distinct steps that mark its unfolding plan; while in the actual public reading the ideal should find a spontaneous utterance, marked by clear and true enunciation, pronunciation, emphasis, intonation, and inflection. The demonstration has not been completed until these have been reached; and this means intelligent attention to all these requirements.

By way of illustration how, through worthy or unworthy rendition, the power and beauty of a passage may be either exalted or destroyed, let two passages that have come in the Lessons during the past few months be noted. These are used simply because they come now to the memory of the writer. One is the passage from 1 Corinthians, 15 : 55, "O death, where is thy sting?" As heard in one of the large churches this was read with all the emphasis and inflection thrown upon the word "sting." Doubtless nearly or quite every one who heard it was familiar with the passage, doubtless the Reader fully understood that the question was only the form used to indicate a most emphatic denial that death, in reality, has any sting. Yet the emphasis was such as would indicate that death has a sting, somewhere, and that the Reader's supreme quest at that moment was to find it.

The other passage is that which marks the supreme event when Jesus appears first to Mary on the morning of the resurrection, and Mary, dazed with grief and disappointment, does not recognize him. We can doubtless but feebly realize the intensity of feeling and the transcendent interests that were centered here, when Jesus calls her to recognition and hope by only pronouncing her name, "Mary;" and who may measure the intense love and loyalty that were uttered in her fervent response, "Rabboni,"—My Master? But as this was read from the desk, Jesus' utterance of the word "Mary" was in a brief, matter-of-fact tone, with a downward inflection, and Mary's impassioned response was the same. The tone and inflection might have indicated that this was only the giving of a watchword and counter-sign.

All this is written only by way of illustration and suggestion. The kind of special study and training that will best fit the Reader for his work, whether it shall include elocutionary drill, or shall only be along the lines of intelligent interpretation and expression, as the Spirit shall give utterance, must be largely a matter of individual guidance and determination. The necessity of a profound familiarity with the Bible passages, and with those from our text-book, an understanding and appreciation of their contexts, both from a literal and a spiritual viewpoint, goes without saying. The final solution of the problem of giving fitting utterance to the divine message, as it is divided to the Church and to the world in the weekly Lesson-Sermon, is set before the Church as one of the marks of the high goal which constitutes perfection.

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God Known as Principle.

JULIA KINNEY.

THE declaration of Christian Science that "God is divine Principle," is the great revelation of to-day. Other terms, such as Life, Truth, and Love, have been applied to God in the past, but mortals have so lost sight of the true meaning of these terms that, when employed to express the nature and character of Deity, they ofttimes fail to convey the true idea. It is sometimes said that the term Principle is cold and abstract, and that Love better expresses the nature of God, but it may be noticed that those making this objection usually think of a God whose wrath was appeased by the death of His only begotten Son, who afflicts His children with disease and all manner of discords; in short, a God who is the author of evil as well as of good, of discord as well as of harmony. All this goes to show that these persons have no conception of the meaning of the word Love, much less the word Principle, which, when rightly understood, includes in its meaning unchanging, divine Love.

To the Christian Scientist, this word Principle is far from being cold or abstract, for, having learned that the universe, including man, is governed in perfect harmony by divine Principle, they are striving to learn more and more of God and His laws, in obedience to Jesus' command, "Seek ye first the kingdom of God, and his righteousness." The fact that God is Principle in no way prevents Him from being Love, but only excludes the belief in a human and imperfect sense of Love. That God is a loving Father who guards His children well, the Christian Scientist has constant and satisfying proof.

To-day it would be difficult to find two people, outside the ranks of Christian Scientists, who have the same concept of God; hence the question arises, Who is worshiping the true God? Christian Scientists are convinced that their text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, reveals "the only living and true God;" and as a proof of this they have the same evidence as was offered by Christ Jesus when his mission was questioned, —"the blind receive their sight, and the lame walk, . . . the deaf hear." Throughout the Scriptures we find that God delivers His children—those who know and love Him —from disease, sin, and discord of every nature.

In Jeremiah we read, "Where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah." This scathing rebuke was given to those who in that time had ceased to worship the true God; and it implies very plainly that if these people had been worshipers of the true God, He would have saved them from their trouble.

Mortals at the present time are very willing to hold God accountable for all their diseases and discords, but consider Him either incapable of saving them from these troubles, or unwilling to do so. When, however, the term Principle, as applied to God, is understood, it solves many vexed theological problems, such, for instance, as that of the atonement. The original meaning of the term atone, is to be or to become at one; to be in accord with; but a false concept of God, as personal, partial, and changeable, gave to it the meaning to appease, or to expiate. Again, the understanding of God as divine Principle reveals the meaning of passages in the Scriptures which refer to the Hebrews as being God's chosen people, one interpretation of which would seem to indicate that God was partial, and that He had chosen Abraham and his descendants to be His people, to the exclusion of others, but a correct interpretation of these passages, from the standpoint that God is Principle, is that this patriarch understood and was able to demonstrate the divine Principle of being better than were others of his time; and his seed are those who, through this same understanding, manifest the faith that he did. The principle of mathematics is not partial because those instructed in this science can demonstrate it, while others cannot. Throughout all ages those who have understood God as divine Principle, have been able to demonstrate in proportion to their understanding.

Through her wonderful understanding of God as Principle, Mrs. Eddy, as directed of God, is leading the Israel of to-day out from the bondage of sickness, sin, and death. Her teachings are not, as many suppose, merely an expression of human opinion; for they unfold a demonstrable Science, founded upon Principle—God. The present age but faintly comprehends either her life or her work, but future generations will appreciate them and bless her. She has revealed to the world a comprehensible and intelligible idea of God, and her writings enable all who will to avail themselves of God's glorious promises to His children. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

An Extract from a Letter.

A. T. M.

ON our journey from sense to Soul it is never a question of years, but always one of growth in the knowledge of Truth. The thought that growth and change are dependent upon a material body and that the years mark periods in our development, is a serious mistake. The only real development and growth is the emergence into a truer understanding of what Life is and of the truths that govern us. Is it not a very clear and simple thing to see that we are entirely mental and that the body is not man? As the body has no life of its own, it cannot change one iota of itself. To have the body express perfection we should not direct our thoughts to it, for we should be entirely absorbed in the contemplation of the perfect Mind's creation, and being thus conscious of the perfect alone, our bodies can only reflect the perfect thought, like a stereopticon view thrown on a canvas.

We are in eternity now,—living in Mind,—and should be clarifying our thoughts to see things truthfully—things as they really are. We are on a mental journey to clear thinking, and we approach our destination, the attainment of a pure and perfect consciousness, as we look away from the material to the spiritual. Our progress is all in truthful perception; without which, years and experience count as nothing. Perfection is the natural, the simple, the beautiful, the desirable. It is the standard which Christ Jesus gave us, and he never set us an impossible task; let us therefore not contemplate the years or the body, but let us contemplate the Mind that was in Christ. The thought of added years should cease, and the perception of the perfect creation and perfect image absorb our interest; then will lawless decrepitude be impossible, and matter, the counterfeit of substance, will fade away as mist before the recognition of the spiritual.

[Written for the *Sentinel.*]

The Eternal Now.

JENNIE WALBRIDGE BRIGGS.

THERE is no past, 'twas but a dream,—
A phantom of the things that seem;
The future is not ours, to say
What will be, whether yea or nay.

We live in the eternal now,
While Hope with her immortal brow
In glad fruition sweetly sings,
And Joy has lost her roving wings.

Now Peace to sweet Content gives birth,
And joins the circle round our hearth:
While over us pure Love doth shine,
And shed a radiance all divine.

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Selected Articles.

Bells Brought Tidings of Peace.

The ringing of the chimes in the Christian Science church, last evening, conveyed to the people of Concord generally the signing of the Treaty of Portsmouth.

In Portsmouth there was firing of cannon and blowing of whistles, but the plan adopted by the authorities of the Christian Science church had more of meaning, as bells and chimes since ancient times have been made use of to herald tidings of peace and joy.

On this occasion the Doxology was played, and as the words are so appropriate they are appended:—

Be Thou, O God, exalted high,
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

Concord (N. H.) *Patriot.*

[The ringing of the chimes as an announcement of this important event was by the special request of Mrs. Eddy. —EDITOR.]

Beautiful Windows for First Church of Christ, Scientist, Concord, N. H.

The beautiful colored glass from the celebrated studios of John Hardman & Co., England, for the openings of the great north and south transept windows of First Church of Christ, Scientist, of this city, will be seen by the public for the first time at the regular church service to-morrow [September 10]. These large windows represent the highest order of artistic workmanship in glass decoration, and their rare beauty of classic design and rich coloring make them notable works of art. These worthy masterpieces fittingly adorn the noble building for which they were specially designed.

The windows are the gift to Mrs. Eddy from First Church of Christ, Scientist, of New York City, which church gave the generous sum of ten thousand dollars for this purpose.

The architect of the church, Mr. Francis Richmond Allen of Boston, commissioned the Church Glass and Decorating Company of New York to glaze the openings of the transept windows with colored glass from John Hardman & Company of Birmingham, England. The figure glass in the south transept illustrates the command of Christ Jesus to his church as reported in the tenth chapter of the Gospel according to St. Matthew: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." This is very beautifully done by portraying in the four large openings of the south transept the following incidents in the life of the Master: His healing the sick, cleansing the leper, raising the dead, and freeing the possessed from the power of evil. The glass in the north transept window is devoted to two subjects: one illustrating the 21st chapter of the Gospel according to St. John, and the other the third chapter of the Book of the Acts of the Apostles. The first represents the appearance of Christ Jesus to his disciples after the resurrection beside the Sea of Galilee. His glorified presence, which banished the gloom of the crucifixion and confirmed his victory over death, brought them great joy. This glad meeting with their risen Master, at the commencement of a new day, and the morning meal of which the Master and the disciples partook, is commemorated by Christian Scientists in their Communion service. The second subject depicts an incident of healing by the early church. The Master was no longer with them, but his followers, true to his commands, were doing the works he had promised. The scene is at the Gate Beautiful, where the Apostle Peter says, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The subjects of these windows are most appropriate, as they clearly bring before the spectator that the works of Christ and his church were not merely to preach, but above all to heal the sick and the sinful.

The artist of these fine windows has been particularly successful, not only in arranging the various groups so as to make plain to the most commonplace mind the subjects, but he has also given them a quality that enhances their artistic value and places them high among works of beauty and art. It is evident that he has studied very intelligently the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This is made clear from the expression of the Master's countenance, as there are no indications of the presence of that kind of human pity which weakens and destroys, but on the contrary it is marked by that Divine compassion which heals. These windows are certainly grand sermons, and again demonstrate the value of pictorial art in the crusade against error, and in the setting forth of truth. Moreover, the scenes depicted in these windows demonstrate the power of Christianity to heal the sick as well as the sinful.

The regular Sunday morning service will be observed in the church to-morrow, and all are welcome.

The Concord (N. H.) *Daily Patriot.*

The individual who would be a Christian Scientist must first gain an exalted sense of Deity. God must be enthroned in the consciousness as supreme. A better understanding of the nature and character of God broadens and elevates the human mind, and it begins to discern the truth of Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and Paul's admonition, "Let this mind be in you, which was also in Christ Jesus," and to think on those things which are true, honest, just, pure, lovely, and of good report. Thus thought becomes more spiritual, the separation between good and evil is more easily accomplished. God's eternal laws are recognized at least in a measure, and the great biblical truth that God made all that was made and it is good, becomes an important factor in the consciousness of such an individual. With an exalted sense of God as supreme, omnipotent, omnipresent, and omniscient, embracing all life, all intelligence, all power, all true being, all law, the query naturally follows, "Whence comes the changing, transitory, sin-laden, and pain-racked condition of consciousness commonly called human existence?" Does such an abnormal condition of things emanate from an immutable God whose laws are changeless? Certainly not, and Christian Science helps the thinker to see why this abnormal phenomenon is not, cannot be, the offspring of Deity. That sin, misery, and false human theories abound, no one will deny, but that they exist as part of God's plan, Christian Science emphatically denies, because God's creation is perfect. Then to a consciousness which has been transformed by the renewing of the mind, the things which are changeable, fleeting, sinful, and discordant are entirely outside the realm of the real and must therefore be classed as unreal, and the condition of thought which is sufficiently exalted—spiritual—to know this, can and does displace the erring beliefs resident in the human mind, and the inevitable result of such action is the healing of sickness. But in such healing the Christian Science practitioner does not stoop to the level of suggestion which, according to our critic, has been and is being used by mesmerists, faith curists, mental healers, hypnotists, quacks, and reputable physicians. Suggestion is the operation of one human mind controlling another through statements which the operator himself does not always believe.

Adherence to the spiritual teachings of Christian Science renders of no effect all the theories about suggestion and all the laws and rules of psychology as taught in the schools, and it is to be deplored that Christian Science, which is a practical application of spiritual law, should be considered from the basis of psychology as taught to-day.

A. V. STEWART.

Chicago (Ill.) *Journal.*

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The Lectures.

Des Moines, Ia.

Edward A. Kimball lectured on the subject of Christian Science, July 11. Governor Cummins introduced Mr. Kimball in the following words:—

I accepted the invitation to introduce the speaker for no other reason than that it gave me another opportunity to express the appreciation which I increasingly feel of the value of the work of all religious associations. I venture to say that this religion is one which impresses me more deeply day by day. I have had a better opportunity the last three or four years for observing the influences of Christian work than I have ever had before. I have had a better opportunity to weigh and attempt to measure the imperative necessity for Christian work than I have ever had before. I shall not speak, I am not competent to speak, I am not worthy to speak of the Church as an instrument of safety, of salvation in the next world, but I am competent to speak, and I feel that it is one of the highest missions imposed upon man to speak of the Church as an instrument for the salvation of men and women in this world. The age in which we are living has many peculiar characteristics. I need not dwell upon the mighty forward advancement made in our own country in the last century, and as proud as we are of the growth, which is unparalleled in the history of the world, it is attended with dangers, it is accompanied with perils, it is surrounded with temptations, the like of which never surrounded or never beset the human race before. I speak naturally from a public standpoint. I speak instinctively of the Church and of the tendency of religion as allies of good government, as defenders of pure and progressive society. It is more difficult to be upright, honest, and courageous at this hour than it ever was before; and what we need at this time is redoubled energy upon the part of every lover of his country, of every lover of society, of every lover of humanity, to better understand and more faithfully execute the duties that progress and civilization, of which we are a part, have imposed upon us.

I am here to-night simply because I know that you are attempting hour by hour to do good and appreciate all our relations to each other and our relations to the Ruler of the universe, and to make them a little clearer, a little plainer to the human heart and to human understanding. I am here because you are inspired to the high duty of teaching humanity to perform, to recognize, and to enforce these duties and these relations. We must perform all the duties of life with fidelity and with knowledge if we are to accomplish the victories which the patriot and enthusiast have indicated for us. It is necessary, not only that you render to your fellow-man the things that are his, but it is necessary that you shall perform the duties of citizens in the right light, and obey the commands of the Master in whose service you have enlisted. It is just as faithless to the world and to those who are around you to place any man or any woman in a position of trust, believing him or her to be dishonest or careless, as it is to withhold from your neighbor the things which belong to your neighbor. I think one of the greatest missions in which the Church is engaged is to see that the plane of better morals is lifted up, and to see that all humanity is led to a higher level than the level upon which we are now living and the atmosphere we now breathe. I have often said, and I repeat it to you now after years of observation and close intimacy, that I think the churches of America are the most potent factors in the progress and steadiness of the people that can be observed in our nation; and if their protecting and their guarding influence were withdrawn, this society of ours, as we have organized it, could not exist a single year. The only thought in my heart at the present moment is one of congratulation to find before me so many good men and good women who have come here to know how they can live better, to know more clearly what they ought to be. Predicting for you all the pleasure and the profit which flow from this discourse pitched upon a high and spiritual plane and devoted to the good of humanity, I have the pleasure of introducing to you Mr. Kimball of Chicago.

The Register and Leader.

Christian Science at the North Dakota Chautauqua.

The North Dakota Chautauqua Assembly this year surpassed that of all previous years in attendance and in the high quality of its educational advantages and entertainments, and the Christian Science movement on the grounds chronicled a more fruitful season of labor than hitherto. The assembly opened July 1, and Rev. Arthur R. Vosburgh lectured on Christian Science July 2. Though our lecture occurred at so early a date, a large crowd gathered in the auditorium and gave close attention to the words of the speaker. The rare opportunity of presenting a lecture on Christian Science to so cosmopolitan a gathering as that always to be found at a Chautauqua Assembly, is very gratifying to the Christian Scientists. Besides those who came to the lecture a number of persons came from a distance to learn of Christian Science at the Reading Room or to receive treatment, having learned of the establishment of this work on the grounds. This year better organization was effected, committees at many points being appointed to work for next year. The truth gathered from the lecture, the reading matter, and personal conversation, carried in mind and heart to many parts of our State and beyond, is an incalculable influence for the spread of the healing gospel.—MARTHA SUTTON THOMPSON.

Christian Science at the Capital.

Department of Justice,
Washington, D. C., April 29, 1905.

Mr. Calvin A. Frye, Pleasant View, Concord, N. H.

Dear Brother:—We are all aware that this capital city is illumined by the brightest stars in the political firmament, and it occurred to me that it might be of interest to our beloved Leader, Mrs. Eddy, and the other members of the Pleasant View household, to know of the attitude toward Christian Science maintained by some of the people whom the world has pleased to honor.

In our last Wednesday evening meeting, April 26, at First Church, Moses E. Clapp, United States Senator from Minnesota, stated that he had been healed of rheumatism of a severe type, after medicine had been given up. He spoke with much care and deliberation. He has been a regular attendant at the services in First Church for quite a while. United States Senator Burton of Kansas has also attended First Church here for some time, and recently expressed himself as being much pleased with Christian Science. Congressman Vandiver of Missouri and wife are worshipers at Second Church here. They have been in Science some time. There are other congressmen and other notables here, I understand, who are much interested in Christian Science or who are Scientists, but I am unable to give their names. Chief Justice Fuller has two daughters who are Christian Scientists.

Having no personal acquaintance with Mrs. Eddy, and now knowing whether this bit of information would be interesting to her, I send it to you, and leave it entirely to your judgment whether or not it shall be brought to her attention. With much respect, I am,

Sincerely yours,
VINTON A. HOLBROOK.

He that can be true to his best and secret nature—that can, by faith and patience, conquer the struggling world within—is most likely to send forth a blessed power to vanquish the world without.—MARTINEAU.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

"The things that be Caesar's."

It seems necessary, even at the risk of wearying some of our readers, to repeat what has been said in an earlier issue relative to the exploitation of business enterprises in the guise of demonstrations of Christian Science, and the attempts which have been made to secure the financial co-operation of our people in such undertakings.

We copy the following from the *Sentinel* of February 12, 1903:—

"Some of the practitioners whose cards appear in the *Journal* complain that they frequently receive letters and circulars soliciting them to purchase merchandise, subscribe for the stock of newly organized corporations, embark in real estate speculations, and in various ways engage in business enterprises of which they have no information other than that the authors of the letters and circulars claim to be Christian Scientists.

"It is not our purpose, nor do we understand it to be within our province, to inquire into the merits of these enterprises and pass upon the status of those engaged in them, although we are sometimes solicited to do so, but we think we may be permitted to state that practitioners do not insert their cards in the *Journal* in order to receive these business propositions, and if we may judge of the feelings of all by the letters received from a number, the communications are not acceptable to them.

"If we may offer a word of advice to our friends who send out these letters and circulars, it is that every business proposition should stand upon its own merits, and that the promoters of an enterprise are liable to be honestly mistaken in supposing that it is one to be certainly successful and extremely profitable. In case of failure we feel sure that they would be considerably chagrined by the recollection that in urging others to invest their money because they are Christian Scientists, they had made use of an argument which placed the transaction upon the plane of sentiment instead of deliberate business judgment. There is a radical difference between the taking of our religion into our business and the taking of our business into our religion, and if we abstain from doing the latter we shall not be subject to the criticism that we are making merchandise of that which is most sacred.

"To our friends who are in receipt of these communications, it may seem needless for us to say anything further, but we shall hazard the advice that every business proposition should be capable of surviving thorough investigation, and that such investigation should be made before money is invested in any enterprise; also that when the surroundings of a proposed investment are such as appeal to sentiment, this should not be allowed to weigh against the facts that may be ascertained through careful inquiry.

"To those who are without business experience, and especially to those whose limited capital is necessary to their support, we suggest that the uncertain hope of large returns from untried and immature enterprises should be discarded in favor of the certainty of established, conservative investments, wherein safety and permanency are the controlling factors, even if the promised return seems small."

ARCHIBALD MCLELLAN.

"Confess your sins."

From the earliest times the confession of sin has been taught as a religious duty, and in the Mosaic teaching restitution, sometimes fourfold, was insisted upon. Varied opinions have been entertained as to the best way of confessing sin, but some of these, unfortunately, have not emphasized the necessity of forsaking the sin which is acknowledged, to say nothing of making restitution for the wrong done to others. In Christian Science a quickening of the moral sense usually accompanies the healing, and some are troubled in relation to their immediate duty concerning past or present wrong-doing. The question is sometimes asked, "To whom should sin be confessed?" To this it may be answered that the first step is undoubtedly the unreserving admission to one's self, in the light of Truth, that every wrong thought, word, and deed is sin, and that all sin must be abandoned. The tendency of mortal mind is to excuse, and even to justify wrong,—a condition which renders clear views of Truth impossible. To declare God's allness, and to deny that sin is real or that it has power over us, is a long step toward the realization of harmony, and prepares us to take the next; viz., the giving up of the "treasures of wickedness," which, the wise man said, "profit nothing." Simply to confess a sin to a fellow-mortal may not do much for one's real progress, even though the motive which prompts the confession be sincere; the important thing is the forsaking of the sin, and the readiness to take each step demanded by divine Love.

The following case shows how divine wisdom leads thos who seek the aid of Truth away from the devious paths o sin and its effects. Some years ago, a patient, whose heal ing was slow, confessed to the practitioner the forging o a will, by which means a large sum of money had bee secured, and it was supposed that this confession was a that justice required. After receiving further help, willingness was expressed to "donate" to the rightf owners the money wrongfully obtained, but without a mitting the forgery to them. This willingness to gi up the money was a further step in the right direction, a prepared the way for the final one; namely, a frank acknow edgment of the wrong, and restitution so far as this w possible. An obedience like this has the assurance of divi mercy, and the protection of the divine law of justice whi is ever a defence, never a menace to the just.

Sincere sorrow for sin will give clearness of vision and bring a rich harvest of spiritual joy. It also brings health and happiness, and is far different from the "sorrow of the world" which, according to St. Paul, "worketh death." Of the former it may be said, in the words of the poet,—

> Cease the sin with the sorrow! See morning begin!
> Pain must burn itself out if not fuel'd by sin.
> There is hope in yon hill-tops, and love in yon light,
> Let hate and despondency die with the night.

ANNIE M. KNOTT.

Watching vs. Watching Out.

Every Christian Scientist who through practical experience has become familiar with the variety and abundance of error's seductions, appreciates the significance of the Master's injunction which our Leader has chosen for the motto of the *Sentinel*, "What I say unto you, I say unto all, Watch." He very soon realizes that not only growth and success, but safety and peace are dependent upon the constancy and intelligence with which he fulfils its behest. He also learns eventually that he alone is prepared to watch wisely and well who has acquainted himself with the nature of the disabilities he is likely to encounter, and who with adequate equipment maintains that spiritual alertness through which he is able promptly to ward off or destroy any foe that may appear.

Study and practical work in Christian Science speedily brings error to the surface and gives a new and more correct

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apprehension of its nature and pretences, its asserted laws and *modus operandi*. It is necessary that evil's progeny be thus recognized before they can be destroyed, and it is equally important that they be destroyed as soon as recognized; otherwise the enlarged acquaintance with the seeming multiplicity of their forms and the subtlety of their disguise will have the effect of an increase of their number, and as a result fear is nurtured rather than dispelled.

If we fail to know the claims of evil for what they are—the nothingness of illusion—and enlarge upon the incidents of their seeming, we are likely to exhibit that frightened and frightening bewareness which can but lead others to think that, despite our declaration "There is no evil," we are very decidedly and very old-fashionedly fearful lest this "nothingness" unexpectedly smite us.

In our novitiate we are likely to recognize error far more idly than we are able to effect the demonstration of h. More than this, having been awakened to the far-hing significance of mortal mentality for ill, in human erience, Christian Scientists have very special reasons being on their guard lest they become alarmed and thus lose and communicate an entirely unscientific state of ght to others. Said a keen but kindly disposed ob-er, "For the life of me I can't see how a Christian Sci-st can have any fear or superstition; his whole faith philosophy is dead against it." The answer was, "He sn't." The man smiled and said, "But, my dear fellow, won't deny that"—"No," broke in his friend, "I ainly cannot deny the lamentable weakness and incon-ency of human nature; we are as yet only students, and nners at that; but to be a Christian Scientist is to know evil is impersonal and powerless; that, whatever the ning, there is in truth no *thing* to fear, and that a child God cannot be frightened, even by the thought of the sibility of fright. It is, therefore, our serious and con-ous business to keep our Lord's commandment, 'Fear ' and we have reason to be humbled and ashamed in so as we are not doing it."

he trail of the human invariably appears when, instead carlessly guarding against understood antagonisms with poise which attends scientific apprehension, we trem-gly peer here and there in the dark, looking for an indefinite somewhat which we shall be greatly alarmed to see. Superstition always affiliates with the sense of fear, and nowhere does it grow more luxuriantly than in the ught of a scared religionist. We may be keen to foresee he ideal good, yet fail pitifully to perceive the true way of attaining it, and the right of our purpose renders yet more deplorable the wrong of our method.

The contrast between a calm watchfulness and a perturbed "watching out" is too distinct to escape the notice of an observing world. Watchfulness means thoughtful forelooking from the citadel of conscious adequacy. "Watching out" describes a timid endeavor to ward off an unrecognized but presumably impending ill. He who watches rightly minimizes the manifestations of evil, is quiet and confident; he who is trying to watch out talks much of the possibilities of error, explains, multiplies, and doubts as to the outcome. The one knows the lions are chained, and goes forward with freedom and inward rejoicing; the other peoples the air with dragons and indulges in a strained and elaborate caution. The one rests in Principle and conforms to its rule; the other is first of all nervously anxious to cover every possibility, and later no less troubled lest something has been omitted. The one identifies asserted enemies with false sense, and effects their annihilation through the understanding of Truth; the other confounds them with personality, and thus makes them real and persistent. The one stands ever as a consistent and effective exponent of the healing truth; the other must ultimately reach the solid ground of Christian Science, on which he too can stand and say with the Psalmist, "I will fear no evil, for thou art with me."

JOHN B. WILLIS.

Letters to our Leader.

London, Eng., August 12, 1905.

My Dear Teacher and Leader:—I only write you when I have something cheery to say. We had our first service in the available half of our new church last Sunday. We were compelled by law to vacate the old building (as the limit of our occupancy had been extended to the utmost), in order that it might be pulled down. We were grateful to have part of the new building far enough advanced so that chairs could be hired and we could hold our services there. The first half is paid for, and we are very thankful that, while doing this, our contributions to The Mother Church have increased.

I know that God is rewarding you, dear Leader, for your faithful, unselfish labors and devotion to His cause—and that God, who is Love, protects and guides you.

From your loving and grateful student,

MARJORIE COLLES.

New York, May 9, 1905.

Dear Mrs. Eddy:—I feel that I want to write and thank you for the new By-law with regard to the music in church. When I first read it, my feeling was one of gladness, and ever since then there has been a sense of increasing joy and freedom in my work. I believe that in proportion as the spirit of this By-law is obeyed by those who give and those who receive in the musical service, will it bring a sense of that harmony which "ear hath not heard."

Will you pardon me for expressing a thought which has been in my mind for months? While attending a performance, last winter, of "Die Götterdämmerung," that wonderful climax of Wagner's "Ring" cycle, I was more than ever impressed with the beauty of the ethical motive which runs, like a golden thread, through Wagner's music-dramas, and which is expressed by many others among the great poets and dramatists. It is the thought of surcease of suffering to the world through the spiritual perception, the self-sacrifice and love of woman. Goethe says, "The woman-soul leadeth us upward and on." In your thought, dear Leader, the world is coming to see, more and more clearly, the sweet fulfilment to this age of this longing and prophecy. All mankind are your debtors, but woman especially owes loving gratitude, for to her, through you, has come that greatest privilege of grandest service.

With love and gratitude,

FLORENCE E. BURTIS.
Organist Second Church of Christ, Scientist.

Boston, Mass., August 17, 1905.

Beloved Leader:—A few days ago, while reading your beautiful, healing poem, "Christ My Refuge," and trying to gain some clearer sense of the footsteps therein portrayed, the seven ascending steps of the Beatitudes (Matthew, 5 : 3–9) stood out before me, and I noticed that there were just seven verses in the poem—seven complete ascending steps in human experience. With closer study each verse seemed to reveal to me the clear spiritual interpretation of each corresponding Beatitude, and I was filled with joy and gratitude that I had gained more light on those grand statements of our Master that have meant so much to me during the past few years. The ladder of Jacob's vision must have been symbolic of those seven perfect tones in the Beatitudes which combine in the grand harmony of the Sermon on the Mount; and also of Christian Science, —the essence of which is this Sermon (Science and Health, 271, 231),—for your wonderful teachings are indeed to us as a ladder let down from heaven, by which we may climb from the discords of an earthly sense to the harmony of heaven-born Science—from matter to Spirit.

I am deeply grateful to God, and to you, His faithful Messenger, that you have revealed and demonstrated Chris-

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tian Science to be the way of salvation for this age, and that I have found the foot of this ladder. My life-purpose is to help others to find it, and to inspire them to climb.

Gratefully, lovingly yours,
WILLIAM R. KNOX.

Somerville, Mass., March 21, 1905

My Dear Leader:—While I cannot count the many blessings that I have received through your discovery of Christian Science—I would like to tell you of the great value that "Christ and Christmas" is to me. When I first purchased the book, some years ago, I looked it over and laid it aside with the thought, "Well, this may be all right, but it is Greek to me." From time to time I again perused it, but saw little if any more in it. Recently, on my way home, the thought kept coming to me to get that book and read it. I did so, and behold, something had happened. It was a new book! I had formerly looked at the illustrations, but now I saw, to a degree at least, their spiritual meaning. The old, material interpretation had gone, and all things had become new. The study of "Seeking and Finding" enabled me to reflect Love enough to heal a patient, for in the presence and protection of Divine light and understanding no error can enter. This new light on the illustrations gives me a better idea of your position as the interpreter of the Word to mankind, for "as we rise the symbols disappear." My prayer is that I may be patient, and faithful to the teachings of your books, which open the Bible and make clear the avenue to God. With deep gratitude, I am

Faithfully yours,
GEO. M. CLOUGH.

Lyons, N. Y., July 14, 1905.

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

Beloved Leader:—The truth you teach has done much for the people of this town of western New York. I am grateful to you for giving us Christian Science; it is very dear to me, and I would like to tell you in detail how it has restored sanity, destroyed false appetite, and healed the sick. Christian Science not only gives us a desire to be better, it shows the way how to grow better. I have so many blessings to be thankful for, and it is all through Christian Science. I am a student of your student, Mrs. P. J. Leonard, C.S.D.

Your loving follower,
MAGDALENA PFEIFFER.

Cleveland, O., March 14, 1905.

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

Dearly Beloved Leader:—The love expressed for you by your faithful followers all over the Field, brings unbidden tears of gratitude. I thank God that your teaching, "God is Love," is returning to you in the love, the loyalty, and the works of Christian Scientists. I thank you for the opportunity of reading the many beautiful expressions in these letters week after week in the *Christian Science Sentinel*. I desire above all to be faithful.

Lovingly yours,
MRS. MARY SPARGO FRASER.

As to Republishing Articles from the Sentinel and Journal.

In reply to inquiries we will again announce that there is no objection to republishing articles or parts of articles from the *Sentinel* and *Journal*, by newspapers or other periodicals. Scientists causing such articles to be republished, however, will please see to it that due credit is given to our publications, as all matter published in the *Sentinel* and *Journal* is copyrighted. This is necessary to avoid violation of the copyright law, and also is due to our publications as a matter of courtesy and comity.

Testimonies of Healing.

Although my parents had been Christian Scientists for almost twenty years, I did not accept their religion until a little more than four years ago, when I consented to have Christian Science treatment, only as a last resort, for a case of malignant blood-poisoning. The healing was instantaneous, so far as the removal of fear and a belief in material laws, which were being held over me, was concerned; but the physical manifestations of the disease did not disappear for three weeks. I had, however, been under the care of different physicians for a month, and had gradually become worse,—losing thirty-five pounds in weight during that time,—therefore I consider the healing wonderful. I was given a copy of Science and Health, after the first week's treatment, and told that I must work out my own salvation, and I feel that the physical healing was secondary to the spiritual uplifting which took place as a consequence of my earnest perusal of this book. The benefits, mental, physical, and financial, which can be directly traced to my larger understanding of God and His relation to man, are innumerable.

Some time after my healing I was informed by the firm which employed me that their next year's contract was conditional upon whether or not I made a "good fellow" of myself; in other words, that it would be necessary for me to drink with prospective customers, and use my best endeavors to influence them to place their trade with my firm. I resigned at once, and that evening informed my teacher of what I had done, and that I would leave for Chicago at once, to look for another position. My teacher asked me to make no plans for a few days, but to declare the government of God, and to know that man has his place through divine Principle and nothing can take him out of it or keep him from it. The next afternoon, while passing the office of a large telegraph company, I was asked by an official if I knew where he could find a man competent to fill the position of chief operator, to take charge of ten or twelve employees and a large territory of wire testing. I at once applied for the position and was accepted, entering upon my new duties without loss of time or money,—the new position, from every standpoint, being better than my former one.

I presume that some who are not Christian Scientists might call this a mere happening, but I give the glory and thanks to God, through Christian Science. Numerous problems have arisen in my new position, but I find they are quickly met by the realization that man's intelligence is the reflection of the one intelligence, God, and is therefore unlimited.

Recently, while stripping some wire, the heavy knife which I was using slipped and cut my index and second fingers to the bone. For a minute the pain was intense and the flow of blood copious, but as soon as I recovered from my astonishment and began to realize the truth, and man's freedom from accidents when governed by divine Principle, all pain and bleeding ceased. I bound the fingers up and resumed my work. That evening being Wednesday, I expressed at our meeting my gratefulness for the freedom from pain or any bad results from the injury, there having been absolutely no pain or inconvenience whatever, after the first minute or two. My fingers were entirely healed before the following Wednesday, although to mortal sense they were in a very serious condition, and I was advised by several to go to a surgeon at once, as the law of germs, lockjaw, and blood-poisoning was held over me. Since coming into Christian Science, numerous false appetites, such as chewing and smoking tobacco, and the use of cigarettes and liquor, have left me.

I wish to express my gratitude to Mrs. Eddy for Christian Science, which has enabled me in many instances to "put off the old man with his deeds." I am also grateful to the Publishing Society for all the helpful literature.

WILLIAM A. PARTRIDGE, Cedar Rapids, Ia.

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I desire to tell the world about the many blessings that Christian Science has brought to me and mine. A little over five years ago we moved to Texas. I was miserable, weak, filled with pain and the fear of disease, when a dear Christian Scientist was sent to me. I listened to the comforting, glorious news she had to tell me, not doubting that she was telling me the truth for which I had been hungering and praying since childhood. That night I knelt to say the Lord's Prayer with a new understanding of the will of God as all good. It made me so glad to know divine Principle as God with us. I have been healed of nervousness, fear, and an irritable disposition; of a stomach trouble which used to keep me on my bed for hours, sometimes for several days, suffering the most excruciating pain. I used to have palpitation of the heart, which would prostrate me for several hours. This trouble has made its appearance only once since I began to study Christian Science, and that was over four years ago. At first, when it attacked me, I thought I would have to lie down, but the next instant divine Principle spoke, and I felt that I must wrestle with it and overcome it. In ten minutes, with my slight understanding of the Science of being, the ailment was overcome entirely.

I am thankful for many proofs of the supremacy of Mind, in both sickness and sin. I love to see the *Sentinel* come, for there is always a message in it for me. I am thankful for Science and Health and the glorious light its teachings have shed upon the Bible. My children all love this truth, and ask for its healing with perfect trust. They know no other way but to go to God for help, and they are almost always rewarded by instantaneous healing.

My heart swells with love and gratitude to Mrs. Eddy for teaching us to know Christ, Truth. May peace and joy always be hers.—MRS. J. T. MORRIS, Marshall, Tex.

Through the knowledge of Christian Science gained by reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was enabled to overcome all the ill effects I used to suffer from poison-ivy. Four years ago, after a picnic in the woods, evidence of ivy poisoning appeared between several fingers on either hand. Knowing in Science that God creates and governs the universe through the law of Love, I found that it must be only the fear of mortals that produced all those ill effects. I overcame all fear, knowing that "Perfect love casteth out fear," and the blisters scaled off instead of spreading. The next two years, while on my vacation, I had occasion to walk through poison-ivy every day while bathing. Many persons warned me to look out for it, but I denied all belief that it had power to poison me; and I knew that the truth would protect me. I was not affected by the ivy at all and never have been since. Christian Science also healed one of my fingers, which was fractured in the last joint, crushed beyond semblance of a finger, by two bowling balls. I tried to treat it alone, but what a young medical student friend called "infected flesh" set in, and I had to ask for help from a practitioner. In a few treatments the diseased condition disappeared and the finger healed entirely. A new nail formed where the old one was torn out. An idea of how perfectly it was healed can be gained by knowing that now I use it in playing the piano as well as ever, the teaching of the piano being my profession. Christian Science also aids me each day in my work and I am very thankful for what knowledge I have of it, and will strive to know more and live it always.—R. C. BARKER, Oak Park, Ill.

I have known of Christian Science for rather more than two years and I have been identified with it for one year. I became interested through the healing of my brother-in-law, in America. I did not come to it for physical healing, but I now know how much I needed its spiritual uplifting and its restfulness, and it has healed me of many ailments and restored my sight to a state of excellence which I had not known for many years. I am a business woman, and I used to be so tired after a long day's work that sometimes I could scarcely crawl home. Now, even if I do get tired, which is seldom, I can overcome it, and reach home fit and fresh. Christian Science also helps me tremendously in my business,—an establishment of about fifty girls goes on harmoniously, work is plentiful even in times of so-called trade depression, there are fewer mistakes made, and all these improved conditions have come about because I daily realize that God is right here, both in my home and in my business. The interest in this Science is growing in Leeds, —first one and then another asks what Christian Science is, and sometimes the need for it is very sore. I am very grateful to Mrs. Eddy, because through her life-work, faithfully accomplished, I can give words of hope and cheer to many who need them. I am looking forward to the day when we shall have a church and Reading Room in Leeds. Three of us, sometimes more, meet every Sunday to read the Lesson-Sermon, which is a great help. I realize fully that Christian Science is the truth, and that it is our privilege to practise it.—CAROLINE B. GETTY, Leeds, England.

Until about three years ago, I suffered from frequent attacks of rheumatism, which were sometimes so severe that I could hardly walk. My mother and brother had been Christian Scientists for a long time, but I had never taken the trouble to investigate this truth. I could not then see how there could be anything in it, and so had always refused offers of help. An attack more severe than usual, seemed to settle in and stiffen the muscles of my neck, so that I could not turn my head. The prophet said, "But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction." So I bore the pain for about two months, but finally in my misery I accepted treatment from my mother, although I did not have much faith that it would do me any good. The healing was slow, but in about six weeks I was entirely relieved, and have never had a return of the trouble since, although I have been exposed to all kinds of weather.

I was then ready to know more of what had helped me, and commenced reading the Bible and Science and Health, and studying the Lesson-Sermons daily. My progress seemed slow at first, but I have been richly rewarded for every effort I have made to know something of Christian Science. I now have a satisfying religion, and have been helped in many ways. I have had the gratification of proving for myself that God is very near to us, and ever ready to help us if we but surrender our human will and false beliefs for eternal Truth. In comparing my present state of mind with that of three years ago, I am indeed grateful to Mrs. Eddy for her wonderful writings, which are within the reach of every one. If in the past our heavenly Father has had compassion on us, while we were yet a great way off, how much more may we hope for help in our progress, if we are faithful and obedient.—WILLET G. RANNEY, Cleveland, O.

As we grow into a realization of the protective power of Love, fear which "hath torment" leaves us, and we rest in peace and safety. This was brought home to me last summer in a very beautiful and convincing way. We had in the early part of the summer many severe electric storms. Our summer home being in the midst of the pine woods, we seemed to feel the force of these storms unusually. One day such a storm came upon us as I was giving our little boy his supper. My first thought was one of fear, as the lightning and thunder were most startling and almost constant. The little lad sat in my lap, absolutely unconscious of any discord, and looked up at me with perfect trust and love. Immediately a sense of the protection of divine Love came over me, and I thought that as my little boy felt perfect security in my arms and knew

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no fear, so was I and every member of my family safe in the arms of infinite Love. Hardly had this thought come to me, when a blinding flash and deafening crash seemed to shake the house to its foundations, but all sense of fear had vanished. I was not even startled, nor was my little boy.

Very shortly after, I learned that the house had been struck; that a ball of fire had entered the room downstairs, where four members of the family were gathered around the table, and that it had burst directly over the table with tremendous force, so that for a moment all of them were blinded. But immediately, when the quiet came, it was found that not one had been harmed in any way, and my father, who is not a Christian Scientist, said to me afterwards, "It is strange, but do you know that I did not feel afraid."

Is it not beautiful that Christian Science teaches us what it means to dwell "in the secret place of the most High"?

FLORENCE M. PRAY, Cambridge, Mass.

I never remember being without a headache and backache during my childhood. This condition developed, at the age of nineteen, into confirmed invalidism, and at one time I was confined to my bed for eight months. The skill of the most eminent oculists, physicians, and surgeons of Philadelphia was exhausted in my behalf. At the age of twenty-four I had Christian Science treatment for my eyes, which had become entirely useless. After two treatments I took off my glasses and have never worn them since. They were of the strongest make, each lens being ground differently. In less than three weeks I had much less fear of disease in a general way.

For many years thereafter, my life was divided between foolish and fashionable living and the study of so-called mental science. My copy of Science and Health, which at first had seemed such a treasure, finally reached the top shelf in our library. My thought becoming more and more darkened, I was finally overtaken with a terrible disease, from which I suffered agony daily and hourly. A relative was healed of cancer of the liver, and I at once sought help of her practitioner, a Christian Scientist. I was under treatment for six months. One day, while I was reading from Luke, 10 : 28, an inner voice told me that Christian Science was the Word of God, and that they who could hear it were blessed. I ceased treatment. Soon after this I had class instruction, and at once tried to give unto others that which I had received, gradually working my way out of the bondage of long years of disease, and finding Christian Science the holy Comforter in all ways and in all conditions of human suffering. Repeated attacks of the passage of gall stones were healed so quickly that I was never missed from my professional work.

I have tried to tell briefly of thirty years of suffering. If any one had told me, during those years, that I should have the perfect health which I have had for the past year, I would have thought it a miracle. I now know that the Truth of being, as revealed by Christian Science, reaches and heals every part of the human body, even as the Bible declares. I know of many beautiful cases of healing through Christian Science, in this small country town of West Chester, Pa.

I know there is no way to prove my gratitude to the beloved Leader of Christian Science, Mrs. Eddy, but to give out good as fast as my own growth unfolds it to me.

EDITH S. DARLINGTON, West Chester, Pa.

I wish to express my gratitude for what Christian Science has done and is doing for me. I have known of Christian Science since I was four years old, a period of about eleven years, and in that time I have had numerous proofs that God is Love and a present help in trouble. One day, while I was out skating, I fell, and to sense sprained my wrist quite severely. I went home as fast as possible and asked my mother to help me. The next morning I went to school, but the wrist was so painful that I could not use it, and we thought it best for me to remain at home in the afternoon. Still the pain did not seem to yield, and I did not attend school the next day; but the following morning, thanks to Christian Science, I was able to go to school with a wrist that was entirely healed. I have also been able to overcome chapped hands, sore throat, headache, and many other ailments with truth.

I am indeed thankful to God, and to our beloved Leader, for a knowledge of this blessed truth which heals all error.

AGNES R. HOFFINGER, St. Louis, Mo.

I cannot longer withhold an expression of gratitude for what Christian Science has done for me and mine. I was considered a nervous wreck by the medical faculty. One doctor told me that I need not expect ever to be a strong woman again. Not knowing of Christian Science at that time, I accepted the verdict, and was weak and sickly accordingly, but I wondered whence came so much suffering and disappointment, and my heart cried out for the living God. A beloved daughter was sent by our local physician to a distant city for medical treatment, because he was too honest and kind to experiment with a case he did not understand. Upon visiting her, in about three weeks, I found her in worse health and more nervous than before; then I prayed for something higher and holier than material help, and this prayer was answered in Christian Science.

I called upon a dear friend whom I had known years before, and who had been an invalid at that time. When I inquired about her health, she told me she was entirely well, having been healed by Christian Science. This served as an awakening, and I purchased of her a copy of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and came home, leaving my daughter under the doctor's care. A new hope had, however, taken possession of me, I felt that she, too, would be healed by Christian Science,—and she was.

After coming home I devoted all my spare time to the study of the Bible and Science and Health. I was richly rewarded, for I could prove daily that I had indeed found the pearl of great price. As far as human aid and approval was concerned, I stood alone, not knowing of a Christian Scientist in the State of Washington at that time. It has been proven to me that even a slight understanding of Christian Science does wonders for us. I am trying to live in the light of Divine Science by manifesting gratitude to God, and to our dear Leader.

MRS. SARAH O. BRAGG, Colfax, Wash.

I count it a privilege to give my testimony to the value of Christian Science. Divine Love found me wandering, lonely, and without hope of relief from sin and disease. I am thankful for this blessed healing truth which came to me three years ago. To-day my life is very different,—contentment has taken the place of unrest, and understanding has displaced distrust. I have had many demonstrations of the power of Truth in the healing of sickness, and the overcoming of an unpleasant disposition,—fault-finding, hatred, almost everything that would make one miserable.

I had suffered for sixteen years with bleeding piles, and for fifteen years I was a slave to morphine, which I felt obliged to use for pain in my head and bowels. A physician said that nothing but an operation could relieve my suffering. When but four years old I had contracted a disease which made me entirely blind for six weeks. This caused my eyes to be very weak and I was compelled to wear glasses for a year, before I learned of Christian Science. To material sense I suffered all that any mortal could and live. I thought sometimes I would lose my reason, but, thank God, when this healing truth found me, in four hours old things

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had passed away and all things become new. I was relieved of pain and heartache, and I was filled with joy. All that I am I owe to Christian Science. I am deeply thankful to my heavenly Father for this blessed truth that we have received through the never-ceasing love and labor of our dear Leader, Mrs. Eddy. With the aid of the Bible and Science and Health, I will continue until all the tares are rooted up and nothing remains but the wheat to be garnered in the heavenly storehouse. The Lesson-Sermons have been to me like daily food to the hungry.

My prayer is a desire to live a life that will prove my gratitude to God, to the great Wayshower, and to our Leader.—Mrs. Minnie E. Woock, Brainerd, Minn.

It is now over four years since my attention was first called to Christian Science through the reading of a case of healing given in a daily paper which I had picked up while in a drug-store waiting for a doctor's prescription to be filled. As I was at the time suffering from a complication of ailments, the most serious of which was chronic neuralgia of many years' standing, and as I was receiving no benefit from *materia medica*, I at once determined to inquire about this healing truth, of which I then knew nothing. I was soon advised by a friend who had already been benefited by Christian Science, to call on a practitioner for help. I sought only physical help at this time, and I was healed; but I soon found that I must know more of this wonderful healing power which proved to me the unreality of those excruciating pains which had caused me many a sleepless night, and which once seemed so real. To-day, words cannot express my gratitude for the many blessings received through the teachings of "Science and Health with Key to the Scriptures," which enable us to overcome discord and error of every sort, and lead us to the only true Life, God.

I am deeply grateful to God, and to Mrs. Eddy, for this glorious truth.—Emma Krueger, Oshkosh, Wis.

I used to be very bigoted with respect to Christian Science, but a relative sent me a copy of "Science and Health with Key to the Scriptures," and the *Sentinel*, for a Christmas present. Later, she mailed me an old *Christian Science Journal*. I was then in bed, unable even to be dressed, but somehow I found this *Journal* in my hands and began to read. One article stated that God has all power in heaven and in earth. This I firmly believed, because it is taught in the Bible. I began to think it over, and it occurred to me that my five diseases could not have any power, since God has all the power. I read on, and learned that God's will meant that only good should come to us, and I was very willing to pray "Thy will be done" and have good come to me. I began firmly to believe that it was God's will for me to live, to have perfect health, and to care for my children.

In three weeks I was doing my own housework. God had healed me. I did not then know about taking treatments and I did not seem to understand Science and Health, but used the thought above referred to, and believed it.

How I thank God, and also Mrs. Eddy, and those who sent me the literature. I had lost all faith in drugs, although my parents had been engaged in the drug business for about twenty-four years.

Mrs. Frank L. Elliott, Cadiz, O.

In May, 1891, I first heard of Christian Science. At that time the doctors had passed the verdict on me that I would not live over a year, possibly not six months. On Sunday Christian Science was first mentioned to me, and the next day I went to a practitioner—an all-day journey. On Tuesday, I commenced treatment. On Thursday I walked over two miles and back, something I had not been able to do for several years. The following Monday I walked six miles and back without sitting down, and was not fatigued. The next day I commenced work at carpentering, and I have not lost one day since on account of sickness. One morning, this summer, I cut my foot just below the instep, the gash being nearly an inch and a half long. It bled profusely. The next night I put on a shoe and walked several blocks to meeting. I continued to wear my shoe, and the only remedy used was the truth. This physical healing is only a small matter to the spiritual uplifting I have received. I am truly grateful to Mrs. Eddy for all of her writings, also for the *Sentinel* and *Journal*.

Henry Hazen, Marion, O.

I have been helped so much by reading the testimonies in the *Sentinel*, that I wish to tell of a demonstration I had last March in the filling of two front teeth, the first I ever had filled. I had been told that it would be very painful, and I asked the dentist to leave me alone for a few minutes. I tried to realize that there was nothing to fear, that nerves had no sensation, that God was there and that Truth is the only power. I was in the chair over three hours, and did not feel the least pain, though the cavities were large and the nerves exposed. I felt free, and was thankful when the work was done. I live in the country and am alone in Christian Science. I have attended two Wednesday evening meetings and a number of lectures. I have had very little help outside of my own reading. I have Science and Health, the *Quarterly* and the *Sentinel*, which are a great benefit to me.

I am very thankful to God, and to Mrs. Eddy, for this revelation of Truth.—Charlotte Barker, Omro, Wis.

I first heard of Christian Science in 1898, through a friend who had been healed. I thought if it could heal disease it was just what I was looking for, because I had tried all kinds of doctors and medicines and still kept getting worse. I had a hernia for twenty-four years. I had been to a specialist and he told me there was no cure for me, that not even the knife would do me any good. Then I turned to Christian Science and bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have studied this truth-revealing book with the Bible and *Quarterly*, and now I am almost healed. I feel better than I have for years. I am very thankful to God for His great healing power, and to Mrs. Eddy for bringing to the world this blessed truth by which I am made free from sin and disease. There is none else than God who is All-in-all. I am striving to live so that I may be worthy to be called a Christian Scientist.

I. N. Campbell, South Boston, Mass.

I would like to express my gratitude for what Christian Science has done for me. It is almost eight years since I was healed of intestinal indigestion and nervous prostration. Fear was so great at times that I was well-nigh distracted. I could not sleep, even with the use of drugs, or only for a short time, when I would awaken in a fright, and I had a terrible fear of death always before me. I was in a sanitarium at the time, and had been treated by Christian Science before going there, but as I failed to see any results I gave it up. The thought came to me one night, when I was suffering intensely, to try Christian Science again. I wrote for treatment, left the institution, and from the first treatment I received help immediately. I have had no trouble since, and have taken no medicine in eight years. I am very grateful to Mrs. Eddy for bringing us this wondrous truth.—Viola B. Hintjen, Mt. Vernon, N. Y.

The upward look and cry,—yes, more of that we need when we see how prone we are to yield to what we ought to hate, when we feel how strong in our own hearts is the tendency to set up again the passions or the sloth which cannot keep their seats before Christ.

Thomas Starr King.

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From our Exchanges.

The growth of a religious spirit in the settlement and adjustment of international affairs, is an evidence that the public conscience is receiving stimulation from some source which leads it on to a reasonable consideration of questions involving international rights, duties, and obligations. This is the religious spirit; it is the spirit which comes from very old teaching; it is the Pauline method of adjusting difficulties in the church, it is now become the universal method of settling difficulties between employers and employees; and now the spirit is going up higher, into the work of nations themselves. This means a new patriotism; that patriotism which is born of a pure religious spirit; it means devotion to a higher principle; it means the patriotism of personal sacrifice, and it is a higher type of patriotism than that exemplified on the battlefield.

CARROLL D. WRIGHT.
The Standard.

The passion for right doing excites all the active powers of the mind, and sets before the doer of righteousness the endless task of attainment. It is a desire which, like the pursuit of truth or the love of beauty, is the source both of satisfaction and discontent without end. There is a so-called ethical passion which mimics this noble attribute of the soul, and which spends itself in passionate protest against the works and ways of other men and women. It spends itself in disparagement of the world in which we live, and wastes in criticism of others the energy which ought to have been used in personal growth and righteous deeds which might serve to make this world a happier and a safer place to dwell in.—*The Christian Register.*

God has made man for final good, and while we may admit a severe discipline along our way to that happy goal, we cleave to the truth that He will not permit the most wayward feet to wander forever from the destined end. He confers no fatal liberty, since both love and justice forbid. Even more divine would it be to violate the greatness of free-will than to suffer it to bear a soul toward final extinction, or an eternal doom of woe. Hence freedom and perversity in man cannot justify an endless hell in the universe of God.—*The Universalist Leader.*

However rampant godlessness may seem to-day, no day has given more evidence of a human thirst for God, a longing of minds disillusioned by the pursuit of unblest goods to find Him who is the strength of the soul. The supreme achievement, peace, glory of our humanity, is just this, to come consciously home to our Father God. Only in finding Him we find our true self; only in knowing Him whose we are, we know what we are.—*The Outlook.*

It is the privilege of the believer to become like God. To the full extent of his being he may be filled with the Holy Spirit. In the entire range of his nature he may possess the attributes of God. To the extreme limit of his powers he may live the life of God. All to whom his influence may reach he may move by the power of God. This is the life of heaven. This is the work of heaven.—*The Watchman.*

Men acquire heavenly life by living according to His Word in all the relationships of life, in business, in the home life, in social life, and especially by acting justly, honestly, and faithfully in one's business uses and duties.

JOHN WHITEHEAD.
New Church Messenger.

We understand the spirit of the gospel of Christ only when we get its thoughtfulness, forbearance, gentleness, into our life. We begin to be like Christ only when in us is born the desire to be of use to every one we meet.

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

Negotiations carried on between the Eastern Yacht Club of Marblehead and the Kaiserlicher Yacht Club of Germany, promise to result in a new perpetual challenge cup race. The proposed races have the support of Emperor William. A committee of three has been appointed by the Kiel Club to confer with a similar committee to be appointed by the Eastern Yacht Club, to perfect arrangements for the establishment of the trophy and the first races to be sailed for it.

Many protests are said to be coming in because of the declaration of the Internal Revenue Bureau, that after December 1 everybody who sells patent medicines which are "composed chiefly of distilled spirits, or mixtures thereof, without the addition of drugs or medicinal ingredients in sufficient quantities to change materially the character of the alcoholic liquor," will have to pay the tax of $25 a year as liquor dealers. This is a reversal of the practice of the Department. It has heretofore accepted the sworn statement of the manufacturers as to the ingredients. Hereafter this will be determined, not by the declaration of the manufacturers, but by the Government chemists, who will go into the market and buy proprietary articles under suspicion.

Secretary Wilson, it is reported, will endeavor to get a new beef inspection law from Congress this winter. Since 1901, when the present act took effect, providing for Government inspectors of meats, more applications for inspectors have been denied than granted. Inspectors have been allowed to forty-one packing-houses, while fifty-six firms have been shut out of the export business, their requests for inspectors being refused. As the law is now interpreted by the Department of Agriculture, the packers who have been successful in their efforts to secure inspectors have a monopoly of the export trade. Secretary Wilson declines to shoulder the responsibility for continuance of the system.

It is believed that the big post-office in the heart of a great city is going out of fashion. Modern needs of the postal service are modifying the building programme for the Department. Its place will be taken by a shipping-office, or clearing-house, at each of the great railroad terminals, with sub-stations scattered over the city from which the carriers can radiate, and pneumatic tubes to connect these shipping-points with the nuclei of distribution and collection. In time the central post-office may become merely an administrative headquarters, doing for its locality little more than a sub-station business. The policy of the Department to-day is the development of these smaller working units.

Late news concerning the Peary Polar Expedition has been brought by the auxiliary steamer Erik. Dr. Sohon reports that the ice in Smith Sound suddenly broke and much open water was visible between Littleton Island and Cape Sabine, and that Peary's ship Roosevelt disappeared. It is probable that Peary took advantage of this to push forward immediately to the farthest north, with good prospects of reaching Lady Franklin Bay and perhaps Floeberg Beach, the winter quarters of the British Discovery, 1875-6.

The pension roll reached the maximum number in its history on January 21 last, the number being 1,004,196. The roll passed the million mark in September of last year, and gradually increased for the next four months. The decline began with the first of last February, and by the following May had dropped below the million mark.

The State Department has taken steps to secure a fair trial for the Albers brothers, now in prison in Nicaragua, who are under arrest for alleged violation of the law of that State and for contempt of court.

Foreign.

The Canadian provinces of Alberta and Saskatchewan began their existence September 1. They are of large extent. Alberta is estimated to contain a land area of 250,653 and Saskatchewan of 243,192 square miles. Each extends from the United States boundary to the sixtieth parallel of north latitude. Each contains a greater extent of cultivatable land than any of the older provinces. They are as fertile as Manitoba, and four times the size of that famous wheat-growing province. There is a splendid ranching district. Alberta wool growers are already large producers of a good staple. Coal raising is a developed industry. Other minerals exist. Saskatchewan is reached by six railway lines from Manitoba and by one from the United States. Alberta is already served by three of the Canadian Pacific lines, and one to the United States.

The Central Statistical Committee publishes the following estimate of the crops in seventy-two Russian provinces. The figures are in poods (36 pounds), and represent the anticipated yield: Winter wheat, 325,000,000; spring wheat, 564,000,000; winter rye, 1,017,000,000; spring rye, 23,000,000; barley, 579,000,000; buckwheat, 50,000,000; millet, 90,000,000; maize, 77,000,000.

Norway has given way to the demands of Sweden on the fortifications question. The historical strongholds of Kongsvinger and Fredericksstен will remain intact. The others will be razed. Foreign Powers influenced the decision.

Industrial and Commercial.

A protest is entered editorially in *The Engineering News* against the practice of towing huge rafts of logs for long distances on the ocean, for the reason that the logs may and often do constitute a serious menace to navigation. It advocates some international organization to protect the general interests of all countries in safe transportation on the high seas. The special reason for this protest is the announcement that a British Columbia company proposes to tow a large log raft, containing 10,000,000 feet of logs and spars, across the Pacific to Shanghai, China. The risk is admitted, but is assumed because of the great saving in cost of transportation.

The bridge over the Zambesi River, the highest in the world, was formally opened September 12, in the presence of the visiting members of the British Association. It was linked up at 7 A.M., April 1 of the present year, thus completing another link in the Cape-to-Cairo railway. The bridge, which is of the cantilever style, is four hundred and twenty feet above the river at low water and crosses over the gorge at Victoria Falls. It was built by an English company on the girder pattern.

The Commercial Pacific Cable Company makes announcement that it has secured the necessary concessions to enter Yokohama, Japan, and Shanghai, China. The cable connections with both Japan and China will be made by extending the present lines of the company, which run from San Francisco through the stations of Honolulu, Midway, and Guam to Manila. Japan will be reached by laying a cable from Guam in the Pacific Ocean direct to Yokohama. The cable to China will be laid from Manila to Shanghai.

Large orders for steel rails for delivery next year have recently been booked by Pittsburg concerns. Some of these orders, it is said, are from western railroads, indicating an unprecedented demand in that section. According to an estimate made, the orders placed for delivery next year up to date aggregate 1,500,000 tons. Three hundred thousand tons contracted for delivery this year will probably have to go over.

It is estimated that the Georgia peach growers will realize $2,000,000 from the entire crop of the State this year, approximately the same figure as a year ago.

General.

One of the latest novelties is a talking postal card, the phonopostal. It is an apparatus that registers and reproduces the human voice by means of a sheet of cardboard in the form of a postal card. The postal is prepared on the address side, and the mark traced by the point of the diaphragm is so hard that the post office stamp does not affect it in the least. The address is written on the prepared side without the slightest injury to the registered sentence. In making the record the voice is thrown into a little funnel which is placed in contact with the registering needle. The latter is a sapphire point which passes over a layer of a preparation known as sonorine, which has been previously spread over the paper. The chief merit of the invention is in having found a substance that could be easily spread over a sheet of paper, which possesses all the advantages of wax and can stand the hard usage of the post. The sounds are inscribed by means of a spiral which commences at the edge of the card and proceeds toward the center, finally stopping outside of a circle about the size of a quarter. The number of words which may be sent on each card is between seventy-five and eighty.

A mechanical method of noting speeds, that will interest automobilists, has been devised, the results of which are beyond question. A time-recording camera is used. In this process, now in use in England, a range, or "trap," with a recording camera at each end, is measured off. As the motor-car passes it may be caught by an almost instantaneous exposure, and by the same movement a watch-face is photographed, thus giving the exact time. On passing the second camera a similar photograph is taken, and the difference in time between the two photographed watch faces accurately indicates the time occupied in traversing the distance.

There are no manufactories in Iceland. Each home is a factory and every member of the family a hand. Shoes are made from goat-skins. The long stockings worn over these in wading through the snow are knitted by the women and children, and the smooth, beautiful broadcloth comes from the handlooms found in every house. The women are among the most advanced in the world. Their Woman's Political League has a membership of seven thousand, and they have a voice in all elections save that for members for their legislative body.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Study of Christian Science.

PROF. JOEL RUFUS MOSLEY.

Prove all things; hold fast that which is good.—PAUL.

"WHAT distinguishes the genuine student from the dilettante is, mainly, that the former goes directly to the source of his subject, whereas the latter acquires his knowledge from second hand, and usually third mediums. . . . It may be set down as an axiom that no religion can be understood except by a direct study of the sources of that particular religion. . . . Public opinion ought to severely condemn all utterances embodying judgments regarding religions made by those whose position lends to them a measure of authority, unless their judgments are based upon independent researches pursued by the application of scientific methods." (Prof. Morris Jastrow, of the University of Pennsylvania. See "Study of Religion," pp. 333 and 343.)

Religion should always be approached in the right spirit, in the spirit of sympathy and absolute fairness, in the Christian spirit. The "Spirit of truth" leads not only in the way of all truth, but to the perception and employment of right methods in the quest for truth. The study of a religion directly from its sources, in the spirit of sympathy and fairness, and according to scientific methods, is only an application of the spirit and methods of true Christianity. A religion which possesses no written literature would have to be studied by direct observation and personal contact with its adherents. A religion which has a definite literature, but no present-day adherents, would have to be studied from this literature. A religion which has both a written literature and living adherents, should be studied directly from its own literature and by direct observation and sympathetic contact with its adherents. Where the literature of a religion is clearly defined and easily accessible in one's own tongue, and where its adherents are one's neighbors and friends, there is no excuse for studying it from prejudiced and untrustworthy sources. To do so shows a wrong spirit as well as wrong methods. Such a spirit and such methods are far below the ideals of modern science as well as those of Christianity.

To apply these general rules to the study of Christian Science, those who understand the subject will readily see that of all religions of the modern world, it can best be studied directly from its sources. It will also be seen that, even more than other modern religions, the nature of Christian Science makes it impossible for it to be rightly understood except as it is approached in a Christian way and dealt with according to Christianly scientific methods.

The direct and only trustworthy sources for the study of Christian Science are its own authorized literature and those who understand and live, at least in part, its teachings. In addition to the Bible, which Christian Science interprets spiritually and holds in common with all other Christian denominations, its literature is its text-book, "Science and Health with Key to the Scriptures," with the other works of Rev. Mary Baker G. Eddy, and the publications of The Christian Science Publishing Society. The text-book of Christian Science contains an exposition of the truths of being, of healing, and of salvation, and it is as indispensable to the study of Christian Science as is the Old Testament to the study of Judaism, or the Gospels to the study of Christianity. The other works of Mrs. Eddy, "Miscellaneous Writings," "Retrospection and Introspection," "Unity of Good," "Rudimental Divine Science," "No and Yes," etc., and all her messages and published sermons, are not only unfoldments and applications of the basic truths of Christian Science to the problems of being, but, together with *The Christian Science Journal, Sentinel, Quarterly, Der Herold,* and other special pamphlets that are issued by The Christian Science Publishing Society, they furnish the material for the understanding of the history of the Christian Science movement. All this authorized literature of the movement is now accessible in the public libraries, and in the Christian Science Reading Rooms which are found in the leading cities and in many towns and villages throughout the world.

Christian Science services are conducted twice a week, Sunday morning and Wednesday evening, in nearly all the leading centers of population in the United States, Canada, and western Europe, in some few of the cities of Australia, and other islands of the seas, and the literature of Christian Science can be found wherever there is a Christian Science church or society or center of activity. In fact, Christian Scientists, wherever found,—and for their numbers they are the most widely distributed people in the world,—are always ready to aid every honest inquirer in his efforts to obtain the literature, to know the truth, and to receive the benefits of their religion. Much literature is given away, much is loaned, and it only requires a small amount of money to purchase all that is necessary for information, and for the right understanding of the Principle and practice of this Science. The whole literature of the movement is less in quantity, more readily accessible, and can be had at less cost than that of any other great religious movement in the history of modern Christianity. There is, moreover, such unity of thought and point of view in all, that to know and demonstrate it in part is to know something of the whole: and every precaution is taken to keep it pure, to keep it from being confused with adulterations and counterfeits.

To observe for one's self the effect that Christian Science produces in the lives of those who understand and live its teachings, is another direct and reliable source for the study of the subject. Christian Science can and should be known by the fruit it produces. This can only be done by unprejudiced observation and study, and by friendly and sympathetic contact with Christian Scientists, and since Christian Scientists are so willing that their religion should be known by its fruits, and are so ready and glad to give what light they have on the subject to all who seek it in the right spirit, there is no reason why an honest investigator should not always study Christian Science from the most direct and reliable sources. But while Christian Scientists recognize that they are much more competent to speak intelligently as to what their religion is and teaches, than those who have never studied the subject directly from its sources, they point those who would know and live Christian Science to the Bible and Science and Health, and most especially to the allness and goodness of God, and to the perfect demon-

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strator of the possibilities of scientific Christianity, as well as its perfect Exemplar,—the man Christ Jesus.

Christian Science can be studied directly from its sources to such advantage that there is no excuse for studying it any other way. It only desires and asks for a fair trial to prove its claims. It only seeks an opportunity to demonstrate that the Christianity of Christ is universal, practical, scientific truth, which, to the degree that it is understood and lived, heals the sick, casts out devils, evils, binds up the broken-hearted, overcomes death and the causes of death, and brings to light the kingdom of God. If it proves its claims, humanity has everything to gain and nothing to lose on account of its recognition and acceptance. In any event, it is one of the sublimest efforts in religious history to make life here and now what we long for it to be, instinctively feel it should be, and expect it to be as God's will is done in earth as it is in heaven. Christian Scientists are daily submitting the teachings of their religion to scientific proof and demonstration. If the claims of Christian Science were not true, Christian Scientists, for this very reason, would be the first to find it out, just as they would be and are the first to prove the truth of these claims. In fact, there is no other way to prove the truth or falsity of the claims of any religion except by submitting them to the same Christian and scientific tests to which Christian Scientists are submitting the claims of their religion. It is just as futile to pass judgment on any religion, especially on scientific Christianity, on the basis of prejudice or opinion, as it would be to deal with mathematics in like manner; and there is no perfect, scientific, Christian test ever applied to anything where there is not the desire and effort to know and love the whole truth about it; where the "Spirit of truth" is not the teacher, and where the love of truth does not enter into and determine the attitude of the learner.

While the higher, simpler, and more spiritual any religion is, the greater becomes the possibility of misapprehension, one marvels that the critics of Christian Science should be so unscientific and unchristian in dealing with any religion as they often are in dealing with Christian Science, for the worst of these critics, instead of studying Christian Science from its own literature, study what its worst enemies write about it; instead of judging it by its fruits and from the testimony of those who best understand and demonstrate its teachings, they judge it by what the most prejudiced and unreliable detractors say about it; instead of making an honest and sincere effort to prove its teachings with the purpose of holding fast to them if they are found true and good, they condemn it without a hearing, and instead of approaching it in the spirit of charity and Christian love, they approach it in an attitude of intolerance and antagonism. It is, therefore, not surprising that such critics hate Christian Science and hate it without a cause. This is all the more inexcusable when we take into account the fact that when Christian Science is hated, it teaches its adherents to love; when it is reviled, it would have them revile not again; when it is judged unrighteously, it declares for righteous judgment. It even uncovers error, when the error is directed against itself, that it may destroy the error and free and bless the victims thereof. It would be understood and loved by all, that it may bless all.

In the Garden.

ROBERT L. ZILLER.

THERE are voices which are best heard in the silence of quiet meditation, and when thought is "absent from the body;" wrapped in the contemplation of God's manifest glory, one may listen to the sermons of the birds, the blossoms, and the bees. Nature holds before our wondering gaze the great panorama of the universe, and he whose lamp is filled with inspiration's oil may read upon this chart the wondrous lessons of Life. From time immemorial poet and prophet have sought the forest aisles, green meadows, and rock-ribbed mountains to engage in prayer and meditation. From these quiet hours have sprung mighty deeds, and earth has been enriched by those who have heard the silent sermon of a flower.

Christian Science is emphatic in its declaration that the objects cognized by the physical senses do not present the true aspect of the universe. When, therefore, a beginner in Christian Science sees a more advanced student viewing studiously and with absorbing interest the manifestations of nature, he is often at a loss to account for this apparent contradiction in thought. However, as soon as it is realized that above and beyond the unreal aspect there is forever the glorious reality, unseen to the physical senses, and that by properly viewing the deflection, some idea of the transcendent reality may be gained, the study of these types and symbols assumes a profound interest. Therefore it is that Christian Scientists look out upon a world teeming with multitudinous objects of entrancing beauty and interest, where before they often beheld what seemed but a charnel-house of chance and change, where hope lapsed into a mournful reflection that all things are as the grass of the field which withers and passes away.

It is morning! Look out upon the kindling rays of the rising sun. O, the grandeur of the eastern glow, the dewy morn, the velvet hush wherein hope whispers anew its pure promises! Does it not tenderly tell of the night that is past, when the "Sun of righteousness [shall] arise with healing in his wings"? Does it not prefigure a glorious morn when men shall no longer toil in the darkness of materialism, but know the truth which makes men free through the "Light, which lighteth every man that cometh into the world"? From o'er the purple hills great shafts of mellow light flood the vale. Behold! it has showered diamonds in the night! The meek grass is diademed with light. Each little drop throws out its wondrous prism, reflecting in varied tints of delicate beauty the white light of the sun. How tiny these drops of purity's emblem, yet the jeweler's art seems crude beside their matchless brilliance. In their purity they make manifest, or reflect, the qualities of the light. Glorious thought! so may we, though likewise but little ones in God's kingdom, reflect His nature in proportion to our purity. How well do the myriad voices of the dew echo the hillside sermon, "Blessed are the pure in heart: for they shall see God." Down the dim forest aisles, beneath intertwining boughs, the earth is spattered with gold. Overhead the tiny leaflets dance for joy, and out of their full hearts the dear little birds send up songs of praise. A squirrel whisks up a bending bough, and cunningly holds up a nut as if to say, See how well we and the birds are provided for from the great treasure-house of Love. Then thought reverts to the words of him who said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Beyond the fringe of trees, sloping gently to a little pond, there lies a soft green meadow, dotted here and there with clumps of lilies. We see their gleaming whiteness from afar, as they hold their nectared chalices up to our gaze. Dear, gentle flowers. How sweetly and tenderly they link themselves to all that is truest and best in human character. Who could ever be lonely in their gracious presence! When deserted by friends, or opposed by foes, they ever comfort us with their silent ministrations. Into our sombre musings they send a song of joy from the perfumed strings of their invisible harps, and bring to the bruised heart anew the blessed balm of hope. As they stand before us in their unsullied purity, we may well remember the Master's words, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Consider *how* they grow: not with strife and turmoil; not with noisy boast or

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discontent. Gently they take in the blessings God sends them, the sunshine and the dew. Grace they add unto grace, "here a little, and there a little," until in majestic meekness they stand forth to shed their perfume upon an unrewarding world. When we do likewise, will not the sweetness of our lives draw men unto Christ?

In the little pond the water-lilies rock gently on the bosom of their faithful nurse. Throughout all time men have found a subtle charm in the waxen whiteness of a floating lily. Well have they been likened to chastened hopes upon time's shifting sea. In their presence poets have gained inspiration for immortal verse, and philosophers have confessed that God indeed is Love. As we gaze in silent admiration, a voice seems to whisper, Behold the wondrous lesson of transformation. God's grace is folded in their hearts. Think not of slimy ooze, of rotting leaves and reeking earth, of things impure and dark from which sense says they sprang. With faces to the light they rose above the wave, and lost the odor of the ooze; and now yon rainbow-tinted humming-bird sips nectar from their cups to feed his fledgling brood. Deep sinks the lesson; the heart bows down; and eyes grow dim with tears. Have we judged our fellow-man whose hope is Christ? Have we peered in his buried past, and stirred up dead, repented sin? Have we trailed the gaunt spectres of their past before men's weary eyes, forgotten their struggles, or considered ourselves more worthy than they who likewise hope in Christ? Do we think of our brother as he once may have seemed to be, or as he now *is?* Are we unmindful that God's grace is a wondrous thing, and that men, transformed by the renewing of their mind, may grow into the "knowledge of the Son of God, unto a perfect man," and from the dark streams of mortal life become, through Love's transforming touch, like lilies in Christ's garden? Mortal, "What God hath cleansed, that call not thou common."

Nature has endless object-lessons for those who love her language, and gentleness and grace become manifest when one looks beyond the mere outward form. The little fishes hear a footstep and come crowding to the margin of the pond. They are unafraid of the hand that would not harm, and in love's sweet interchange they gently nibble the pendant finger-tips, or chase each other around in excess of glee. As Love rules our thoughts, and we gain a deeper insight into the real nature of God's creation, there is a marvelous response to our tender care of plant and shrub. We find the transplanted tree need not therefore die, and, through Truth's revealings, flowers and plants gain added strength and unimagined beauty. How little do we yet see of the fulness of those things which God hath prepared for us; but the faithful student will each day turn new leaves in the book of experience, and bring more glorious things to view. Mark well that one who loves nature's lore, and turns his foot aside from ant or flower. An uncrowned poet, he is familiar with the angels.

Our day in the garden is drawing to a close. The sun sinks slowly down into the golden palace of the west. The drowsy bee, with load of sweets, flies to his honeyed home; from distant fields we hear the tinkling of the bells; twilight breezes stir faint odors, sweet as memories of music heard o'er moonlit waters by the sea; shadows lengthen in our pathway; music sinks to sleep in silence,—it is night.

Human thought generally looks upon night as a type of gloom, of despair, pain, and woe. It is then that footsteps falter, earthly hopes grow cold, aspiration fails, and men engage in fierce conflict with the powers of darkness,—self and sin. But otherwise viewed, night brings its lessons. The eastern clouds melt in silver light as the moon's great disk of gold rolls into view, and overhead a million lights appear, to shine on paths that have no end. Mutely we gaze out on the wonder of the rolling world, the infinite expanse of glory, the panorama which staggers finite sense, and thought's swift rushing messages proclaim that God orders all things aright, from a seedling to a star. What beauteous things hath night revealed, when we had thought day closed our view! But for the gloom we had not seen beyond our pleasant paths of sense to things not yet revealed. To a world struggling to free itself from the night of materialism, the lone prophet star appeared which led men to the Christ. So, like bright stars, the light of hope, faith, and spiritual understanding will shine on all who, while struggling in the night of unbelief, with human passions and pain, yet turn their faces from earth to heaven, and are "willing rather to be absent from the body, and to be present with the Lord." As the furnace purifies the gold, so will our struggles in the night of woe turn us from sense to Soul, and though the shadows of night may fall o'er our path, Love's sentinels, like stars, will guide us on our heavenward way. Verily, night hath its recompense!

Perchance at times, when silent footsteps steal down the aisles of yearning dreamland, or thought peers in the curtained chambers of the past and views the pictured hopes on memory's walls, our fancy sees a dim-lit garden by a brook. 'Tis night in Gethsemane. Ancient olives stretch forth their knotted arms across the winding paths, and through the sleeping leaves moonbeams checker the earth with silvery light. The fountains hush their murmurs; all is still, and on a mossy bank Jesus' disciples lie asleep. A little farther on, beneath dense spreading branches, the Master kneels alone. No friend has he to share the long, lone vigil of the night. Unspeakable the agony of those hours in which he wrestled that the whole world might be blessed, but from the conquest of that night there came the resurrection morn.

Though the long centuries roll, life's lessons are not changed, and earth's pilgrims still plead, "Abide with me: fast falls the eventide." To humble hearts, where God's will reigns, the Comforter will come, and lead through shadows of the night to God's eternal day.

A Reminiscence.

F. M.

For a long time we talked, she deep in her seeming distress,—loss of money, a beloved member of her family gone, ill in mind and body,—and she sought relief through Christian Science. Finally, when nothing seemed to lift her thought from the contemplation of error, I said, "Suppose you sat in a dark, dreary dungeon, without a ray of light, and one came to you, and said, 'Come out into the light, come away from this darkness; the sunshine is beautiful, there is everything to make you happy; you need not stay in this dungeon, God's light is free to all, come out into the light,'—and you should say, 'No, there is no sunshine; it is dark there, too, for I see only darkness everywhere.' At last, however, you yield to entreaty, step outside of your dungeon, and at once you say, 'Why, it is light! Oh, how happy I am!' And thus you must come into the light of Christian Science, and see that just so long as you make a reality of evil and regard your troubles as actually existent, you are refusing to let the light of divine Truth dispel evil and bring you to the realization of your right to know that God, good, is all."

At this moment the clouds lifted, and as she listened to the word of Truth, she joyfully exclaimed, "I will come out into the light." So she went away happy; her eye had become brighter, her step more elastic, the color had come to her pale cheeks, and once more the weary had found rest in Truth and Love.

God looks with approval and man turns with gratitude to every one who shows by a cheerful life that religion is a blessing for this world and the next.

Henry van Dyke.

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Selected Articles.

Mrs. Eddy Pays First Visit to New Church in Concord.

Mr. Editor:

Yesterday, for the first time, the Rev. Mary Baker G. Eddy visited the new Christian Science church in this city, her munificent gift to the local congregation of that faith.

Mrs. Eddy entered the church by the southeast door, which admitted her to the room prepared for her use in the edifice, which the Scientists call "Our Leader's room," and those who planned this pretty apartment should know the pleasure it gave her. Her artistic sense took in at a glance the beautiful circles of light falling in pendants like grape clusters, the delicate pale green upholstery, embroidered silk drapery, the highly polished Indiana oak floor, and the lighting, done by means of numerous incandescent bulbs deftly hidden in the corniced moulding of the room; also the beautiful bound copies of the Bible and of her own published works, and other dainty, costly gifts from members of her church.

After spending some time here, Mrs. Eddy visited the public Reading Room, which is kept open every week-day from 2 to 5 P.M. Thence she entered the church proper, and after a general survey took a seat in one of the carved upholstered pews, to view deliberately the magnificent transept windows, the grand gift of First Church of Christ, Scientist, of New York City, placed in position last week. Mrs. Eddy regards these windows as exceptional specimens of the highest art; they were described in your columns last Saturday. The organ engaged her attention, and called forth encomiums; the graceful lines of the massive roof-timbers, the fine natural finish of the Indiana oak comprising the entire woodwork, the interlocking noiseless rubber floor tiling, the harmony of coloring and arrangement of the entire auditorium, were all noted and favorably commented upon with much joy. K. G.

The Concord (N.H.) *Daily Patriot.*

At the State Fair.

Mrs. Mary Baker G. Eddy will make her usual distribution of shoes to needy and deserving children at the Concord State Fair on Tuesday next, Children's Day. Her almoner for this purpose, Mr. William A. Thompson, will be in the main exhibition building from half past one to four o'clock Tuesday afternoon. An entry of articles for exhibition in some of the departments in this building has been made from Pleasant View.

Concord (N. H.) *Monitor.*

An Editor's Experience.

In Omaha last Sunday we went with an old friend to attend the Christian Science church to which his wife belongs. We entered the hall where the services were to be held just at the close of the Sunday School, and found ourselves in a large room having a seating capacity of nearly a thousand. When we spoke of the largeness of the room we were told that every seat was usually occupied, and before the close of the service we found this to be true.

We had heard so many awful things said about Christian Scientists that we were curious to know what an aggregation of them looked like. We found them representative of the more intelligent, better class of American citizens, if there is such a thing as a "better class" in a country where it is denied that there are classes. They were well featured, well dressed, sane and healthy in appearance, and looked like people who were very much alive and glad of it. There was nothing queer or freakish about any of them, nothing savoring of the wild-eyed, fanatical enthusiast or "reformer." There was no excitement in their service; everything was quiet and decorous. They place emphasis upon the divine, the spiritual. These are the things that they say are real and eternal; sensual and evil things are transient and illusory. It almost seems as if the poet Moore touched a Christian Science key when he sang,—

> This world is all a fleeting show,
> For man's illusion given:
> . . . . . .
> There's nothing true but Heaven.

And Pope, when he said,—

> All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul.

Christian Science has been defined as being a statement of God's omnipotence over evil of every sort.

Among the members present in the meeting we attended were merchants, lawyers, judges, teachers, editors, and other professional men.—*Sidney* (Ia.) *Herald.*

Jesus found it difficult to make his teachings understood, and because they were misunderstood they excited the most violent opposition. Then as now, the issue lay between materialism and spirituality. Historic Christianity has not kept its eye single, but has tried to reconcile those two; it has compromised the issue and lost the power to carry out that part of the Gospel which relates to Christian healing. "Ye cannot serve God and mammon" is specific language, and Christian Science may be pardoned if it does not claim to teach the wisdom of this world. Jesus said, "My kingdom is not of this world." Paul declares, "The wisdom of this world is foolishness with God" and "The flesh lusteth against the Spirit, and the Spirit against the flesh." It is the glory of Christian Science that it does not teach human philosophy and theories based upon human evidences; rather does it certify with Paul that the Gospel which it preaches "is not after man" but came "by the revelation of Jesus Christ."

Christian Science has no secret or hidden meaning, except the mystery which the material thought always attaches to spiritual things. The great apostle, who was once a persecutor of Christians, when his eyes had been opened wrote, "We speak the wisdom of God in a mystery."

"The natural man [spiritually unawakened] receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Christian propriety discountenances any suggestion that Christianity is occult.

The critics of Christian Science must be just, or they fall short of being Christian. It should be seen that the distinctive mission of Christian Science is to re-establish Christian healing as an essential part of the Christian dispensation, established through the life and teachings of Christ Jesus. No estimate of Christian Science is just which ignores the good works that it accomplishes. This Science casts its bread upon the waters, healing the sick and reforming the sinful.

REV. CHAS. D. REYNOLDS.

Lancaster (N. H.) *Gazette.*

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be November 7, 1905. Applications must be in the hands of the Clerk on or before October 23, 1905.

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

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The Lectures.

Spokane, Wash.

In his lecture on Christian Science at the Auditorium Theatre, July 16, Edward A. Kimball of Chicago was greeted by a large audience, many people standing. The lecture was given under the auspices of First Church of Christ, Scientist. City Engineer Charles McIntyre introduced the lecturer, saying in part,—

It is only by the results obtained that we can rightly judge of anything that we do not yet fully understand. To-day people demand results,—and rightly so. Mere theories, speculation, human opinions, and beliefs are counted as naught in the presence of a demonstrable Science. Five years ago I was healed in one day of maladies which medical treatment failed to cure. This was accomplished by reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and others in my family were healed of so-called "incurable" diseases by Christian Science treatment. Since then, we have relied on Christian Science alone as our physician. We rely upon it for our health, our happiness, our prosperity; understanding God as an ever-present help,—a help that is available to every man, woman, and child in the world.

Correspondence.

Vinalhaven, Me.

There was a representative gathering of Vinalhaven's townspeople in Memorial Hall last Thursday evening [August 24], to attend the lecture given by Prof. Hermann S. Hering, under the auspices of First Church of Christ, Scientist, of Vinalhaven. In addition to the home people there were numerous summer visitors present. The lecturer was introduced by Prof. T. L. Roberts, who said in part,—

Having myself been healed and regenerated, physically, mentally, morally, and spiritually, through the blessed ministrations of Christian Science, it affords me genuine pleasure to stand here before you, the citizens of this my native town, and present myself as a living example of what Christian Science can do for men. From a condition wherein it required a cane, and often two canes, for me to get about (and this doleful condition continued more than a year), to one of physical soundness and alertness, was indeed a wonderful transformation, and was for me, and for my family, at least cause for rejoicing. But, however wonderful seemed the physical healing, the spiritual illumination that came with it was much more wonderful and satisfying. This is a common experience in Christian Science, and may explain to you why this religion means so much to its adherents.

Before accepting Christian Science, the speaker of the evening was active in the realm of physical science, occupying prominent positions in the line of mechanical and electrical engineering, and for eight years he was a member of the faculty of the Johns Hopkins University in Baltimore.

I now have the pleasure of presenting to you Prof. Hermann S. Hering, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., who will speak upon the subject, "Christian Science; Humanity's Helper."—*The Courier-Gazette.*

Lectures at Other Places.

South Bend, Ind.—Bicknell Young, May 22.
Anacortes, Wash.—Clarence C. Eaton, June 27.
Santa Barbara, Cal.—Edward A. Kimball, August 13.
Portage, Wis.—Bicknell Young, August 22.

Among the Churches.

Laying of Corner-stone in New Orleans, La.

Without outward ceremony, but with silent prayer, the corner-stone of Second Church of Christ, Scientist, was laid yesterday afternoon [August 31]. The location of the new church, which will be completed about November 1, is almost ideal, being situated in a delightful neighborhood, while it is easily accessible to all parts of the city.

New Orleans (La.) *Picayune.*

[A notice of the purchase of the lot for this church appeared in the *Sentinel* of September 2.—EDITOR.]

From Ottawa, Ill.

At its last regular business meeting, First Church of Christ, Scientist, of Ottawa, Illinois, voted to add its own church building fund, amounting to one hundred and twenty-one dollars, to that already raised for The Mother Church Building Fund this year, which was $71.30. On the following Sunday $66 additional was contributed for this fund, making a total of $258.30, which was sent to Mr. Chase for The Mother Church Building Fund.

We have a resident membership of twenty and a Sunday attendance averaging from thirty to fifty, and are looking forward to the time when we shall have a church building of our own; but when the motion was made to give our building fund to The Mother Church, it was heartily endorsed by all present. This is truly a free-will offering from our little church, and we feel that we will receive a greater blessing than if we hoarded it for our own church building fund, for we know that if the tree is not watered the branches cannot grow.—MAE BLANCHARD, *Clerk.*

Growth of the Work in Richmond, Surrey, England.

In the autumn of 1900 a few people met together, week by week, in a private house, for the purpose of studying the Bible Lesson from the *Christian Science Quarterly.* In February, 1902, it was found necessary to move into a public room, where for some months services were held every Monday afternoon. In September, 1902, another move became necessary, and regular Sunday services were started. A good room was procured, with Reading Rooms beneath, which on Sundays were used for the Sunday School. The Reading Rooms are now open every afternoon. In April, 1904, we moved into an excellent hall situated in the same building, and shortly afterwards organized into a society. On May 1 of this year we organized our society into a church, with a membership of thirty-one. In the Sunday School there are twenty-six children on the register and they are divided into three classes. Our sale of literature during 1904 amounted to £83 9*s* 10*d*. The growth in the work is very clearly indicated by the steady increase in the demand for the *Quarterly.* Whereas twelve copies sufficed a little over two years ago, the sale during the last quarter amounted to sixty-five.

In accordance with Art. 35, Sect. 4, of the Manual, we have made arrangements for a lecture to take place in Richmond this autumn, to which we are looking forward with much pleasure. It is impossible to express our gratitude for the growth and unity of our little community. Principle has indeed led us step by step, and has taught us to realize more clearly than ever the practical truth contained in our text-book, Science and Health.

SYBIL BISHOP, *Clerk.*

Oh, it is great, and there is no other greatness, to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier—more blessed, less accursed.

THOMAS CARLYLE.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Watching versus Watching Out.

MARY BAKER G. EDDY.

THE above is the caption to an article in the *Sentinel* of September 16, 1905, that needs to be corrected.

Our Lord and Master left to us the following sayings as living lights in our darkness: "What I say unto you, I say unto all, Watch;" and "If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." (Luke, 12 : 39.) Here we ask: Are Christ's teachings the true authority for Christian Science? They are. Does not the text-book of Christian Science, "Science and Health with Key to the Scriptures," read on page 252, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material body finally disappears, and the eternal man, created by and of Spirit, is understood and recognized as the true likeness of his Maker"? It does. If so-called watching produces fear or exhaustion, and no good results, does that watch accord with Jesus' saying? It does not. Can watching as Christ demands harm you? It cannot. Then should not "watching out" mean watching against a negative watch, *alias*, no watch; and gaining the spirit of true watching, even the spirit of our Master's command? It must mean that. Is there not something to watch in yourself, in your daily life, since "by their fruits ye shall know them," which prevents an effective watch? otherwise, wherefore the Lord's Prayer, "deliver us from evil"? and if this something when challenged by truth frightens you, should you not put that out instead of *putting out your watch?* I surely should. Then are you not made better by watching? I am. Which should we prefer, ease or unease in sin? Is not discomfort from sin better adapted to deliver mortals from the effects of belief in sin than ease therein, and can you demonstrate over the effects of other people's sins by indifference thereto? I cannot. The Scriptures say, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jeremiah, 6 : 14), thus taking the name of God in vain. Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train. One should watch to know what his errors are; and if this watching destroys his peace in error, should one watch against such a result? He should not. Our Master saith, "He that taketh not his cross, and followeth after me, is not worthy of me. . . and he that loseth his life [his false sense of life] for my sake shall find it." (Matthew, 10 : 38, 39.)

Pleasant View, Concord, N. H., September 18, 1905.

A Question.

WHY does not Mrs. Eddy attend our State Fair? This question would not naturally be asked concerning another lady of my years and every-day life, but being up we answer it. Because I have lost all pleasure in such entertainments by having found so much else in moral and spiritual directions that demand my entire time and attention, that I deem it my duty and privilege to abstain from all else.

The managers of our State Fair have my good wishes.

MARY BAKER EDDY.

Concord (N. H.) *Monitor.*

Healed by Christian Science.

THE following item, which we copy from the *Washington* (D.C.) *Times*, adds interest to the statement recently given out, that the pension roll of the United States government reached its "high water mark" last January, and that it has since fallen off. The *Times* says,—

"If an epidemic that has recently broken out among pension-drawing veterans throughout the country spreads, the Pension Office will soon have a sort of conscience fund, which will rival that of the Treasury Department.

"About two weeks ago a Grand Army veteran in the West, wrote to the Commissioner of Pensions that he had recovered the health he had lost years ago, and felt that he was no longer entitled to draw a pension. This has been followed by several other waivers of pension claims from pensioners in various parts of the country.

"The most recent case is that of a man who lives at Pierre, S. D., a letter from whom was received by Commissioner Warner yesterday. It read,—

"'*Dear Mr. Commissioner:*—I feel that I am no longer entitled to draw a pension from Uncle Sam. I was disabled for many years, but now I am well.

"'Christian Science has cured me and you need not send me any more money.'

"This man draws a pension of six dollars a month.

"'The beauty of it is,' said Commissioner Warner in discussing the subject yesterday, 'that whenever he wants to, that man can call on us to resume payment of his pension and we will have to do so. He does not relinquish any rights, and if his cure should prove only temporary he can come back into the fold and draw his six dollars every month.'

"Most pensions which have been relinquished lately—and there have been a dozen or more since Mr. Warner came into office—were small ones, but one man gave up thirty dollars a month."

The pensioner whose letter is quoted above is not the only one who has given up his pension for this reason, and in the first case of the kind the Commissioner would not accede to the unusual request until a medical examination had satisfied him that the conscientious veteran who wished to take such a radical step was sound in mind as well as in body. Thus the fact that Christian Science heals the sick was established as a matter of record in the Pension Office.

It certainly is much pleasanter to know that the pension roll is being reduced in this way, even in a small degree, than it is to think of its reduction through the death of those brave men who, in their country's hour of need, periled all that humanity holds most dear in order "that this nation, under God," should "have a new birth of freedom."

ARCHIBALD MCLELLAN.

The Power of Prayer.

CHRISTIAN SCIENTISTS will be especially interested in knowing that a broader and more practical sense of the power of prayer is finding expression among the clergy in England. The Bishop of Manchester is reported as saying, "More things are wrought by prayer than this world dreams of." These were spoken with reference to a serious industrial crisis which was pending at the time, involving a demand for higher wages on the part of certain workpeople. The clergymen of the Church of England, in this diocese, were advised to avoid all reference to the dispute in their sermons, but they were at the same time instructed to use a special prayer for the tranquilizing of the antag-

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onistic factions. It seems that concessions were quickly made by the employers, and thus a most distressing strike was averted. It also followed, that thanksgiving prayer, for this peaceful solution of a serious problem, was offered in all the churches of the diocese.

There are none who will rejoice over this recognition of the efficacy of prayer more than will Christian Scientists, for they have learned the wisdom of first seeking divine aid and guidance in all their problems, and many grateful testimonies are given by those engaged in business,—showing that the divine help which was first experienced in their physical healing, is equally available and efficacious in straightening the "crooked places" in business transactions. It matters little to them that others may condemn or ridicule their new views on the subject of prayer, for if they are faithful to the teaching of Christian Science they prove daily that God's kingdom is here, and that no discords can find a place in it.

A business man's experience along this line may be of interest to many. Soon after his healing in Christian Science, he found himself much perplexed over a problem which threatened him with financial loss, and which was greatly complicated by the conflicting views of the parties connected with the enterprise. Nearly all of the others whose interests were involved, indulged in condemnation of their business associates and predicted utter failure for the undertaking. As an important meeting drew near, the Scientist saw the necessity for turning away from all this discord, and he then found confidence and serenity in communion with the divine Mind. He was thus able to think of these others as brethren, and to regard their interests as identical with his own. He was also able to see that if selfishness were overcome, and a desire for each other's good were to prevail, a way would be shown whereby all their interests would be conserved. In this attitude of thought he went to the meeting, his own sense clarified and fortified by prayer and the understanding gained in Christian Science. At the first suggestion of discord he rose and made a strong plea for brotherliness, and expressed a willingness to surrender his personal views and interests, if necessary, in the cause of harmony. After a momentary silence, others took the keynote thus given, and in a short time all discord had given place to good feeling.

A reverent thanksgiving was not wanting on the part of the one who had prayed for and witnessed this demonstration of the eternal fact that God reigns. He also said that the averting of financial loss seemed small indeed, compared with the evidence given, that one Mind, one intelligence, governs and directs all, evidence which assured him of the final disappearance of the erroneous though widely held belief in many minds and many interests.

Thus do thousands, who before coming to Christian Science had no faith in the power of prayer, prove its efficacy in every event of their lives, and no limits can be set to their gratitude for the truth which teaches them *how* prayer may be made "effectual" in every hour of need.

ANNIE M. KNOTT.

The Right Man.

A RIGHT start always means much for the success of an undertaking, and this is particularly true in the case of the individual who is trying to understand the doing of God's will on earth as it is done in heaven. The confidence, courage, and good cheer with which the enterprise is entered upon by the Christian worker, and the faith and persistence with which he continues his labors,—all will be largely affected by the man whom he has in view.

In dishonor of even the wisdom of Confucius, who declared that man's nature is fundamentally upright, much of the Christian teaching of the past has begun with the wrong man. Christian workers have been handicapped from the start by being taught to think of man as a depraved nondescript, weak and imperfect in every part. Through a belief in the law of heredity, he has entered upon his life a prey to dispositions and tendencies for which he is in no degree responsible, and whatever is accomplished in the way of his betterment must be effected in spite of this continuous disability.

Explorers in classic fields rarely expect to find more than a broken trunk, whose single remaining limb, perchance, may give some suggestion of a form which, alas! no restoration can satisfactorily complete. With how much more enthusiasm would they search, did they surely know that beneath the debris of buried cities there would be found an unmarred masterpiece which should reveal the full glory of the Golden Age of Art.

It can hardly be doubted that Pilate was moved, at the moment, by a far more exalted sense than that of the mad people about him, when he led Christ Jesus before them and cried, "Behold the man!" and the apprehension of the grandeur and glory of man in God's image which he so feebly embraced in the flashlight of that experience, Christian Science has come to impress in all its completeness upon the consciousness of the world. It teaches that man is of God, and from God and like God for evermore. The soiled and frayed garments of human sense, and these alone, have led mortals to see a prodigal and not a Prince. In Christ Jesus the nature and the possibilities of the true man, God's child, were revealed, and the realization of this Christlike manhood is the end of all Christian labor and living.

Thinking thus of our brother's true selfhood, the heart is thrilled with a great hope and expectation. Anew, and as not before in the long years, we can declare to men who are sick and shabby, to seeming, "Ye shall be free, cleansed and healed through truth." "Henceforth know we no man after the flesh," cried Paul, and every Christian Scientist is moved by this nobler sense, as in the highways and hedges he reaches a kindly hand to the suffering and needy, with the cheery words, Come, brother,—

Thou art not error's thrall.
Thou hast the gift of God.
Dominion over all.

JOHN B. WILLIS.

Letters to our Leader.

Concord, N. H., August 12, 1905.

Dear Secretary at Pleasant View.

Greeting:—This note is not intended to intrude upon Mrs. Eddy. Do with it as you deem best. We wish to join the rejoicing many with our gratitude and cheer, and we wish Mrs. Eddy to know that we appreciate what she has, with so much devotion, careful thought, and study, succeeded in putting into language capable of conveying to the needy the understanding of the fatherhood and motherhood of God as revealed to her.

MR. AND MRS. J. H. WORTHEN.

[The following is the note above referred to.—EDITOR.]

Concord, N. H., August 10, 1905.

Dear Mrs. Eddy:—I want to thank you personally for the health and happiness which come to me and mine daily through the understanding of our relation to the Father-Mother God of us all, as revealed in your writings. The Bible is now a storehouse of information which I love to study in the light of "Science and Health with Key to the Scriptures." Mrs. Worthen and I are both young in this new understanding, which came to us last December, when your devoted followers and students, Mr. and Miss Tomlinson, freely and fully extended to us the help we stood so much in need of physically. As you well know, the light soon broke in upon our consciousness, till it is joy untold to *know* that our God is Love, an ever-present, unfailing power for the blessing and protection of all whose self-will does not blind them to the teaching of the Bible, as interpreted by you. Now we doubt not that He is able to preserve the life He gives.

Sincerely yours,

JOHN H. WORTHEN.

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Portland, Ore., July 20, 1905.

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

Beloved Leader and Teacher:—My long-cherished desire to pen you somewhat from my heart's deep gratitude, seems to have come to its meridian height, as in contemplation this morning a fuller revelation was unveiled before me of what Christian Science really is, and what it means to humanity. It has uncovered to the world no less than the veritable Christ,—the spiritual idea of Love,—radiantly shining "above the mists of materiality," and tenderly, compassionately healing, saving, and binding up the broken-hearted. The very acme of human desire and unutterable longing is met in the presence of revealed Love.

In this clearer vision my heart addresses you in unspeakable love, and I thank God that one was so transparent of thought that the ever-present light of Truth there found abode, and thus is radiating throughout a homesick world, scattering the darkness of sense with the beams of supernal light and glory. In deep reverence I would lay down all sense of a self apart from God, and in Magdalene humility and love receive the white garment and the new name, even the divine nature and character.

With the inspiration of love I desire to thank you for these few words, for through them I have been drawn into closer touch with your life-purpose.—"All that I ask of the world now is that it grant me time, time to assimilate myself to God."

With deep love, your student's student,

MRS. MARY W. WELDON.

Rutland, Vt., August 23, 1905.

Beloved Leader:—If not taking too much of a liberty, for I know full well what a minute of your time devoted to other than your work must mean, I am going to ask you to accept this little marble book. It is the handiwork of one who has worked around the great marble quarries of this section. The white marble came from this part of the country, the rest came from other sections. It is merely a love-thought to you,—an expression of thanks for what your dear words have done to sustain and encourage me to work out the problem, as given in your grand book, "Science and Health with Key to the Scriptures." I would that I could convey to you in a few choice words all that I know has come into my life, that I never dreamed it was possible to receive upon this plane of existence. You had the foretaste of it all, I know, many years ago, and my hourly wish is that I may be able to prove that I am worthy of being a follower of your glorious teaching. Ever in the Christ-truth

Your student's student,

BENJ. H. NORTON.

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

Meeting of General Association of Teachers.

THE annual meeting of the General Association of Teachers will be held in First Church of Christ, Scientist, 96th Street and Central Park West, New York, at 9 A.M., Monday and Tuesday, October 23 and 24. Admission to these meetings will be by card only. The Secretary will mail cards to all members now enrolled.

All non-members, including those who were not present at the meetings of 1903 and 1904, who are eligible according to Section 1, Article XXXIII., of The Mother Church By-laws, and who desire to become members of this Association, should apply by letter to WILLIAM B. JOHNSON, C.S.D., Secretary of the Executive Board, 239 Huntington Avenue, Boston, Mass. These applications must be in his hands on or before October 9.

Application has been made for reduced rates on the railroads.

Testimonies of Healing.

One evening, wishing to reach a small package on a high shelf in my schoolroom, I stepped upon a chair, thinking it to be perfectly secure. I raised my arms to grasp the article, and as I did so the chair lurched, and I fell very heavily upon it. When I regained consciousness I was lying on the floor. I attempted to rise, but the excruciating pains, as if many knives were jagging and tearing the left lung, made it seem impossible, and I settled back on the floor, declaring the supremacy of Truth and Love. After the lapse of three or four minutes I heard approaching footsteps. Not wanting the curiosity or sympathy of mortal mind to center itself upon me, I made a second attempt to rise, and was successful. I conversed a few moments with the one who had entered the room, then started to the car which would convey me to my home. The motion of the car was almost unendurable, as it seemed to increase the pain which was shooting through the lungs, stomach, and head. I declared the truth and studied Science and Health far into the night. The following morning nausea, a cough, and the raising of phlegm put in their appearance. I felt that I must remain at home, but a sweet line taught me in childhood—"There is no safer place than the place of duty"—inspired me. I went to my schoolroom and attended to all its demands. Upon the evening of the second day a sense of disappointment and fear was rapidly gaining a hold. The soreness and pain had not only not left me, but seemed more severe. I worked for some time, the difficulty in breathing seemed to increase, but I rested upon the truth that I lived in Mind, and that error could not prevent me from helping myself.

At last a calmness came upon me; fear subsided, and the discordant conditions began to disappear. Before the dawn of the following morning the nausea had entirely gone and I enjoyed a comfortable sleep. During the day the phlegm and cough disappeared; I could breathe without difficulty, the soreness in head and pain in the ear, as of an ulcerated tooth, disappeared suddenly, after giving one vicious throb. The complete healing required about two weeks, the accident occurring the second week prior to the Christmas vacation. So wonderfully did Truth protect me, that no physical discomfort, no discoloration, no depression in spirits was in evidence to others. The overcoming of this sense of accident verified to me, absolutely, the truth of Job's words, "I know that my redeemer liveth" and that "in my flesh shall I see God." The spiritual uplifting which came through this demonstration was my Christmas joy. Lurking errors that I had thought destroyed were uncovered, and, I trust, overcome.

I am thankful to God for Mrs. Eddy's spiritualized consciousness and life; for Christian Science; and I am thankful to Christian Science for my new sense of God, as it showed me how to get to Him.

SARAH HUTCHISON, Chicago, Ill.

Some seem to come into Christian Science naturally, and to manifest the truth in every way, with only a few weeks' study of Science and Health, while others struggle on and on for years, gaining inch by inch, and even then at times apparently slipping back to conditions experienced at first. My way in Christian Science, for three years and a half, was an almost constant struggle. At the first reading of that priceless book, Science and Health, I could accept the fundamental teaching, as it seemed reasonable and logical and founded entirely on the Bible. Other phases of it I could not understand, but I found, by continued reading and study, that Mrs. Eddy had reasoned from a spiritual basis, while I was reasoning from a material basis. I had suffered from indigestion since I was a boy, in practically all its miserable forms. This ailment has been overcome through Christian Science. There are still times when I am reminded that I once had the trouble, but

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never to such an extent that I am not soon its master. Last winter, when confined to the house with an acute attack, I feel sure that I was saved from a long course of fever. I was in a state of almost utter collapse, and exceedingly nervous, but Divine power, as explained by Mrs. Eddy, brought me safely through.

If I have learned anything of this great truth, it is that in order to avail ourselves of its healing power, our lives must come into harmony with Christ's teachings. It is when I struggle to gain the mastery over the human tendency to sin, that I am conscious of the right to claim the promises of God. This has meant the giving up of idols, many of which seemed very necessary at first, and some so subtle that I was shocked when I realized their hold on me. Thank God, I can now realize most of the time that I am not fighting my battles alone, and there is not a day in which I do not try to make my life less material and more Christlike. Christian Science has made me a happier man, for it has banished many doubts and fears, and I have a better understanding of what God is. I have learned to read and understand the Bible, and to know that a belief in death is not an essential to life and happiness.

J. JEROME HAYES, New York, N. Y.

I have been benefited so much by Christian Science that I feel it a duty as well as a pleasure to give my testimony. After years of acquaintance with *materia medica*, I have found that Christian Science treatment affords me more reliable protection from physical maladies, while it brings, at the same time, health and peace of mind, which is of even greater importance. It is over three years since I began in Christian Science. When it found me I had been an invalid for two years, not confined to bed but unable to attend to all my household duties. My trouble was with the lungs and with my nerves, which made me very weak in body and mind. My Bible was laid away for almost two years, through the belief that I did not dare to read. I tried several doctors and different kinds of medicine. Failing to get relief, or only for a short time, I turned to Christian Science for help. I have not taken any medicine since, and never expect to do so again. I give thanks to God, and to Mrs. Eddy, for all the good I have received. I am alone in Science in my home, but I study the Lesson-Sermon daily, and I find my path much easier. Our home is now a home of more peace. I teach my children about God, and they are much healthier than they used to be. They very seldom let a day pass without repeating the scientific statement of being and the Lord's Prayer.

MRS. NORA E. FULK, Clay City, Ind.

I wish to acknowledge God's goodness to me. In July, 1898, I was wonderfully healed of nervousness, indigestion, severe headaches, and also of partial paralysis of one of my limbs. I had taken various kinds of treatment for the last-named ailment, and at considerable expense, without having received any permanent relief. I entertained a strong belief in heredity, as my father and grandfather had both died of paralysis. I was living in New York, and a friend who was a trained nurse came to visit me. Learning of my condition she advised Christian Science treatment. I knew little of it, but in my great need I decided to try it. I called upon the practitioner whom my friend had recommended, and at my first interview told him that I had no faith in Christian Science, and asked him what good his prayers would do me. Patiently and kindly he quoted Scripture and opened out to me the promise of the Christ-power to heal, and my hungering heart seemed to grasp the truth. I was healed in five treatments.

I am very grateful to our Leader. The *Sentinel* is a welcome visitor each week.

HELEN J. KELSEY, Pulaski, N. Y.

I am truly grateful for Christian Science, for the understanding of God's Word, and for its healing, cleansing power. Christian Science came into my life when all was seeming darkness. I was without hope of ever being a well woman again. I had long been a sufferer, both physically and mentally, and had exhausted alike the patience and skill of kind physicians. I had also tried electricity and oxygen,—in fact all that was brought to my notice. Although my progress was slow, I have been healed of many diseases. My daily prayer is for more understanding. I am truly thankful for the Christian Science literature. I am also thankful for our Leader, Mrs. Eddy.

MRS. ADA FLINT, Toledo, O.

I write to tell of the overcoming of physical ailments by the power of the Word, as revealed and applied in Christian Science. I had for years known something of this Science, and had known personally of the healing of many diseases, and yet, when disease came upon me which was considered incurable in *materia medica*, I was filled with fear. I would have gone at once to another town for help, as there were no Scientists where I was then living, but the tempting suggestion came,—Christian Science can heal you, but your case is serious, and many months and perhaps years may pass before the error can be fully met, and the rainy-day supply will have been long exhausted. So I kept my little earthly all. The pain and fear were great for a few weeks, when there came an entire willingness to sacrifice all that material sense held to be of value. I then went for treatment and was healed. The pain and the great conscious fear were gone, and in their place was a clearer thought—a sense of greater freedom—than was ever before realized. This enabled me, the following day, to speak audibly the Word of Truth to one who was suffering in much the same way as I had been, and again the error was met, this time by the power of the spoken Word alone. At first there was a fear that it might not be acceptably received, then I awoke and knew my duty, and Christian Science was given all the glory.

To have a single fear removed is cause for much gratitude. Then when I think what my life would be were the little understanding of Christian Science which I have, and the privilege of gaining more, taken away from me, I realize something of the debt of gratitude I owe to her whose life-long obedience to her highest sense of right has given to this age an understanding of the truth by which the Master overcame sin, disease, and death, and which, in the very grandeur of its simplicity, even the little ones may know and demonstrate.

MARY E. BURDICK, Oxford, Mich.

About six and a half years ago, I was healed of chronic chills and fever by Christian Science. I had tried various material remedies, but they were of no avail. I was living in the country, when a position opened for me in a town where there were Christian Scientists. Before going, a lecture on this subject was handed me, and I said that if Christian Science would heal me, I would believe in it. Two weeks later I went to town and lived in the home of some Christian Scientists. In a short time my ailments manifested themselves in a severer form than ever. Christian Science treatment was then suggested, and I was ready to try it. A practitioner worked faithfully for me about four weeks, and the chills and fever were overcome and they have never returned. I gained rapidly in health, strength, and weight. I was healed and I believed, but did not then understand. The physical healing meant very much to me, but I had not yet awakened to the need of moral healing. I was of a peculiar temperament, and it seemed no one could understand me. As a child, I never cared much for play, but wanted to be alone to read. This made me selfish, self-absorbed, and morbid, and as I grew

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older, I awakened to the sinfulness of all this, and I struggled to overcome it, but without success.

I was then subject to ugly moods, to discouragement and despair, and was often on the verge of committing suicide. When under the influence of these errors I was disagreeable to others and hateful to myself. In my despair I often cried to God for help, but seemingly the help did not come. I then asked for help in Christian Science. The practitioner worked faithfully and I tried my best, as I thought, to overcome, and at times I was free, but the conflict seemed to be terrible. I finally became desperate, and tried to run away from the demands of Truth, but I found that I could not do this. After several months, I turned again to Christian Science. I was led to ask for help from a Scientist whose experience had been similar to mine. The help was given, and I learned how to work mentally to overcome the error, and the moral healing was realized. My whole life was changed, and I became hopeful and happy.

I am indeed thankful, and my desire is to live the gratitude I owe to God, and to Mrs. Eddy, for Christian Science.—ALFRED GUENTHER, Lexington, Mo.

It is with a deep feeling of gratitude to our dear Leader, Mrs. Eddy, that I wish to acknowledge what Christian Science has done for me. Words but feebly express all the thankfulness I feel for the blessing that came to me in the awakening from the dream of the mortal and finite sense of being, through the call of Truth. I was led to investigate Christian Science in the year of the World's Fair in Chicago. I was persuaded by a friend to take Christian Science treatment for a very obstinate cough that had troubled me for six weeks, following a bronchial cold that had threatened to be pneumonia. Everything had been done that *materia medica* could advise, including oxygen treatment every other day, but without the desired result. In the early spring the physician had told me that when summer came, the cough would be better, stating that the weather was too unsettled for me to expect to get better, unless I would stay indoors or go to a warmer climate. This ailment was completely overcome by Christian Science treatment, in little more than two weeks' time, and I went out and in as I pleased in all kinds of weather.

I was greatly rejoiced, and with the coming of this truth into my life, the tendency to take cold easily was overcome, and no longer was I subject to the severe colds from which I had formerly suffered.

I have learned that Truth is an ever-present help in times of trouble, and also in times of tranquillity, for I find that only as we rise above the perplexities and worries of corporeal sense, can we keep harmonious. It is our obedience to the demands of Principle that tests our love and shows our gratitude.—MAUDE C. SMITH, Worcester, Mass.

I would not do without Science and Health, the *Sentinel*, *Journal*, and *Quarterly*. They keep my home harmonious and guide us on our way into health, happiness, and prosperity. This blessed truth has healed me from throat and bronchial trouble, supposed to have been inherited. When I was only three days old it was found that I had sore throat, and all my life I was dosed with medicine, until Christian Science healed me of a bad cough, and various other ailments, including tonsilitis, dyspepsia, and bronchitis. It also removed a tumor from the mouth of one member of my family, besides curing chills and fever.

I am very grateful to Mrs. Eddy for Science and Health, which, with the *Quarterly*, makes the Bible so plain and beautiful that we make it our daily companion.

M. T. BAER, Purcell, Ind. Ter.

I feel impelled to write and let others know what the truth is doing for us. I have been following Christian Science for about nine years and the way is growing brighter and brighter. I have never lived where I could have the privilege of church services, and for the past three years have been deprived of the society of Christian Scientists, yet I have our text-book and most of our Leader's other writings. I take the *Sentinel* and *Quarterly*, and am a member of The Mother Church. If I am ever tempted to feel a little lonely, I strive to realize that God is here and He is all, and then there comes the peace which passeth all understanding, and I am satisfied.

Four years ago, when my little boy was born, the birth was painless. He is a healthy, happy little fellow, and when error seems to touch him, he yields readily to Truth. Last summer he was taken suddenly with a severe pain in his back, and by night he could not move without great distress. I treated him, but he seemed to grow worse, crying out with pain whenever we touched him. I then wrote to a practitioner in St. Paul, but two days passed without a reply. On Friday morning our little boy seemed to be very near the dark valley. He did not know us, and appeared to be on the verge of convulsions. His papa felt that something must be done, for we did not even know whether the practitioner had received our appeal for help, yet I knew that the great Physician had heard my prayer, and I clung close to Him. Isaiah, 41: 10 was a great help. I read one beautiful promise after another, until fear died away and we *knew* that Truth had triumphed. In less than an hour the child spoke to me and asked for his sister and his picture-book. In two hours he was up and dressed, and before night we received word that the practitioner was treating him. He could then walk, and the terrible pain and swelling in his neck and shoulder were all gone. This had been so bad that he could not move his head or bear to let us touch him.

Last fall it was said that I was working too hard; every one who came in told me I looked sick, and that I must take a rest. One day I seemed to be overcome, and I went to bed, but I tried to realize the truth. I kept on, getting up and lying down again, for three days. On the third afternoon I was lying down, reading the *Sentinel*, when I read the demonstration that a dear sister had made while reading the words from our text-book on page 243 (lines 4 to 8), and I knew they were true. As I committed them to memory I was healed. I arose and went about my household duties, and when the children came home at night they said I was better. I told them I was well, and repeated to them the words which had conveyed the healing to my consciousness.

There are many other demonstrations over sin and sickness which I might chronicle, but these will let the world know what our heavenly Father does for His children if we but trust in Him alone.

MRS. C. E. A. McCOY, Star Lake, Minn.

After receiving untold blessings for over four years, I want to give this mite. At that time, when life seemed not worth the living, a dear friend told me of Christian Science. I had no interest in it, or in anything else at that time, but my dear mother was interested enough to go to a practitioner and ask for help. The decided improvement in her condition after three treatments, awakened an interest in me, and I too asked for help. In a very short time I was relieved of sick-headaches, from which I suffered untold agony; however, at this time I am entirely healed. I laid aside glasses, and began to want to live. Ailments of all sorts faded away; the fear of death, which a physician had said would come before long, was broken, scarlet fever was entirely healed in two treatments. In many ways has this glorious truth been proven in little things, which mean so much to us. I am especially grateful for Christian Science as a preventive. To know that God is Love brings a peace far dearer than all else.

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I am indeed grateful to God for blessings I cannot count, and to our dear Leader, Mrs. Eddy, for the revelation of this wonderful truth that makes us free.

MRS. ETTA ROSS, St. Louis, Mo.

It is over four years since I became interested in Christian Science, to which I was led by a desire to know God better and be at peace. Shortly after taking up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of mumps. The pain seemed very real, for I had not then gained sufficient understanding to meet the case myself. My husband, who knew as little of this truth as I did, wanted to apply our old remedies, and he did, but with no benefit whatever. After suffering until two o'clock in the morning, I asked for help. My husband stated the case to a practitioner, who told him that all would be well, and that I should lie down and go to sleep. In fifteen minutes I was sound asleep, all pain gone, and I was healed! This demonstration proved to us beyond all question that God is a very present help in trouble. Since then, several other troubles have been wiped out; viz., stomach trouble, constipation, headaches, weak back, and many other ills.

Words are too feeble to express my gratitude to our beloved Leader, Mrs. Eddy, for giving us the Key to the Scriptures whereby we may unlock the treasure-house and learn of Life, Truth, and Love.

JESSIE B. CARRIGAN, Omaha, Neb.

It is now about five years since Christian Science entered our home. The joy, peace, and other blessings that have come to us since accepting this truth are manifold. About two years ago I had a wonderful demonstration over an attack of appendicitis. I had felt a pain in my side all day, and declared the truth while attending to my household duties, but did not pay much attention to the ailment as I thought it would soon pass away. By evening the pain was so severe that I was hardly able to sit up, and during the night it grew much worse. Our practitioner was absent at the time, and then the struggle came,—the temptation to turn back to *materia medica;* but I saw at once that I would receive no help there, for I knew that my life and being are in God and that He is an ever-present help. I thought I would get up and read from our text-book, Science and Health, but I was unable to do so. I then tried to repeat the scientific statement of being, but found that the only thing I could think of was the Lord's Prayer. I repeated it several times and fell asleep at about six o'clock, and at seven o'clock I awoke free from pain, and was able to get up, attend to my work, and go to church.

All that I have and all that I am I owe to Christian Science, and my heart is filled with love and gratitude to our Leader, Mrs. Eddy, who has so patiently helped us to gain this understanding of divine Principle.

MRS. F. M. PARTRIDGE, Cedar Rapids, Ia.

After fifty-five years of suffering, which a devoted mother, kindest friends, and learned and conscientious physicians could not alleviate; after being forty years a member of an orthodox church, and after having the prayers of loving pastors, I could find no relief from hopeless suffering. At thirty years of age, without a home, and too helpless a burden to inflict upon friends, I sought admittance to a hospital, but was refused, as an incurable might not enter it. Even then loving hands were extended, and loving care given that would gladly have shared the pain if it had been possible.

Five years ago, Christian Science came with healing in its wings, teaching me to know that heaven is within us; to understand that Truth wipes out suffering as though it had never been, clearing the way for a purer faith and trust in divine Love. To explain this I will mention that some of the miseries which have been erased, like chalk-marks from a blackboard, were congestion of the brain and spinal cord of fifty-five years' standing, blood-poisoning of five years, inflammatory rheumatism, paralysis of two years' duration, etc., together with sorrow and poverty.

Is it strange that the old thoughts of bondage, held for half a century, are gladly given up, to be replaced by the new and beautiful ones brought to us in the study of Christian Science, where we learn to know, not to believe; to practise, not to theorize; to prepare to live, not to die? And the most beautiful thought is, that this truth is free for all to understand.—C. E. CUSHMAN MCCARTHY, Berkeley, Cal.

For a number of years I was a weary woman, not ill enough in health to be called an invalid, but suffering more than could be told with fatigue and weakness. Feeling that this was God's will, I did not ask to be healed, although I was constantly doctoring. I suffered with dyspepsia, congestion of the liver, nervous depression, neuralgia, headaches from which I was never quite free, and weak eyesight. With all the medicine, and with different changes for rest, I never regained health, and thought I never should, so I prayed for grace to bear my cross patiently for others' sake. One day, while lying on my couch exhausted, which had become a frequent experience, the words came to me, "Whatsoever ye shall ask in prayer, believing, ye shall receive." I rose, knelt down and said, O God, make me well. I was telling a friend this and she kindly gave me a *Sentinel*. Imagine my joy when I saw the testimonies of healing! I believed them, remembering our Lord's words, "Blessed are they that have not seen, and yet have believed." I obtained a copy of Science and Health and before a week had passed I realized that if God was my all I needed no glasses. My eyes were healed in a few days, and since then I have never thought of glasses. I was also cured of dyspepsia, and nothing that I have eaten has hurt me since then. The belief in health laws was next destroyed, by knowing that our heavenly Father did not make them, and from this has come the beautiful experience of the overcoming of fatigue.

For this alone I can never be thankful enough. True indeed are the words, "They shall run, and not be weary." This was more than a year ago, and I can say that not once have I felt inclined to lie on the couch, nor have I had a headache, although I am doing more work than ever before. Fear has also been overcome in many ways. May God bless Mrs. Eddy more and more, and every one who reads her book, is my fervent prayer.

ADA LINDSELL, Chelmsford, England.

I will try to tell how good God has been to me. For about ten or twelve years, I had a growth on one of my eyes. Some called it a tumor, others a pimple. It was quite large and very noticeable. Last summer I met my old doctor one day and he at once asked what was on my eye. When we parted I did not think of his words again until the next day. I then turned my thought to our heavenly Father, and prayed for the needed help. The operation was performed that moment. The first day there was some pain which went down my cheek. I declared that God's work is without pain and it left me. The next day the growth was gone. I am indeed thankful, and will try to express it in meekness and good deeds, as taught in Science and Health.—MARGARET C. BOLLIN, Omaha, Neb.

In Christian Science the impulse to be good for the sole purpose of increasing the ability to do good avails much, and any other desire thwarts the attainment. We may read in Jesus' direct statement the way to do the Father's will: "And I, if I be lifted up from the earth, will draw all men unto me." He left us no other way if we would do the same work.—A. L. MCBRIDE.

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From our Exchanges.

One of those great periods of emancipation is upon us now, a great uprising of the religious instincts of men in defiance of the prescribed forms of thought and means of culture. That which is called so fluently the irreligion and impiety of to-day, is a tremendous revival of religion in its dominant and eternal form, the outcry of men for God with no hindering agencies or conditions to get between. The crisis demands first of all to be recognized, and then we must adapt our whole religious machinery to these new conditions. To stand in the tracks of good men gone before, and by iteration of the old formulas try to curb and convert this new giant to our old ways, is a folly of which a man convicts himself by preaching so as to divide men rather than to unite them. The man who in his religious teaching seeks to separate himself and his following from the uprising of the whole people in a new impulse of worship, a new desire to know God, and to be on good terms with Him, is a type of selfishness and bigotry that has been condemned a hundred times in the last seven centuries of the Christian civilization.

The Christian Work and Evangelist.

Service is the measure of greatness. He is the greatest who does the most good. There are two methods by which good may be promulgated. There is the forcible method, but in that men spend so much time in trying to coerce each other that they have little time left in which to do good. The second method is to overcome evil with good. No power can compare in this world with the power of a good life. It is a slow process,—yes, but so sure. You can calculate the influence of a body upon another body, of mind upon mind, but not the influence of one human heart upon another. I thank God for the democracy of the heart, for it is upon the subject of the heart that we all meet.

WILLIAM J. BRYAN.

Dayton (O.) *Herald.*

A falling off in the number of students preparing for the ministry is reported in England. We have heard of one important theological seminary in this country where the students applying for the next year's class number only one. There has been a marked decrease also in the number of theological students at the German universities. In 1887 the universities had 4,634 students of theology; but this year, in spite of the growth of population, there are only 2,553, or little more than half.—*The Universalist Leader.*

There is an eternal and unchangeable difference between right and wrong, and it is proper to recognize it at all times and under all circumstances. It is not necessary to be rich. It is not necessary to succeed in business. But it is necessary for a disciple of Jesus Christ to be on the side of righteousness. We cannot accept the principle that it is right under any circumstances to do evil that good may come, or to sacrifice in the smallest degree truth and righteousness to obtain business or any worldly success.—*The Watchman.*

Public opinion may cause those who exhibit moral and social symptoms which are obnoxious to the public to shrink from observation, but the disease itself is prevented only by removing the causes of disease. When that is done, the symptoms take care of themselves. An enlightened public opinion must turn attention to the germs and conditions which cause moral disorders. That done, the diseases will vanish.—*The Christian Register.*

If there is one question more than another which should engage attention to-day, it is that of the Christian attitude toward wealth—its accumulation, possession, and distribution.—*The Congregationalist.*

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, $1 per copy; $5 per half dozen; $9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A Word from Mr. Chase.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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

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

STEPHEN A. CHASE, *Treasurer.*
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THE CHRISTIAN SCIENCE JOURNAL

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

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

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

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Items of Interest.

National.

A new system of credit has been devised for the canal employes on the Isthmus, to be put into effect about October 1. The system comprises coupon credit slips, which will be issued to canal employes on demand, in books containing credit respectively for $2.50, $5, and $25 gold, redeemable within two months only. Employes will be allowed to get these credit books on demand at any time, up to a certain percentage of the total amount of wages due them. No liquor or tobacco is sold at the five Government commissaries along the line of the road, and it has been decided to carry in these commissaries only such articles as shall be decided to constitute the necessaries of life.

Investigation by the Keep Commission into the matter of making purchases for the departments at Washington shows that all sorts of prices are paid for identical goods. One kind of ink costs per dozen quarts in one department $5.80, in another $5.90, and in another $7.10. A better ink is made for the Treasury at $3.15. One brand of mucilage is sold at prices running from $1.65 to $3 per dozen. Red ink costs one department thirty-five cents and costs another department $1.30. The commission will report in favor of one purchasing department.

Rear Admiral Chester of the special squadron sent by the Navy Department to Spain and the northern coast of Africa to view the recent eclipse, has made his final report to the Department, in which he says the observation by all parties under his supervision was entirely successful, and the most gratifying feature of the expedition was the marked interest displayed in the work by the crews of the ships, whose intelligence and resourcefulness overcame many a difficulty in installing the delicate instruments employed in the observation.

The count of cash in the United States Treasury, which takes place every time a new Treasurer enters upon the duties of his office, was completed last week, and showed that the amount was correct to a cent, according to the figures rendered by Ellis H. Roberts on July 1, when he handed over the treasurership to Charles H. Treat. The grand total of cash, bonds, and other securities is $1,259,598,278.58 2-3. The total seven years ago, when Mr. Roberts became Treasurer, was $796,925,439.17 2-3.

A national purity conference will be held in LaCrosse, Wis., October 17 to 19, with delegates present from all over the United States and Canada. The purpose of the conference is to consider and discuss the present situation in the country as pertains to the cause of purity,—rescue work, preventive methods, law enforcement, divorce, race suicide, additional laws needed, and methods of agitation and education for promoting a higher standard of purity in family and individual life.

Former Minister to China, Edwin H. Conger, said, in a recent address, that in the failure of the Americans to build the Hankow Railway faith had been broken with China and America's good standing with the Chinese seriously impaired. The relinquishment of the concession was utterly defenceless, he said, after the representations which we made to the Chinese. It is vastly more harmful to this nation than the boycott, concerning which so much has been said and written.

Four officials of the Schwarzschild & Sulzberger Packing Company of Chicago were fined an aggregate of $25,000 by Judge Humphrey in the United States District Court last week. The fines followed a plea of guilty to indictments charging conspiracy to accept railroad rebates. The cases against other packers were continued. The outcome of this case is believed to mean the breaking up of the entire rebate evil of the country.

A majority of the foreign members of the Consulting Board of Engineers of the Isthmian Canal are said to favor a sea-level canal.

Foreign.

A second Hague conference on peace and disarmament has been called by Emperor Nicholas after consultation with President Roosevelt and the European nations. Proposals have been made to the rulers and it is believed the announcement will soon be officially made. It is understood that President Roosevelt urged the Emperor to call this conference.

The greatest number of Scotchmen under arms since the battle of Flodden Field was reviewed by King Edward on the parade ground at Edinburgh last week, when nearly 40,000 Scottish volunteers marched past his Majesty.

It is reported from Shanghai that an imperial decree has been issued ordering many of the ports in Manchuria to be opened equally to all treaty Powers.

Japan is preparing to establish a line of steamers to South America for the purpose of importing food products, especially wheat from Argentina.

Seven members of the Japanese peace embassy sailed for home on the steamer Dakota on the 21st. Baron Komura is still unable to go.

The Russian and Japanese squadrons met in Koruiloff Bay, September 16, and the admirals arranged the terms of the naval armistice.

It was reported from Panama last week that General Rafael Reyes, President of Colombia, had declared himself dictator.

A Tokio correspondent says that Japan's war losses to date are 72,450.

Industrial and Commercial.

Japan has thirty ports open to foreign trade. At four of these, in 1902, Japanese vessels registering 19,609,745 tons and foreign ships of 12,092,615 tons cleared. Osaka, sometimes called the Liverpool of Japan, with its million of people, eight years ago appropriated $11,250,000 to build docks and improve its harbor. Nine million dollars have been spent. It is thought that from fifteen to twenty millions more will be expended before the city has what its engineers deem necessary. Breakwaters, dikes, piers, wharves, warehouses equal to those of Liverpool, London, or Hamburg, are being built.

Almost thirty-two millions of eggs were shipped out of Morristown, Tenn., during 1904, representing, at sixteen and two-thirds cents per dozen, nearly $500,000 in cash. During the same period of time 12,636,000 pounds of poultry were shipped in and out of the same market, representing, at an average value of eighteen cents per pound, returns amounting to $2,274,480. The credit for this volume of business is given to the women of the section.

General.

A German explorer, who furnished seven of the museums of Central Europe with collections of African fauna, went back to Africa with a large outfit, including flashlight materials and telescopic cameras. His telescopic camera enabled him from a distance of a half-mile or more to get good pictures of the morning bath of the rhinoceros; of the elephant and giraffe browsing on leaves and twigs; of antelopes, zebras, and other animals grazing on the plains, and of birds in flight or at rest; and by means of flashlights of the animals that prowl at night, lions, leopards, hyenas, etc. The flashlight made cowards of them all, and every one of them, from lion to jackal, sprang hastily for the jungle when the flash came.

An article in the *London Times* states that already there have been cleared up two-thirds of the temple of King Mentuhetep III., of the Eleventh Dynasty (B. C. 2500), the oldest temple at Thebes. The discoveries of the year have raised important questions as regards the development of Egyptian art and architecture.

Doctors Torrey and Alexander admit that their revival campaign in London was a failure, and Dr. Torrey remarked in a recent address there, "I suppose it would be safe to say that during the last year there have not been five persons definitely converted in any one church or chapel in London."

The seventh satellite of Jupiter, discovered last March by Professor Perrine of Lick Observatory, has been under observation recently. Observatory astronomers say that its diameter is probably one hundred miles, and its period of revolution six or eight months.

Musical insects of the winged type may be divided into those which do not use their wings and those which do, for the production of sound. The latter species is by far the more numerous. All insects are tenors, and the males are always the performers.

The house in Verona in which Juliet is said to have lived and in which she received Romeo, has been sold at auction. The bidding began at $1,200 and the house was finally bought in by the city of Verona for $2,900.

The Standard Oil Company of New Jersey declared a dividend for the quarter of $6 a share, payable September 15. The previous dividends were $9 a share, payable June 15, and $15 a share, payable March 15.

Dr. Hollander, representing the President of the United States, is in Santo Domingo for the purpose of investigating the claims of various parties against that Government.

The Royal George, the Victoria, the Camperdown, the Captain, the Maine, the Mikasa,—the naval losses of peace are pretty formidable, says an exchange.

The last farm in King's County, N. Y., has just been sold. It contained 218 acres and brought about $2,300 an acre.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

"The redemption of our body."

C. W. CHADWICK.

Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—PAUL.

WHEN we stop to consider the thousand and one different remedies for the alleviation of bodily suffering, all promising relief and all signally failing in the hour of greatest need, we are forced to admit that the world at large is yet ignorant of an adequate means for relief. With all our boasted learning in physiology, anatomy, and kindred subjects, the human body is to-day just as much in need of "redemption" as ever before, and it will remain "the glory, jest, and riddle of the world" until explained in the light of Christian Science, from the standpoint of one perfect creator and one perfect spiritual creation.

Popular theology also fails to explain the true nature of what is termed the human mechanism, in that it believes it to be a habitation for an immortal soul which is incompetent to protect its body from the ravages of disease and sin. Left in the embarrassing position caused by belief in an immortal creator and a mortal creation, of causation in bondage to and dependent upon materiality, is it any wonder that the poor body stands in need of a redeemer? While sweet and bitter waters are supposed to proceed from the same fountain, and light and darkness to dwell together, it is manifest that in coming to the world, Christian Science has supplied a pressing want.

What more practical evidence of God's mercy and love than this, that He has in the fulness of time sent the Christ-truth to remove this contradiction of the ages; namely, the belief that a perfect God is the author of an imperfect creation. Humanity will not, cannot cease its groanings until a correct understanding of God's creation is reached. Then, and not until then, will it begin to realize man's God-given dominion over the body, and learn how to solve the problem of salvation.

The "redemption of our body" is a problem which confronts every human being, whether he has yet awakened to this fact or not; and Christian Science has come to make clear to him God's way of solving it; viz., by eliminating the sense of material embodiment. It does not begin by telling him that he has no body, as is sometimes asserted by shallow critics, but assures him that when he understands Mind's government of the body, health will be established. His fear of an uncertain future existence will thus subside, and he will begin to exercise his natural, God-intended control, thus reversing the mortal law that would make him a slave to his own body. He will then know that all that is to be lost is a false, mistaken sense, or misconception. As he begins to reason from the standpoint of spiritual creation,—a perfect cause and a perfect effect inseparable from it,—his sense of the body constantly improves, and this means a corresponding betterment of bodily conditions. The truth about God has revealed to him the truth about body. He no longer thinks of himself as governed by mortal law, but as governed by the immortal law of perfect Mind. This cleanses the body of both sin and disease, and in this way only can they be overcome. All that God creates is spiritual and perfect, and for this reason it cannot be divorced from Spirit. It is human belief that reverses and misinterprets spiritual creation, and calls it mortal and imperfect; but this does not affect or change this creation, any more than a misstatement alters a fact. It is the human belief or mentality of mortals which needs redemption, since it is directly responsible for all the ills to which flesh is supposed to be heir. This was evidenced in Jesus' admonition to take no thought for the body. He knew that divine Mind can and does care for the body as no human intelligence can, and because he understood the divine control of ever-present Mind, he did not employ or advocate the use of drugs or any other material means. And since absolute reliance upon divine power results in healing, the same now as in Jesus' time, the Christian Scientist feels perfectly secure in maintaining that it is not God's will that he should look to material sources for healing. This practical trust in a higher intelligence, as being supremely capable of caring for the human body, by no means suggests carelessness or indifference on his part, but, on the contrary, a considerate and correct attitude of thought relative to the body. It is mortal thought which always needs correction; God's thought, reflected in human consciousness, alone can heal and control the body scientifically.

Some people accuse Christian Scientists of ignoring the body; others say they make too much of it when they insist that it must be controlled through Mind. Both these accusations betray an ignorance of what Christian Science teaches. Christian Science simply insists upon right thinking concerning the body. Scientific thought, sustained by divine Love, quenches suffering and grief, heals disease, obliterates sin and its effects, reclaims the drunkard, and destroys infidelity. It would, therefore, seem to be eminently proper to pay sufficient attention to our thought respecting the body, and its control, to bring about such practical results.

Metaphysical healing is our sufficient proof that a diseased body is not acceptable to God. How shall we obey the Scriptural injunction to glorify God in our bodies unless we learn how to protect them from sin and disease? How otherwise can we present our bodies "holy, acceptable unto God," which is our reasonable service? We should understand that the only scientific control or government is vested in the creator, else cause and effect would be reversed. We should also know that spiritual causation reveals the only law of correction and restoration. The creator of all things is in touch with His creation. The true concept of body, and the mortal sense of it, greatly differ. The one is spiritual and perfect, the other material and imperfect.

Drugging and manipulating that which is primarily an effect, is like trying to rub out shadows without paying any heed to their cause. Fortunately, humanity is beginning to awaken to the fact that waiting for the body to die is not waiting for its redemption. Either here or hereafter it must be redeemed through a correct understanding of cause and effect. It is a matter of demonstration, of overcoming, and not of blind belief or profession. It involves the regeneration and Christianization of thought.

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whereby divine Mind will be recognized as the only reality and the controlling power of the universe.

The closer we get to God in thought and conversation the better shall we understand spiritual causation and learn this primary fact in metaphysics, that the body's best and only friend is the divine Mind (see Science and Health, p. 176), in which humanity must find its only redemption from a false sense of existence as being material and corporeal. Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Not through dying, but through right living, will this final spiritual elimination of corporeality take place, either here or hereafter.

Good, a Standard.

HORATIO W. NELSON.

MANY critics have said that the Christian Scientist's denial of evil's reality is absurd. It will, however, be found to be entirely logical if given a little earnest consideration. It may be stated without dispute that sin is evil and is simply another name for error; in other words, that it is not truth, and that the correction of an error should leave nothing to take its place.

The word truth, taken in its broader significance, and the word science considered in the same way, represent standards,—perfect Principle, fixed laws, perfect harmony, and so on. In Mrs. Eddy's writings we learn that whatever is true belongs necessarily to the essential reality of things, and as we ponder over her wonderfully comprehensive statements a clear path is opened up for the investigator into the philosophy and demonstration of Christian Science.

It is advisable in considering this subject to start with a clean page and a clearly stated premise. The primal reality, or cause of being, cannot be finite, that is to say, it is absolutely unthinkable that the creator of all could ever have had a beginning or an ending. The human mind, therefore, can only state that the origin of cause is simply unthinkable, and that a finite cause or finite creator is self-contradictory. God, the creator, cannot be finite, and therefore must necessarily be infinite.

Perfect harmony cannot include discord, and perfect good cannot include evil. Evil may be considered as a generic or an inclusive name for any and all kinds of discord and error. All evil is theoretically capable of correction; an error or discord corrected no longer exists; it has, therefore, but a temporary or seeming existence. To correct good, or to correct harmony and perfection, is impossible; intrinsically they have a fixed value, they are standards. The teaching of Christian Science that good is all, permits us to start with fixed Principle and a clean page, and if the argument and investigation be pursued on the basis of this premise, the conclusion reached will be that it is impossible to consider evil as an entity.

The agnostic, or liberal thinker, may without hesitancy take Mrs. Eddy's several works on Christian Science, and read them in connection with the books of the New Testament without offence to his intelligence, and be well repaid for the effort. He will assuredly find that the allness of good and the nothingness of evil is the basis of its philosophy and is acceptable to his reason. If he cares to apply the understanding of Principle thus gained, by denying the reality of the evils apparently surrounding him, and affirming the fixity and permanence of good, he will gain a new and higher sense of the meaning of Life; and, surprising though it may seem to him, during the process he will probably find that many physical and mental ills and discords in his personal experience, which heretofore seemed to have a fixed value,—a reality with him,—have disappeared, faded into nothingness; their supposed substance has become less than a shadow.

Getting a Living.

BERT POOLE.

THE writer has had some strenuous experiences along the line of adjusting supply and demand, which, though not expedient to enumerate in this article, have, nevertheless, been of great value to him in determining the significance of existence, apart from money-getting. It has been found that the more one looks toward wealth as the source of comfort and happiness the more will-o-the-wispish it becomes. The elusive elements of materiality are among the most baffling factors of mortal experience. Ghosts cannot rival the airiness of money when the latter is made the central object of pursuits which in themselves are innocent. It goes without saying that when one does a service for another, especially a continuous round of duties, that the employer is expected to pay a sum of money for such service, in keeping with the law of a fair exchange of values which is the basis of all legitimate business transactions.

Jesus the Nazarene demonstrated beyond question that mere wage-producing and money-getting do not constitute the getting of a living. Nevertheless, it is probable that for years he was an obscure carpenter, working like others of his class in the little community of Nazareth, and that he received wages for his labor.

The relationships existing between members of our complex civilization have to do with far more than the mere production of wheat, meat, garden-stuff, manufactured articles, etc. These multiplied opportunities are leading many, especially among the rising claimants for place, to seek easy positions where there is a minimum of work to a maximum of pay.

In her Annual Message for 1901 our Leader strikes the keynote of true living when she urges upon Christian Scientists the necessity of constant work, and if any think to evade this demand and glide along in ease, to such there must come an awakening. To have an easy lot may seem very satisfying, an occasion for self-gratulation, but no wise follower of the Master will allow this to become a habit. Work we must and work we had better, for our own good as well as for that of others. Idleness clogs thought, and is opposed to that alertness of mind which is requisite for continued usefulness and growth. Always to demand a money return for trifling service is not wise. It is better to count it a joy to do good to others without hope of reward than to live with an extended palm.

I remember once, when trying to secure a position where a man was needed to do mechanical drawing, that the proprietor proposed that I show what I could do, then and there, to prove my fitness. The opportunity was gladly accepted and a drawing was given to be traced. The thing looked easy and I felt sure the place would be secured. For two hours the work went on. No hint was given as to requirements of quality of line, or treatment of lettering. It was new work and I did my best.

While engaged on the task, much self-gratulation was indulged on securing so good an opening, but to my surprise the proprietors found that my work was not up to *their* standard. With a heavy heart, congratulations and self-thrown bouquets went to the winds, on realizing that the prize is not for him who merely asks, but for the one who actually overcomes. Two hours might have sufficed to demonstrate much, and had my previous training been on mechanical lines, that is, had I been severe with myself on the matter of fine lines, the position would have been secured. The testimony of the thoughtful is, that to achieve something worth doing, to overcome obstacles, to be found superior to the commonplace, brings a reward much to be prized.

There are those who make no special effort to obtain wealth or place but who make the mistake of being envious of others who seem to have attained to material prosperity.

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These people compare notes too much as to "how easy" some folks get along. Little do they know what unrest, what longings, what disappointments their "easy-going" neighbor may be struggling with. Or even granting that not a care wrinkles his brow, "What is that to thee? follow thou me," Jesus speaks to us just as surely as he did unto Peter. We must receive the rebuke, mentally set our thoughts in order, and push on to real conquest ourselves. He who is busy with the building of eternal character is working with the Master Architect. There is in the well-balanced and spiritually-awakened man a stability and adequacy which all admire and have instinctive confidence in. Such a character contains treasures that are constantly sought after. The world of affairs needs men of strong character and they are coming to the front. Men who are conducting the leading magazines and periodicals say to the purveyors of questionable goods, "You cannot buy space in my publication for advertising your goods." Christian Science is leavening this lump and the list of fair dealing business houses is fast increasing. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," does not mean that men should seek the kingdom *in order* that these shall be added, but when we look to the real, which is spiritual, all good of which we are capable of making a proper use will come to us. Let us prove that we are producers of good unto all with whom we come in contact. This is living. This is getting a living and it is giving a living to others.

So many heart-beats do not constitute life. So many good deeds, *per se*, do not constitute living, but the truly honest and earnest man who works on steadily in the one thought of building an enduring structure wherein dwelleth all that makes for righteousness, for peace, for security of mind—this man is the reflection of the one God, even the Father. To one thus advancing there can scarcely come the thought of "getting a living," for the realization of Life as God effectually swallows up mere plans, devices, and methods, and produces one grand, unselfed harmony of right doing.

Simplicity.

KATHERINE KENNEDY.

IF we wish to be true followers of our great Elder Brother, Jesus, should we not strive to emulate his powerful example of simplicity in speech when delivering God's message to our fellow-men? He of the "seeing eye" and "hearing ear," whose purity of thought enabled him to receive clear visions of absolute Truth; he "who spake as never man spake," reached the multitudes through simple parables, often using the picture-language of nature as the means of conveying the potent lessons of Truth. What might be considered small and insignificant things, such as the grain of mustard seed, the little candle shedding its light, the fowls of the air, and the lilies of the field, served him as great symbols; and a simple story or trivial experience, such as the sower going forth to sow, the leaven which the woman took and hid in three measures of meal, the net cast into the sea, etc., these commonplace experiences were rich enough to serve his great purpose of explaining to the multitudes the mysteries of the kingdom of heaven, the deep things of God.

Jesus made the common things about him "friendly and sacred, all events profitable, all days holy," and so, as we preach the gospel and send out the glad tidings through the medium of our periodicals, we should try to speak the simple universal language intelligible to all. Every word should breathe forth the energizing atmosphere of Life, Truth, and Love; should aim to guide, cheer, inspire, and heal; but this does not necessarily involve the use of long words or a display of rhetoric and deep intellectuality. "A man's power to connect his thought with its proper symbol and so utter it, depends largely on the simplicity of his character, that is, upon his love for the truth and his desire to communicate it without loss;" but when it becomes necessary to employ a dictionary and perhaps an encyclopedia to read an article intelligently, the thread of thought is often broken, the interest lessened, and a great loss of good must result.

Jesus said to his disciples, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables." "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Would it not therefore be wise for us to speak simply, so that schoolboy or sage, fisherman or philosopher, commoner or king, may see, hear, and understand? In the joy of mental emancipation let us not forget that our message must go "into all the world;" not only to Christian Scientists who understand and speak the "new tongue," but also to those who have not as yet found their wings, and who cannot rise into the realm of the infinite as can those of greater experience and understanding.

A Child's Faith.

L. R. C.

THE gratitude that I feel for the light which Christian Science has brought to me and mine is unutterable. When opportunities come for proving the efficacy of this Science, I am filled with wonder how I ever lived without it. The proofs of Truth's power are so sure and convincing that the so-called problems of daily experience are worked out with ever-increasing confidence and faith. Each one who is applying his understanding of divine Principle to these daily experiences finds inspiration from contact with the thought of a child, whose unquestioning acceptance of God's allness often brings immediate healing.

A few days ago my little girl, who is three, burned her hand badly. It was her nap time, and only her nurse, who is not a Christian Scientist, was with her. It was, therefore, with no prompting that she asked if she might say the scientific statement of being (Science and Health, p. 468), which she did, and was soon asleep. That was the last we heard of the burn, although the scar remained for a few days and showed the burn to have been severe. Unquestionably the child turned to divine Love for help, and her experience brought a lesson home to me.

On hearing of this demonstration some one said, "But the child did not understand what she said to bring relief." And here is the pitiable state of mortal mind summed up in one word,—doubt! What are we older ones to do but become as little children, in making simple acknowledgment of the power of God? My children do not question the most radical statements of God's power, as revealed in Christian Science. My prayer is that in humility and meekness I may become "as a little child," even as the Master required. To Mrs. Eddy I give my hourly gratitude and love, and may these be proved by my willingness to demonstrate the truth she has revealed.

The Steps.

SEIZE your staff! beyond this height
We shall find the Infinite Light!
Gird your thigh! this sword shall hew
Paths that reach the untroubled blue!
Though dark mountains form the stair,
It is ours to climb and dare!
Law, truth, love—the peaks are three:
Sinai, Olivet, Calvary!

FREDERICK LAWRENCE KNOWLES.

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Selected Articles.

Verification of Scriptural Promises.

It should not strain our credulity to believe the Scriptural teachings, "With God all things are possible," and God is "a very present help in trouble." The Scriptures record many instances of marvelous protection and deliverance, and our own age may justly claim striking manifestations of divine intervention in human affairs, such as the reforming of drunkards, the overcoming of sin and sickness, and the marked supernatural guidance in every-day transactions. Such results accompanying the lives of those who have a deep spiritual trust in divine providence are convincing at least to those who believe in God, whatever they may signify to the materialist.

Considering cause and effect from a material viewpoint, one is likely to lose sight of God and credit the pleasures and pains of existence to material laws, and, consequently, yield to the supposition that we may expect no results except those which come in a material way. Therefore, the Psalmist's declaration, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling," seems impractical and outside the possibility of fulfilment in this age, though it may appear beautiful and as having once been within the range of human possibilities.

Mortals have drifted so far away from a dependence upon spiritual power that they have almost ceased even to try in this line and have almost entirely resigned themselves to the custom of working without expectation of divine aid.

Here Christian Science comes to the rescue, and with its clear, comprehensive, definite explanation of the nature of Deity reveals the possibility of utilizing our understanding of divine Life, intelligence, and power in all the legitimate experiences of mortals, and demonstrates that the Scriptural promises are not only beautiful but capable of fulfilment in all ages.

Christian Science proves by its marvelous effects upon evil and discord that it is possible to live "in the secret place of the most High," and that this secret place is no more nor less than the consciousness of the divine presence which is hidden from the human concept; that in proportion as we realize the divine presence do we enter into that safety so graphically described by the Psalmist.

We do not claim that Christian Scientists have attained to perfect immunity from evil, but that they are proving the possibility of such attainment and are well started in the way.

ALFRED FARLOW.
Boston Times.

There is nothing farther from true Christian Science teaching or practice than "the emotional." It would be as reasonable to say of the student of mathematics that emotion produces in his mind the requisite understanding and application of its basic law, and thus enables him to obtain right results. Christian Science is built upon the Word of God and the teaching and work of Christ Jesus.

If to "ignore the scientific, intellectual, and material side of man" means that we do not give it any power to rule our life, to make us sick or discordant, this is true in so far as we are able to go. On the other hand, Christian Scientists do recognize the physical world with its beauty and grandeur as the only expression the material senses are capable of perceiving, but they see in it only an imperfect concept of the true spiritual creation of which the apostle speaks thus: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Christian Scientists admit with sorrow that sin and disease do exist to this same mortal sense, but know that they are not real to God or to the true man, for God did not create them. "God saw everything that he had made, and, behold, it was very good."

The great trouble with your correspondent is that he attempts to compare his material reckonings with the spiritual facts; and, because they disagree, he immediately repudiates the claims of Spirit. As well might he attempt to mix oil and water as to adjust spiritual laws to material calculations. For centuries mankind has been delving in materiality and been subject to its supposed laws. How much has been accomplished towards the realization of man's birthright: Dominion over all? Simply nothing.

To state that suggestion of any nature enters into Christian Science is to claim the very opposite of its teachings, as any careful reader of the text-book can prove for himself. Christian Scientists claim to have reached only a modest understanding of the Science of Life, but they are quite willing to compare results, case by case, with the drug system. The following statistics are applicable to every locality:—

"A recent investigation in the State of Texas, as well as in the State of Maine, showed that seventy per cent of those who had applied to Christian Science during the past year had already failed to recover or to receive permanent benefit through medical treatment, and that ninety per cent of these were either healed or permanently benefited through Christian Science treatment. Now, since seventy per cent of those who have applied to Christian Science had already exhausted their hope in material remedies, no complaint ought to be made if a few of them still continued their downward course after taking up Christian Science. To be consistent your correspondent should chastise the medical fraternity for their failures to cure the sick who in desperation have fled to Christian Science."

It has been said that Christian Science is not Christian. If reforming the drunkard, cleansing the immoral thought, destroying hate, malice, and dishonesty, uplifting the sorrow-laden, and healing the sick are not the works that Jesus indicated as the signs of a Christian, what are they? Christian Science is doing all these things.

CHARLES K. SKINNER.
Michigan Christian Herald.

The dilettante may assure himself he knows all about Christian Science, even that he knows more about how the work is done than the Christian Scientist himself, but really no one is competent to say what constitutes Christian Science healing unless he has actually demonstrated the rules laid done in the Christian Science text-book. That book says that Christian Science practice is a revival of primitive Christian healing; that in a modest degree it is a repetition of the work done by Jesus and his followers; that it is based on the same Principle, and that Principle is God. The Christian Science text-book says that Jesus healed because of his transcendant goodness; that nothing but a good mind or a mind filled with goodness can heal, and that hypnotism, or the action of the human will, is no more a part of Christian Science healing than it was a part of Jesus' work.

The hope of a suffering world is supported to-day by the growing conviction that there is something outside of human ingenuity and drugs which can and does heal disease, and that this divine power heals one disease as readily as it does another. Jesus' ministry proved this to be true. We are in a hopeless and helpless state if neither matter nor immortal Mind can destroy certain types of ailment, such as those caused by bacilli. If this be true, we are forced to the melancholy conclusion that these are non-destructible, hence, eternal, and that they will accompany the human race throughout eternity. From such darkness and superstition, Christian Science is lifting mankind by healing the very things hitherto considered incurable.

WILLARD S. MATTOX.
New Haven (Conn.) *Register.*

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Among the Churches.

El Paso, Tex.

Our growth in El Paso is very encouraging. At our semi-annual business meeting it was reported that there had been more Christian Science literature sold during the first six months of the present year than in the twelve months preceding.

During the same period the increase in our membership was seventy-five per cent. In a financial way this little tendril of the vine has been wonderfully cared for, and we are all grateful for the blessings that have come to us, collectively and individually, through the gospel of Christian Science.—N. BESSIE NUCKOLLS, *Clerk*.

Word from Leavenworth, Kan.

We are glad to report to headquarters the awakened thought of this branch to its privilege of giving to The Mother Church. Our church of about fifty members bought its edifice just before the building of The Mother Church extension was decided upon. The members pledged to finish paying for the church in semi-annual instalments, and these payments have been very satisfactorily made.

At a called meeting of the church, which was very largely attended, it was unanimously voted to approve the action of the Board of Directors in replacing the loan on our church, so that the semi-annual payments could be discontinued till The Mother Church Building Fund was completed, and to place the money (one hundred dollars) already collected to pay on our church to the credit of The Mother Church Building Fund; and further, a sufficient sum to enable us to send three hundred and fifty dollars at this time was pledged.

It is our purpose to make no more payments on our church till the word comes that nothing more is needed for The Mother Church, but to make monthly contributions to that fund. In doing this we know our church will lack in nothing.—ANNA C. WYETH, *Clerk*.

The Distribution of Literature.

In the distribution of Christian Science literature, experience shows that in addition to the individual activity of the members, a systematic and collective effort has much value. First Church of Christ, Scientist, of Hartford, has for some time been realizing the truism that we find our own in seeking another's good, and one of the means by which the universal good has been sought, is through the distribution of literature. Public libraries in this city and neighboring towns have been supplied with copies of Science and Health, "Miscellaneous Writings," and other works by our Leader. Sometimes several copies have been placed in one library, where the demand required more than one. Other institutions have been supplied with Science and Health, and wherever it has proved acceptable, the *Sentinel* and *Journal* have been given, a year's subscription being entered in the name of the library or institution.

The branch of the work which has seemed to have the most definite and practical results, is our free circulating library. This work is now in its infancy, but the future possibilities loom large. The library contains, at present, a total of fifty-nine volumes, and is being constantly added to. It includes only Christian Science literature. There are twenty-three volumes of Science and Health in this library, eight copies of "Miscellaneous Writings," and all the other works of our Leader, including her Messages to The Mother Church, and six copies of the Christian Science Hymnal, which are frequently in use.

This library is maintained by the church, and was originally formed by voluntary contributions. Most of the volumes are distributed from the Reading Room, which is in one of the office buildings on the principal street of the city, but several volumes are also kept at the church. At each church service it is announced that all who desire to study Christian Science literature may procure books from this library, either after that service or at the Reading Room. The system is simple. The applicant for a book need not necessarily be known to the attendant in charge. The name and address of the applicant is entered in a memorandum book, with the date of issue. A card in the volume issued gives the date when it is returnable. Books may be taken for two weeks and renewed for two weeks. As yet it has not been found necessary to impose fines, and the generosity of the church is seldom abused. Books are, as a rule, returned promptly, they are well taken care of, and none have been lost or damaged. The demand for this library has been remarkable from the first, and has necessitated additions from time to time. Many visitors and strangers at the services have been greatly helped by the opportunities offered by this free library for study and development. Those in charge of the library have noticed that in many instances strangers and inquirers have purchased Science and Health upon returning the copy which they had borrowed from the library.

In addition to the circulating library, a table containing literature, such as old *Journals* and *Sentinels*, reprints, pamphlets, and supplements, is placed in the lobby of the church, and in the public notices it is announced that this literature is for free distribution to strangers.

MYRON G. MARSH, *Clerk*.

A Lecture.

Sacramento, Cal.

Mr. Edward A. Kimball lectured here on Christian Science July 24. He was introduced by Judge Peter J. Shields of the Superior Court, who said in part,—

I take much satisfaction in presenting a man of such distinction to an audience so representative. This audience represents persons of various positions in society, of many religions, of most of the professions. Some of you have come here with full faith in the doctrine which our guest will expound, some with inquiring minds to hear the proofs he will present in support of it, others in doubt and criticism. But all have come in respect and in that broad spirit of tolerance which is the proudest product of twentieth-century progress. The world has now reached that point where no person with any claim to breadth or culture can afford to say of anything when first advanced that it is not true. When Christ came and taught charity and brotherly love, he was scorned and crucified, but his word has come to be the universal law. When Columbus claimed that the earth was round, he met with no belief or sympathy, only with ridicule. One hundred and thirty years ago, when the fathers of our country proposed a government founded upon freedom and in which all should be equal, the astonished world denied its possibility, but it came to pass and has blessed the world. So when slavery was challenged it was said that it always had been, and consequently was right. But Lincoln wrote the verdict of a more enlightened morality when he proclaimed emancipation, and, better taught, we now all marvel that it ever could have been. I need not multiply instances. They are so numerous that they have taught the world tolerance, and the folly of denying a cause unheard. So it is with Christian Science, we will hear its cause with respect and decide its claims in justice. If it is all wrong it will perish, if all right it will live; but, live or die, we will praise or condemn it according to its merits and not according to blind prejudice.—*Correspondence*.

Every day look at a beautiful picture, read a beautiful poem, listen to beautiful music, and, if possible, say some reasonable thing.—GOETHE.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

An Apology.

WE regret that the article, "Watching *versus* Watching Out," which appeared in the *Sentinel* of September 16 and was corrected by Mrs. Eddy in last week's issue, should have found a place in our columns. It is the duty of the Editor and his associates rigidly to guard our columns against the intrusion of any article or statement which misstates the teachings of Christian Science and its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. That this duty was not performed in this instance is deplored by the editorial staff, and it is but proper that this apology should be made.

It is fortunate for Christian Scientists that our Leader is watchful over our Cause, and alert to detect and correct the errors which creep into the work of her followers. For this loving care and watchfulness and for her prompt and satisfying correction of this erroneous article she has our thanks.

ARCHIBALD MCLELLAN.

A Manly Protest.

THE extent to which mankind has been impressed with the fear of disease is shown in the address of Sir Henry C. Burdett, of London, at the hospital superintendents' annual conference in Boston. We copy the following from *The Boston Herald's* report of this conference:—

"Let us protest," said Sir Henry Burdett, "against this running amuck at everything that is believed to be consumption. I have already seen a case in a family where a daughter who suffered from the disease has been put into a separate room and the family has looked at her through a window.

"The result is that the poor girl, who is the daughter of an officer in the army, is now longing for death. Surely, people of education, at any rate, ought to have more common sense and more humanity. What shall we do in regard to this abominable, unwomanly, and unmanly fear of what is called the infectiousness of tuberculosis? . . . I believe that many poor people have already been done to death by their friends because of this panic fear of consumption."

This manly protest does Sir Henry Burdett much credit, and it is to be hoped that it will do something toward breaking down the intense fear which has grown out of the inability of medical practice to cope successfully with this much dreaded disease.

It will not do, however, to place the entire blame for this alarming condition upon the layman. The physicians themselves have had a great deal to do with fostering the fear felt by so many, and the well-meant efforts of those who believe that consumption is infectious have contributed their share toward just such lamentable and inhuman conditions as Sir Henry Burdett refers to.

A more cheerful side of the picture is given in the following excerpt from the testimony of a lady who has been healed through Christian Science. She says,—

"Christian Science healed me seven years ago, in San Diego, California, when in the last stages of consumption. I had previously spent a winter in Florida, and then, as my one last chance for recovery, I had been sent to the warm and equable climate of the Pacific coast. At the end of four months my last hope had failed, and the doctors said nothing more could be done for me. While in the depths of despair, a dear friend urged me to try Christian Science. I did so, and in a few months was healed." (*The Christian Science Journal*, Vol. 23, p. 313.)

ARCHIBALD MCLELLAN.

The Whole Gospel.

THE humanity of Christ Jesus which made it possible for him to be "in all points tempted like as we are," found a human setting that is common to every clime and every age. It is the picture of suffering and despair awaiting the healing touch and the inspiring word. Despite the elaborate provisions for the prevention of disease and the alleviation of pain which to-day characterize all Christian countries, despite our hospitals and sanitariums, our health boards and physicians, our trained nurses and hygienic legislation, the saddening appeal for help is still heard in every mart and byway, and the healing Christ is now, as of old, the world's supremest need.

If, therefore, the conditions which impelled the Master to send forth his disciples with the two-fold commission to preach and to heal are still present, and if we accept his teaching that the Father's love is constant, His law unvarying, how shall we dare to say that the obligation to heal no longer rests upon discipleship, but is wisely and legitimately transferred to such as may have none of that faith or spiritual fitness which Jesus so insistently demanded of those whom he appointed to this high calling?

It is to be noted as a very interesting fact, that the dual nature of the ministry of the early church has been recognized by all Christian bodies in their mission labors among non-Christian people. Christian ministers who have thought to equip themselves for healing the sick, have been sent to all lands, and despite the fact that their remedial agencies have been so unspiritual, their humanitarian endeavor has seemed so fitting, so in keeping with the spirit of the gospel they preach, that these workers have invariably found unusual freedom of access to the hearts of those to whom they have gone. Some hint is thus given of what would occur if this effort to heal the sick were made in conformity with the teaching and practice of Christ Jesus.

When, however, missionary societies thus associate the ministry of healing with that of preaching, and demand that those who undertake to relieve physical distress shall also be worthy and fitted to preach the gospel, they greatly emphasize the incongruity of the conditions which so generally obtain "in the home field." Not only is spiritual relief from sickness denied place and consideration by the majority, perhaps, of the Christian people about us, but the healing, which all must allow was a vital part of Christ Jesus' work and which he impressed upon his disciples as an essential duty, is committed by Christian custom and consent to the hands of those upon whom no spiritual requirements whatever are laid. While it is happily true that a large number of the physicians in Christian lands are religious men, it is equally true that very many others are not regarded as in possession of those spiritual attainments which Jesus insisted upon as essential to the healing work. It therefore happens not infrequently that those are called by Christian people to fulfil this divinely appointed service who by reputation neither honor a Christian faith nor live an exemplary life, and this without protest either from the pulpit or religious press.

That one part of Christ Jesus' work should be thus committed to those of whom exacting demands as to faith, purity, spiritual aspiration, and loyalty to the Master are made, while another part is left to those upon whom practically no moral requirements whatever are placed, is sufficiently startling to awaken the thought of all to the

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consistency, the importance, and the pressing need of the teaching of Christian Science that the garment of Christ cannot thus be rent asunder, and that by virtue of their apprehension of Truth, and their entire reliance thereon, all true believers are called to bear both the healing and the redemptive word "into all the world."

Surely no other commentary upon the fateful folly of trying to divorce that which God hath joined in one (the healing of sickness and of sin), is needed than the story of the suffering of the unnumbered men and women of holy aspiration who, through their educated indifference to the healing power of Truth, have suffered many stripes, and been all their lifetime "subject to bondage."

As so beautifully expressed by Mrs. Eddy (Science and Health, p. 242), Christian Science has come to restore the perfect garment of Christ, to establish, through demonstration, the comprehensiveness and completeness of his salvation, and to disclose anew the richness and fulness of the meaning of that divine call, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

JOHN B. WILLIS.

Prayer as a Healing Agent.

IT has been said that all things come to those who wait, and in keeping with this familiar adage we note the admission made before the British Medical Association, by one of its members. It seems that at its annual meeting, Dr. Hyslop, a specialist in neurology and in the treatment of mental disease, said, among other things, "As an alienist, and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

In last week's issue of the *Sentinel*, attention was called to the recent utterances of an English bishop with respect to the efficacy of prayer, and now we have this admission from the medical profession. Not very long since, it was customary for ministers who admitted that Christian Science heals the sick, to find fault with it for teaching the causal relation of prayer to this healing. On the other hand, a good many doctors admitted that as a religion Christian Science was all right, but they have denied the efficacy of prayer in the healing of the sick.

Christian Scientists are always glad to observe the disappearance of prejudice, whether theological or medical, and see a hopeful sign of the times in Dr. Hyslop's statement that prayer should have "the first place" in the treatment of what are called mental or nervous ailments, inasmuch as it can do more for sufferers from these disorders "than any other therapeutic agent." They welcome even this slight concession, and regard it as a promise of the ultimate recognition of true prayer as the only "therapeutic agent," not only for nervous disorders, but for all the ills of a stricken human race.

It is quite likely that many may smile when they read this new medical prescription, and some may wonder whether the efficacy of prayer will be increased by the authority of the schools. One might almost fancy that people had ignored its possibilities until thus aroused. This, however, was doubtless far from the doctor's thought. From the earliest days sufferers have sought divine aid, though usually after material means had been exhausted. Then, with faltering faith, many have asked for help only to be seemingly denied, in spite of our Lord's unequivocal promises to all who should seek it.

A religious writer of prominence has said that unanswered prayers are responsible for much infidelity, but he does not thus imply that the Almighty fails to hear or heed prayer; on the contrary, he tries to show that the human methods are wrong. That such is the case is proved by the experiences of the many who are healed in Christian Science after they had prayed long and unavailingly, as it seemed, before they understood the deep import of the Scripture teaching,—"He that cometh to God must believe . . . that he is a rewarder of them that diligently seek him,"—also, that God must be worshiped, not materially, but in spirit and in truth." Too many have blindly prayed God to bless the use of material remedies,—not knowing that they were thus denying the all-power of Spirit, denying the truth which makes free from both sin and sickness,—and then wondered why their prayers were unanswered, as in the case of one who, because of many such disappointments, could only cry out in anguish, "O God, if there be a God."

Those who are healed in Christian Science shake off in large measure their old superstitions and fears with their diseases, and they at the same time gain a deepened sense of love and reverence for God, whom they now approach by "a new and living way,"—in spirit and in truth,—even as the Bible teaches. They also know that the truth is the only real "therapeutic agent," because it heals morally while healing physically; and they know, too, that their progress in both these respects is dependent upon their assimilation of the truth. As before stated, Christian Scientists rejoice in every indication of an awakening to the value of spirituality, and only urge the recognition of the divine Principle of healing in order that humanity may establish its trust upon the rock,—Christ, Truth,—and so survive every storm that may arise.

ANNIE M. KNOTT.

Letters to our Leader.

Douglaston, Long Island, September 25, 1905.

Dear Mrs. Eddy:—My heart goes out to you to-day in great waves of gratitude on reading your words in the *Sentinel* about "Watching." I feel as though a searchlight had been turned on my life and work, and that I can never escape or want to escape from those clear beams again. I had seen that a mortal sense of peace was a treacherous companion, but had not seen that it was a *desire* for mortal peace and ease that was at the root of the evil. In trying to destroy a sense of fear I had not seen that it might be the result of a longing for "Peace, peace; when there is no peace." All that this line of thought opens up to me, in the light of Jesus' sayings and in the teachings of our text-book, "Science and Health with Key to the Scriptures," should make me consecrate my life anew, and realize that the only title a thief has to being a thief, lies is his stealing in unawares. If he came and said, "I am a thief," he would find no opportunity to steal. With a heart full of love and gratitude that I am watching sufficiently to get a wonderful message of yours when it is given, and knowing that "Watching" is my best way of expressing gratitude to you, I am

Faithfully and lovingly yours,

CHARLOTTE H. FOSTER.

Spruceton, N. Y., August 10, 1905.

Rev. Mary B. G. Eddy, Concord, N. H.

Dear Leader and Guide:—I cannot withhold any longer a few words of love and gratitude for what your dear book, Science and Health, has done for me. For seventeen long years I was a sufferer, and during this time I passed through deep sorrow. I was also under the surgeon's knife, and tried almost everything I could hear of, to find rest and peace from the tortures of pain, but everything failed to give me relief. All this time, however, I kept praying and reading my Bible, and the more I studied it the more disturbed my mind became. I was constantly seeking something I could not find, but I never gave up reading my Bible or praying, and in June, 1903, God led me in a most won-

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derful way into Christian Science. I never shall forget that dear woman (to me a stranger, and the only Christian Scientist I have ever met personally), who loaned me the "little book." It has been my only practitioner, and to me it is the pearl of great price, for it has cleared away all mysteries, and it helps me to love my dear Bible more than ever before. It has brought to me perfect health and happiness. I am a firm believer in the Christian Science faith, and am growing stronger day by day. I am satisfied now that it is the religion of our Lord and Master, and thanks be to God, our loving Father, for your great love and sacrifice to such a great and good Cause. Trusting this may bring to you another blessing, I am now and always

Your faithful follower,

MRS. LOIS BONESTEEL.

Changes in the Hymnal.

In future editions of the Hymnal new music will be substituted for that now used for Mrs. Eddy's hymns, 161, "Shepherd, show me how to go," and 179, "O'er waiting harp-strings of the mind." Words and music not heretofore published in the Hymnal will be substituted for 163, 180, 183, and 184.

All the above hymns with the new music will be furnished in suitable form for pasting in old Hymnals, at the following prices: 1 to 25 sets, 5 cents per set; 25 or more, 4 cents per set; 100 or more, 3½ cents per set.

Mrs. Eddy's hymn, "Christmas Morn," with the two present settings printed on one sheet, will be furnished for insertion in copies of the Hymnal which do not contain it, at the following prices: 1 to 25 sheets, 2 cents per sheet; 25 or more, 1½ cents per sheet; 100 or more, 1 cent per sheet.

When inserting the first six hymns mentioned, the old ones should be cut out and the new ones pasted on the stubs.

Send orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

Meeting of General Association of Teachers.

The annual meeting of the General Association of Teachers will be held in First Church of Christ, Scientist, 96th Street and Central Park West, New York, at 9 A.M., Monday and Tuesday, October 23 and 24. Admission to these meetings will be by card only. The Secretary will mail cards to all members now enrolled. Members who have changed their addresses since the meeting of last year will please notify the Secretary, Mrs. Ida G. Stewart, 5209 Washington Avenue, Chicago, Ill.

All non-members, including those who were not present at the meetings of 1903 and 1904, who are eligible according to Section 1, Article XXXIII., of The Mother Church By-laws, and who desire to become members of this Association, should apply by letter to WILLIAM B. JOHNSON, C.S.D., Secretary of the Executive Board, 239 Huntington Avenue, Boston, Mass. These applications must be in his hands on or before October 9.

Application has been made for reduced rates on the railroads. Members who wish to avail themselves of this reduction must secure certificates from their local ticket agents.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be November 7, 1905. Applications must be in the hands of the Clerk on or before October 23, 1905.

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

Testimonies of Healing.

Being deeply grateful to God, I would like to tell a few of the blessings He has sent me. About one year ago a friend gave me the first intimation I had ever had concerning Christian Science. On my way home, the same evening, I was healed of kidney trouble which I thought was caused by the water I was compelled to drink. After my healing I continued drinking water from the same source for seven months without the slightest return of the ailment referred to. The healing of the friend and my own experience seemed so wonderful that I wrote my brother about the power of divine Love, and after a second letter he began to study Christian Science. He has been "born again" in Christ. Though his progress has been slow, his diseases, which were numerous, are gradually disappearing.

About five months ago, I began to attend the meetings of First Church of Christ, Scientist, Dayton, Ohio, for the purpose of gaining a better understanding of Christian Science so that I might help my brother, who had become very much discouraged. During one of these meetings the truth was presented so forcibly to me that I was almost instantly healed. The next morning I laid aside the glasses which I had worn for eighteen years. I could never do without them longer than ten minutes without suffering from a severe headache, and could not use my eyes, even with the aid of glasses, longer than four hours per day. Since my healing at the services referred to, I have been able to use my eyes freely, and experience no inconvenience whatever. I sincerely praise God and thank Him for this great blessing.

Since having gained a better understanding of God's laws, I have learned that I can eat meat again. This, as I formerly believed, caused me to suffer with constipation. I consider my healing beautiful, but the spiritual uplifting that my brother and I have experienced through Christian Science is grand beyond expression, far surpassing the great physical benefits. The change in my own life and the transformation in his home have been wonderful.

To me Wednesday is always a day of special rejoicing, for on this day I look forward to the evening feast which awaits the hungry soul. Sometimes I regret that there is but one Wednesday in the week, for I feel that so many of us who are beginners need the courage and strength one may gather from the testimonies. I wish again to give thanks to God and to Mrs. Eddy for the grand and glorious truths in Science and Health.

ALBERT E. FISCHMAN, Dayton, O.

It is over a year since I first saw any Christian Science literature. A friend who had been healed in Christian Science gave me some *Sentinels*, and loaned me a copy of Science and Health. I have never once failed to read at least a few lines each day in this wondrous book, a copy of which I bought as soon as I had read the borrowed one. I felt I could not afford to be without it. After attending church a few times, I procured the *Quarterly*, and since then have always read the Lesson-Sermon for each week. I find great help and inspiration from reading the *Sentinel*. I think each week as I read the articles that nothing can be better than these, and I find nothing that is, until the next *Sentinel* comes. I feel very grateful for Christian Science. I awoke one morning with an unaccountable sense of lassitude, and a disagreeable feeling generally. I could eat no breakfast and continued to feel worse, but tried to keep up, all the time denying, rather feebly, I am afraid, my sense of illness. However, I persisted in keeping about, doing my marketing, etc., alternated with periods of rest. Chills kept shaking me from head to feet, but I did not go to bed until after luncheon. Then I sent word to a practitioner, for by that time I recognized a well-developed case of the grip. I knew

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the sensations, as I have had it before. I was burning with fever and racked with pain in my head and body. Right in the midst of my severest suffering I fell asleep, but awoke in about an hour, only to have all the symptoms return. My daughters tried to aid me by reading to me, but I could find no ease from the pain, so I sent word again to the practitioner. After a time I again fell asleep and awoke only when she stopped in to see me on her way to church. With the exception of about an hour's suffering in the night, I slept well. When I was awake, I was so happy to be free from pain; it seemed too good to be true, and I just lay there, trying to realize it. The next morning I felt better than I had for several days. I arose, dressed, and got through the day very comfortably. I am a physician's daughter, brought up in an atmosphere of *materia medica*, and prior to this had always been treated by a physician, so the experience seemed all the more wonderful to me, as my healing, in previous cases of grip, was always much slower. My suffering then lasted much longer and I was always in bed several days instead of one half day as at this time. Formerly, when I did get up, it was always with a sense of deadly weakness following the malady, but this time I neither looked nor felt much, if any, the worse for the battle with error. This was my first experience of healing in Science, and I feel very grateful for it.—LYNNE EDIE BAKER, Everett, Wash.

I first learned of Christian Science fifteen years ago, through the healing of my sister of neurosis and many other troubles from which she had ceased to look for relief in *materia medica*. She had failed to receive help or even encouragement from any of the best authorities within reach, a specialist included. Soon after my sister's healing, I was healed of chronic diarrhœa, through her understanding of the truth, after dieting and doctors had failed to help me. I have always found Christian Science a present help in trouble.

The Friday before Communion Sunday in June, 1902, my little daughter, between two and three years old, was playing on the back piazza of the second floor, when all of a sudden she leaned over the railing, and in an instant fell to the rough, unsodded yard, a distance of sixteen feet. Both my husband and I were on the piazza at the time, but it happened so quickly that we were powerless to prevent it. I prayed as I ran down-stairs to get my darling, realizing that God was the only presence and the only power. In spite of opposing evidence, I continued to realize the truth as I carried her up-stairs, thanking God for His goodness. She soon became conscious and her first words were, "Mamma, treatment!" The accident happened about seven o'clock and soon after eight she was sleeping quietly in her crib. I telephoned my sister, in another town, for help as soon as I could. The child had a restful night, but when I set her down on her feet, in the morning after dressing her, she drew up one foot and said, "Mamma, I can't walk." I assured her of Truth's power, and took her by the hand, and she did walk, though there was strong evidence of lameness on one side. After that she played as usual all day. There was no discoloration on any part of her body, and on Sunday we went to Boston, as we had planned, to attend the annual Communion, and the little one sat or stood through the long service. The limping was overcome in a short time through the power of Truth.

I could only sing, "my cup runneth over," so full was I of joy for this proof that divine Love does care for us. The little one is now nearly five years old, and has known no other help than that of Christian Science, to which she ever looks. Last summer whooping-cough was on every side of us, and even in the house, down-stairs; but both the little one and I realized the truth each day, and many times some days, when we heard the coughing all about us, and even though she was directly exposed, she did not take it.

I can never express all the gratitude I feel for this blessed truth,—for Science and Health, and the other works of our dear Leader, Mrs. Eddy. I also wish to acknowledge the great good that comes to me from the study of the Lesson-Sermon and the *Sentinel* and *Journal*.

MRS. E. JULIETTE PRENTISS, Worcester, Mass.

I want to tell what Christian Science has done for me and my family. My son, fifteen years of age, has lately been healed of catarrh of about ten years' standing. The disease became so obnoxious that it was very disagreeable to have him sit in the room with the family. His throat was affected, indeed his whole system was more or less diseased from the catarrh, and he had become quite deaf. Being very much distressed at his condition, and knowing that other members of my family had derived great benefit from Christian Science treatment, some years ago, I wrote to a practitioner for help. The boy improved from the first, the disagreeable odor was soon overcome, and he is now well and going to school. I am very grateful for the healing of my son.

I also wish to say that four years ago Christian Science destroyed some very inharmonious conditions in my family. My daughter was almost a total physical wreck from an abscess in her left side, from which she had suffered for five years. She had had an operation performed, which only left her worse than before and with another running sore in her side. The practitioner whose help we sought at that time lived near us and came regularly to see my daughter. Treatment was commenced in February, 1900, and by the following April she was entirely healed. Another little daughter was healed of gravel.

The physical healing of my children has been wonderful, but the spiritual healing that has come to me through my son's healing is more wonderful. Through this demonstration I have been awakened to a greater desire for right living, and to know more of this healing truth. Can I ever be thankful enough to God, and to our dear Leader, who has shown us the way to gain all these blessings?

There are no other Christian Scientists here, so my family and I read the Lesson-Sermon on Sunday mornings in our home.—J. W. ISAACS, Thompsonville, Ill.

I glean so much good from the *Sentinel* that I want my testimony to be counted with the thousands which are leading despairing ones from darkness to light. About ten years ago, when I was visiting relatives in Sheboygan, my mother and sisters mentioned Christian Science to me; but I scoffed at it, for I had heard that it taught that sickness was imaginary, so I did not want anything to do with it. Before I left, however, la grippe got me into its clutches. The night before my return home I was indeed badly off, but felt as if I must go home. On my way to the depot my sister and her husband persuaded me to see a Christian Scientist and take a treatment, which I did. I am glad to say the grip left me in a few days, also kidney difficulty and neuralgia, which had caused me a deal of trouble in years past. About six months later I took a week's treatment, which freed me from all my old complaints. On my return home I brought Science and Health with me, and began to study it. Before long I could see the light, and since then I have made many good demonstrations for myself and family, as well as for others. My wife and oldest daughter are with me in the work.

Tongue cannot express the gratitude I feel towards our Leader, Mrs. Eddy, who through love and self-denial has been able to bring health, happiness, and peace to mankind.—HERMAN KUETHER, Marshall, Wis.

Christian Science came to me about eight years ago. I had never been strong, and was under a physician's care at the time for a spinal trouble. In addition to this, a few

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months before, a surgeon who had assisted at an operation I had a few years previous, told me that one of the wounds had not healed perfectly, and while it might give me no trouble, it might at any time necessitate another operation. My stomach was troubling me, and I was afraid to eat many kinds of food, and altogether life seemed a heavy burden. A friend then told me of Christian Science and asked me to take it in the spirit of a little child, which I tried to do. I was soon better than I had ever been in my life, and with the healing came the earnest desire to help others. With little understanding, but with boundless faith in God's power, I was enabled to heal a serious stomach trouble for a friend. I had belonged to an orthodox church from childhood, and had gotten a great deal from its teachings, but this was the most wonderful truth I had ever known. I felt that I must know more of the Principle. As soon as I attempted to study earnestly, a warfare with scholastic theology began, which lasted two or three years. I even tried to forget Christian Science, but I had felt the healing power of Truth and I could not get away from it. Over and over the thought came to me during those years, If God has offered you a higher and truer understanding of Himself, and you reject it, how are you going to answer for it?

At last, after months of illness and bereavement, I turned towards the light, determined to know the truth at any cost. Then the light came, and I knew I had found a satisfying truth. My daily and almost hourly prayer during that time was that I might accept nothing less.

When I returned to the Science I was suffering from nervous prostration, intestinal troubles, and another trouble that could not be met in *materia medica*. I went to a Christian Science practitioner for treatment and began to improve immediately.

Words are inadequate to express the gratitude I feel to our dear Leader, and "this one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

ALICE H. WOODWARD, Norwich, Conn.

Several years ago I had what the doctors called consumption. I was so weak as to be unable to sit up but a short time during the day, and at night I was troubled with the asthma so that I was unable to sleep lying down. I also coughed most of the time. As the physician who was treating me at the time passed on, my father was at a loss to know what to do for me. He was then advised by my aunt to try Christian Science for me, and although he knew nothing about it himself, he was willing to have me try anything that would help me. I received treatments some time without seeming to receive any benefit. Later, I learned that the lady who was treating me in the name of Christian Science was not a Christian Scientist, and I discontinued the treatment. She gave me much false literature, but did not speak of Science and Health. Through the advice of my aunt I made arrangements for treatment with a faithful Christian Scientist, and in eight weeks' time, after a hard struggle, I was healed.

The Bible and Science and Health are now my constant companions. My heart goes out in gratitude to God for all the blessings that have come to me through the teachings of Science and Health, given to us by our dear Leader.

LUCIE M. LELAND, Worcester, Mass.

Ten years ago, Christian Science found me, an invalid of five years. Everything had been done for me in a material way, and I thought I was a Christian, but my prayers had availed nothing. I had become reconciled to my miserable condition, if God would only spare me to raise my two boys. It seemed as if I had every disease that flesh is heir to, especially stomach trouble. I could not eat vegetables or meat; for six months I was kept on milk, bread, butter, tea, and other foods caused me great suffering. I was almost starved, and when the weather got cold I was shut in until spring. I could not walk a half block without having a bad spell.

I shall never forget the day when a dear old lady who visited me, told me it was not necessary for me to lie there and suffer, that Christian Science could do for me what it had done for her. I could not think of giving up my many gods, however, for I thought medicine was all that kept me here. About a week after her visit, my husband begged me to try Christian Science and I refused, but one day my two little boys stood by me, and the older one, then thirteen years old, begged of me to just try it. He said, "Mamma, if they only pray for you, you know prayer won't hurt you." For their sakes I consented, and they were delighted. They went for a practitioner and soon returned, saying that I would get well. The lady gave me an absent treatment, and I slept that night like a child, something I had not done for years. I did not try to eat anything until she came next day. She told me that food could not harm me, and the next morning I ate a hearty breakfast and felt fine. After that I ate anything I wanted, and never suffered from it. I was healed of all my ills, and soon attended church. I got a copy of Science and Health, and read it almost day and night. In three weeks I made a trip of eighty-three miles on the train, then rode four miles in the country over a rough road, nursed an invalid sister for three weeks, and returned to my home. It was a marvel to all that knew me. I then walked to and from church, which was sixteen blocks, and did nearly all the work for my family of four.

The Bible is a different book to me now. I have not words to express my gratitude to our Father-Mother God, and to Mrs. Eddy, who has made it possible for even me to know a little of this wondrous truth. I have had many proofs that God is an ever-present help.

MRS. NANNIE LAWSON, Des Moines, Ia.

Over six years ago my father, who was then living in another State, wrote, asking me to try Christian Science treatment. I, however, hesitated for two months, until our little girl, who was at that time suffering intensely from ear trouble, became so bad that I almost despaired of her recovery, as nothing we could do gave her any relief. We then wrote to a Christian Scientist, and as she was nearly one thousand miles away it seemed a long time to wait for help from such suffering. The same day that the practitioner received our letter, help came, although the gathering on the outside did not discharge for two days.

I had worked earnestly in a church for years, trying to show others a better way, and then believed that I loved God and trusted Him. When the practitioner wrote me that if I would remove the bandages from the little girl's head, and trust God, she would not take cold, I said, "I will trust God;" but when she was better, and wanted to run out without a wrap or rubbers, and to wade in the snow, I had to turn away and try to see that God is the only power. I cannot describe my feelings at such times. I felt I had been a hypocrite, for I trusted Spirit, God, scarcely at all. Only the power of good could have removed the awful fears I had. For several days this battle had to be fought, until my fears were gone and I could leave her in God's hands. I had a copy of the *Journal* and some other Christian Science literature, which I read almost constantly, trying to see how God heals the sick. In one week we were both healed—I, of the fear of consumption and stomach trouble, also of female trouble of twenty years' standing. In a short time we got a copy of Science and Health by Mrs. Eddy, and have never had any desire for medicine since.

We have had many troubles to meet, but these all teach us to follow more closely the instructions in our text-book.

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We rejoice that in some measure we have been permitted to help others to realize harmony, their true inheritance.

MRS. MARY J. JOHNSTON, Cambridge, Neb.

To others who have felt the power of Christian Science, and have had a feeling of disappointment that those near and dear to them do not accept it, I would say, Wait, we cannot tell when the seed will spring forth. This wonderful truth, that has been brought to our understanding through the faith and purity of our loved Leader, was presented to me many times in past years, without my giving it much thought, until the dark clouds of material sense so engulfed me that I longed to be free. My life was saddened with discouragement and doubt of ever being really well after much doctoring. My home, servants, and much that was dearer to me, were one after the other taken from me. The world's beauty seemed far from me, and in my anguish I cried to God for help. I went to a friend, who took me to a Christian Scientist, and as I entered her room, I said, "I don't think I want Christian Science; no one but God can help me." The sweet woman took my hand, and with a look of great kindness said, "My dear child, that is just who you do want;" and she told me of His wonderful power to overcome all these ills. The soil that seemed so barren was full ready, and the truth found lodgment. After a few months, hope and health were restored. I have now a happy home, and the property which was lost is being regained, with the knowledge that God supplies all our needs and that there is no lack in His kingdom.

As we are faithful and obedient to the truth we are assured of God's love and care, and as the years go on our dear ones will come under the shadow of His wing.

M. EMMA OLDFIELD, Sebastopol, Cal.

I have long wanted to express my gratitude for what Christian Science has done for me and my family. God has indeed been good to us, in showing us the way, through our noble Leader, Mrs. Eddy. I was a sufferer for years from severe stomach trouble, appendicitis in its worst form, and several other ailments, but I was healed by the truth as revealed in "Science and Health with Key to the Scriptures,"—the truth that makes us free. When the practitioner was sent for, I could not turn over in bed, nor even move a finger, without pain; and I had not slept in weeks. I was so filled with morphine to deaden the pain that I could not hear when spoken to. After the first treatment I slept like a child and enjoyed my rest. In a little over two weeks I was out riding a bicycle. I had, from the age of fifteen years, when I taught a Sunday School class, firmly believed that we would know, sometime, how Jesus performed the healing he accomplished. After being so wonderfully helped, I was very anxious to get to work and prove for myself the Principle of Christian Science. My husband is one with me in the work, and though we have not demonstrated out of all the seeming obstacles, we know that God is faithful, and we know in whom we have believed. I have received much help from the periodicals and am deeply grateful to Mrs. Eddy for Science and Health, that inspired book which is revealing to so many the understanding that enables them to work out their own salvation. Our highest desire is that we may keep in the way pointed out to us and be worthy to be called Christian Scientists.

MARGUERITE ESHBAUGH, Chicago, Ill.

I have been healed of epilepsy of several years' standing, and its accompanying disorders, through Christian Science, after receiving treatment for it without avail from a number of the best physicians. For this cure, as well as other substantial benefits received through this truth, whereby I have become a better man, morally, physically, and spiritually, I am deeply grateful to God, and gladly make this acknowledgment, hoping thereby that some sufferer may be led, as I have been, to investigate Christian Science, which is made plain in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I know that as a result of such investigation, when made with an unprejudiced and receptive mind, the blessings received by me will also be received by others.—CHARLES R. FIFE, St. Louis, Mo.

I give my testimony with great pleasure and a very thankful heart, that others may know what Christian Science has done for me. I have been healed of nervousness, stomach trouble, constipation, and minor ailments. I had depended on *materia medica* for four years, and failing to get any relief from it, I was advised by my physician that the only thing which would help me would be a change of climate. I did not, however, think this would benefit me, or that I would ever be strong again. My mother then heard of Christian Science and insisted upon my seeing a practitioner. I did so to please her, but did not then believe it would cure me. Although I only sought the physical healing, I was willing to be obedient and to do whatever was required to get the best results. In a few days my friends noticed a change in me, and in six weeks I was entirely cured.

I am now learning something of God as Love, and that He is our ever-present help. My aim is to know more of the truth, and follow faithfully the example of our beloved Leader, Mrs. Eddy.—MISS VONA CLAY, Tulsa, Ind. Ter.

I wish to express a small part of my gratitude and love to God for Christian Science, and to our Leader who has made it possible for me to live. One of the most beautiful things about my Christian Science experience has been its ever-ready answers to my questions. It is more than three years since I came to Christian Science. I was instantly healed of sick-headache, and since that time I have had many beautiful demonstrations, one of which was painless childbirth. Another was the raising of my father-in-law from what seemed to be his death-bed, through Christian Science. After all this, I failed, but I was again lifted from death's door through Christian Science. This proved to me that I owe my life to no other power than that of Truth. I hope to work more earnestly for our grand Cause in the future, than I ever have in the past, and my greatest desire is that my life may be a shining light for the glory of God.

MRS. ANNIE MCLEAN, Bridgeport, Ont.

[Written for the *Sentinel*.]

Thy Will be Done.

ANNIE L. FISHER.

How often, when some cherished wish
Love's wisdom has denied,
We, in our wilfulness, have mourned
And were not satisfied;
But when the Horeb heights we gained,
Love's wise withholding was explained.

And often, when our stubborn will
Accomplished what it planned,
When what we thought earth's fairest flowers
Were ashes in our hand,
We learned, when forced to drink the gall,
Love's way was better—after all.

'Tis not blind fate which marks our path,
But Love's unerring hand
Which brings us—oft by unsought ways—
Into the dear Home Land.
Through pastures green, o'er hillsides bare,—
Love guides our footsteps everywhere.

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From our Exchanges.

The moral consciousness of the world lies fallow for the call of one who shall be so filled with the power of the Spirit that he shall be completely indifferent to that whole mass of stuff which criticism is discrediting, and who shall dare to make his appeal to the moral idealism of mankind independent of verbiage. Here lies the path the new age must travel, straight through the wilderness of doubt and sin to the naked soul of humanity, which cannot and will not reject Jesus when he is brought to it in the nakedness of his own spiritual beauty. That Man, that Master, that love so tender and true will yet some day triumph over the halting, compromising arguments of doubting disciples, and the intellectual agnosticism of the world, with the charm and insistence and inspiration which will ever go forth in human experience from his great heart and faith. We shall keep our faith in Jesus when the last word of criticism has done its perfect work in making clear the difference between the immortal message of the Son of Man and the man-made arguments to prove that message true. When logic loses its clue to the divine Life, the soul will find it hid within its own deep hunger after righteousness and love.—*The Universalist Leader.*

Do we need such a religion?—a religion whose first article is the translation of the Gospel into daily life, a religion whose primary task is the practice of Jesus Christ? It seems to us that we *do* need it—that it is the overwhelming need. It seems to us pitiful that so many are missing the real issue and are on the wrong side of the battle. But truth always wins and it is only a question of time when the thoughtful and honest will see and will say "amen." The greatest epoch of Christianity is just ahead.

The American Friend.

It may be asserted with entire safety that no assumption is more baseless than that salvation and church membership are equivalent terms. We need a revival of obligation. When the Church of the living God comes to a place where those who compose it are doing their utmost, when Christians come to feel that indifference is sin and that failure to do one's best will bring upon us the condemnation of our Lord, then will the kingdom enlarge and the forces of evil be defeated whenever and wherever the battle is joined.

The Standard.

If the love of God is in the heart, that love will serve as a moving, living force that will ultimately bring man's life into order and bring all the affairs of the world into proper shape. It is the function of the Church to work upon the conduct of men by means of the truth operating from within through their understanding and conscience, to make life more beautiful and the state of human society more heaven-like.—*New-Church Messenger.*

Among the Christian people of the United States a great spiritual awakening has already begun. It is not yet a revival; it is an awakening. It is the new perception of a common problem, of a great opportunity, and an intense desire to rise to the great occasions which God's providence unfolds.

W. J. DAWSON, D.D.
The Congregationalist.

Let us not think of salvation as something coming to us as a reward hereafter, but as a glorious possession to be enjoyed—aye, and to be lived up to—now. "Behold," wrote the apostle of love, "now are we the sons of God." We have not yet entered into the full inheritance; but we have enough to make life rich and joyous and well worth living.

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Items of Interest.

National.

As the result of the vigorous prosecutions of land fraud cases in Oregon about twenty thousand acres of school land situated in the Blue Mountain forest reserve in eastern Oregon have been abandoned by locators, who forfeited in the neighborhood of $10,000. It is assumed that in most of these instances land had been located by "dummies," and that the persons who provided the money became frightened and quietly abandoned all the claims at the same time.

Federal Judge Humphrey at Chicago last week sustained the demurrer filed by the United States District Attorney to the plea in abatement made by packers seeking to have indictments for alleged restraint of trade declared void. Judge Humphrey said he made his decision on broad grounds without taking into consideration technicalities which the Government advanced against the plea in abatement.

The United States cipher code is known to some Power in Europe and important instructions transmitted in cipher to American officials there have become known to outsiders. Both the enciphering and deciphering is considered difficult even to those familiar with the code. A change has already been made in those in charge of this work and the cipher may also be changed.

Late reports indicate that the boycott of American goods in China is over, and it is likely that within a few weeks the negotiations for a new exclusion treaty, which were abandoned a few months ago because of a difference of opinion as to the classes of Chinese to be admitted, will be taken up again.

The President has signed an executive order creating the Dixie Forest Reserve in the southwestern part of Utah. The new reserve embraces 465,900 acres, ninety-four per cent of which is public lands.

The honorary degree of Doctor of Laws has been conferred by Columbia University on Baron Komura and Sergius Witte, the senior peace plenipotentiaries of Japan and Russia.

Fifty Filipino students arrived in Chicago last week preparatory to registering in various western colleges and universities.

Foreign.

The Chinese Government has made a formal protest to the Russian and Japanese Governments concerning two of the conditions set forth in the treaty of peace signed at Portsmouth,—the length of time, eighteen months, allowed for the evacuation of Manchuria, and the provisions made for an armed guard for the railroad lines owned by Russia and Japan in Manchuria. China believes that nine months is entirely sufficient. The provision made for guarding the railways actually means an armed force of perhaps fifteen thousand men in Chinese territory. China has pledged herself to protect the railroads and their employes, and has requested both Russia and Japan to relinquish that stipulation of the peace treaty, pointing out that not only is the guard far too great, but that it is unnecessary.

A protocol was signed at Karlstad last week by the delegates appointed to arrange the details of the dissolution of the union of Norway and Sweden, subject to ratification by the Storthing and the Riksdag. Its five articles deal with arbitration; with the neutral zone and the demolition of the fortifications; with reindeer pastures, etc.; with intertraffic, and with common waterways. The agreement provides for the compulsory arbitration before The Hague Court of all disputes except matters of vital interest for the period of a decade, with extensions for other periods of ten years unless two years' previous notice is given of an intention to abrogate it.

The text of the new agreement between Great Britain and Japan, which was signed on August 12, was issued by the Foreign Office last week. The document is brief, comprising less than eight hundred words. The preamble states that the object of the treaty is the maintenance of general peace in Asia and India and the protection of the interests of all the Powers in China by insuring the integrity of China and equal opportunity for the commerce of all nations, the maintenance of all the territorial rights of Great Britain and Japan in eastern Asia and India and the defence of their special interests therein.

A collective note from the six Powers has been handed to the Porte, declaring that their decision to assume international control of the finances of Macedonia is unalterable. The note informed the Ottoman Government that the foreign delegates appointed as comptrollers would arrive at Salonica October 1, and requested that the necessary instructions be sent to the provincial authorities.

A conference will be held in the near future in Calcutta at which it is hoped that the difference between China and England in regard to the treaty of the latter country with Tibet will be adjusted. China has never recognized the treaty Colonel Younghusband made with the Tibetan authorities, and protested against it as soon as the military expedition returned from Lhassa.

Fifty thousand Bengalis assembled at the Temple of Kalighat in Calcutta last week and swore by the goddess Kali to boycott British goods as a protest against the partition of the Province of Bengal, which the heavy administrative work has made necessary. The Bengals interpret this as an attempt to split the population and impair the Bengalis nationality.

More than 2,500 Chinese students are at present studying in Japanese institutions. The movement began in 1897. Scarcely a steamer brings less than one hundred, and three or four times that number are always waiting at Shanghai. They include those who go at the expense of the Government or of the public, or at their own expense.

A resolution signed by ten deputies has been introduced in the Storthing for the summoning of a constituent Storthing before the middle of November to decide on the future form of the Norwegian Government, and that a final decision of the matter be postponed until after the elections of 1906.

The Franco-German accord regarding the Moroccan conference was signed at Paris last week, thus definitely terminating the difficult negotiation.

The Cuban elections have resulted in a complete Government victory through the entire island.

King Alfonso last week signed a treaty of general arbitration between Spain and Belgium.

M. Witte has been created a count.

Industrial and Commercial.

Competition among the builders of locomotives recently has developed a new type of engine which promises to rival the mogul now used by the Baltimore and Ohio Railroad on its heavy grades west of Cumberland. This is a ten-wheel passenger engine built at Schenectady for the Delaware, Lackawanna, and Western. These engines are said to be remarkable for their strength, weight, and tractive force. Their weight on drivers is 155,000; on truck, 45,000 pounds; total weight, 200,000 pounds; weight of tender, loaded, 120,000 pounds.

It is estimated that seven hundred thousand range cattle will be shipped from South Dakota points to eastern markets during the present month. The stock men expect to realize close to $60,000,000 as the proceeds of the unparalleled harvest.

The province of Milan is one of the important industrial centres of Italy. It contains 300 silk mills, giving employment to 40,000 workmen; 200 cotton mills, with 25,000 workmen, and twenty woolen mills, with 3,000 workmen.

The twin tunnels to connect New York and New Jersey, started twenty-seven years ago, but abandoned for a time because of engineering problems which it was thought could not be overcome, were completed last week.

Florida expects to harvest two million crates of oranges this season.

General.

The vanilla plant, says *The World's Work*, is grown in Bourbon on the east coast of Africa, in the Seychelles Islands, Tahiti, Fiji, and Mexico. The Mexican vanilla bean is the best and the Tabitian the poorest product, the former fetching from four to twenty dollars a pound, while the latter does not bring more than half a dollar a pound in the market. More recently the region near Kona in the Hawaiian Islands has been found suitable for the culture of the plant. The chemistry department of the University of California has analyzed the vanilla beans of Kona and has pronounced them equal in commercial value to those grown in Mexico.

The five original open ports of China were Amoy, Canton, Ningpo, Shanghai, and Foochow. From time to time, by operation of treaties and otherwise, but generally for the purpose of pledging the customs duties therein collected on behalf of foreign loans, other ports have been opened until the list now includes thirty-six ports.

The lowest estimate of the yield of corn in the State of Kansas this season is 250,000,000 bushels, while corn experts say it will go 25,000,000 bushels above that figure.

The debt of France, including the debts of the communes, amounts to about six billion dollars.

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The Burning Bush.

SUE H. MIMS.

As each week the Spirit of truth, through our wonderful Lesson-Sermons, unfolds the beauties as well as the power of the Scripture to heal, illumine, and bless humanity; as through the interpretations of our text-book the "hidden mysteries" are explained and the Word demonstrated in the healing of sin and disease, we realize more and more that the prophetic hour in its fulfilment has arrived, "and they shall all be taught of God." The responsive reading of a late Lesson-Sermon was full of deep and significant meaning. Not only was the strange phenomenon of the burning bush made clear, but we learned what were the mental qualities that made Moses a leader of the children of Israel. The Spirit of truth had already led him aside with the flocks of Jethro, the priest of Midian, in the desert of mortal belief, and then he turned his face towards the Horeb heights of Truth and Love. When the idea of indestructible Life as substance appeared to his consciousness in the burning bush, the crucial hour had arrived. Would he pass it by as some strange, inexplicable phenomenon,—return to the old routine,—or had he "the open eye to see, the open ear to hear," that he might receive a new and higher idea of Truth? Was he willing to leave the past and enter into a larger sense of good? "Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."

In Science and Health, p. 202, our Leader tells us what may be accomplished by the study of the "Science of Mind," and points to the redemption of humanity "through the merits of Christ,—the perception and acceptance of Truth." Recognition of the voice of Truth, and obedience to it, open the door to spiritual illumination, hence there was poured into Moses' receptive consciousness the glorious revelation of God as the "I am that I am."—the one individual supreme Mind, or infinite Being, the one intelligence that guided Abraham, Isaac, and Jacob, the "strong Deliverer" from the bondage of Egypt.

Now, did not our dear Leader manifest the same responsiveness to Truth when the life-giving power of the Christ was manifested in her marvelous healing from an injury that, according to human sense, must be fatal? She "turned aside to see" what this wonderful manifestation of divine power might mean. In these latter days, and in other times, there have been occasional healings from the Word of God, but those who were restored have usually been content to be healed; she alone "turned aside to see." Retiring from the world, putting aside the old material beliefs and theories, she sought for three years the solution of this strange phenomenon. Inspired by a sublime passion for the knowledge of God, and a divine compassion for sorrowing humanity, she pondered, sought and found God. This purity, this self-abnegation, this deep and loving search have made her the Revelator and the Leader for this age. Through her has come, not the "ministration of condemnation," but the exceeding glory of "the ministration of righteousness." This revelation of the Science of infinite being is for all ages—universal, eternal—"the same yesterday, and to-day, and forever." Through throes of anguish, struggle, victory, and the unutterable joy of doing the will of God, while bringing to human consciousness this great and omnipotent truth, our dear Leader has gone steadily forward, and the crown of rejoicing is hers, for through her writings, her prayers, and her ceaseless work, the world is awaking to righteousness. The advancing spiritual idea in Christian Science is revealing the fact that all may become the sons of God in proportion as they awake to this knowledge of revealed Truth,—of scientific being, wherein man is perfect, even as the "Father which is in heaven is perfect."

This Christian warfare wherein the flesh is put off,—this turning aside to face the divine light with the open eye to see, the open ear to hear and apprehend the spiritual facts of being, through our Leader's teachings, is the privilege and heritage of all who with humility and love see and obey the "heavenly vision." The sublime warfare, which is characterized by the healing of sin and disease in its successive stages, must lead us to the Horeb heights of immortal harmony. As we put off mortal thought for the immortal idea, the belief that there was or could be a corporeal personality or a personal history, and learn the meaning of the words, "Before Abraham was, I am,"—that Spirit is, and ever must be, the only Mind of man and the universe, and that man reflects this Mind, eternal and indestructible substance,—we recognize the unchanging realities of being, the new heavens and the new earth.

The Right Concept.

GENEVA MARY CLIPPINGER.

PRINCIPLE is variously defined as "That from which anything proceeds: a source or origin. An original cause: an operative cause: a fundamental truth or tenet: a comprehensive law or doctrine from which others are derived, or on which others are founded." (American Encyclopedic Dictionary.)

Mrs. Eddy, in Science and Health (p. 465), gives a clear, comprehensive definition of Principle, a definition which bases all her deductions as to being and its laws. From this we learn that Principle and all its manifestations are of necessity harmonious. It is surely reasonable to believe that God, infinite Principle, expresses the law of His own perfect nature in all His work, and that His work must therefore be infinitely good, as declared in the Bible, "And God saw every thing that he had made, and, behold, it was very good."

Remembering that infinite perfection and omniscience must express the law of His being, we are compelled to acknowledge that man must be perfect and good because made in His image and likeness and continually upheld and sustained by changeless Principle, and that the Principle, origin, and operative cause of man and the universe must remain perfect throughout eternity, though the misconception thereof has darkened all human history. This misconception has been set aside only a few times, as with

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Moses, Elijah, the prophets, in varying clearness, up to Jesus' perfect comprehension, and the present scientific understanding of the truth about God and man, discovered by Mrs. Eddy.

Under a material misconception, human sense attributes qualities and conditions to man which seem to make him the reverse of God's image and likeness, the reverse of that which God declared to be good, and which must necessarily possess all good qualities. Many have most earnestly desired to be free from this sense of evil, the opposite to God's creation, and have prayed, doubtingly, to overcome it, have willed, humanly, to rise above it, and then have sought consolation in the belief that these qualities were God-bestowed, or a necessary part of individual character. This misconception of man involves a deluded sense as to his intelligence, but as we awaken from this delusion we see that man reflects divine intelligence, wherewith he is guided in all his activities, therefore he possesses perfect ability and character. Christian Science also reveals the fact that God is absolutely the only Principle.

Many agree that this is the only consistent theory of God and man, but they pause before the evidence of injustice and evil manifested to material sense, and ask what is to be done about it. In answer to this, Christian Science teaches how each must destroy to his own consciousness, by a scientific process, all belief in the reality of evil or its manifestations. He must see, prove, and rely upon the ability which God bestows upon all His children. He must not accept the suggestion that there is any other Principle or power, such as chance, hatred, human will, or evil in any form. He must no more believe that divine Principle can be opposed or thwarted, than that the basic law of mathematics can be set aside. When beliefs in other powers or forces seem to tempt through untoward conditions, then must we turn from them, with the might which God gives, for we can face every circumstance as its master, when we accept as true and real only that which has its origin in divine Principle. With God-given endurance we can labor till the night of error is past, ever cheered by the vision of man's dominion through Christ, Truth, and with perfect assurance of success, because it is God that worketh in us "both to will and to do of His good pleasure." It is important for us to keep constantly before us the fact that the power is not in ourselves, but that it is forever in divine Principle. As the truth grows clearer to us, we gladly share with others the blessings of this understanding, which reveals the infinite Father-Mother, God. The true knowledge once gained, inevitably begins to manifest itself in harmony, goodness,—the reflection of Truth and Love.

Freely Give.

M. G. KAINS.

On no occasion has the loyal, active Christian Scientist better opportunity to reveal the dominant thought of Christianity—selfless love—than at the Wednesday evening meetings. At those meetings weary searchers for spiritual food come with the hope of receiving some fragments from the Master's table. Whether the visitor be prompted by what is called curiosity, or by some higher motive, he is a guest and is to be so treated. It is for him that the feast is spread, not primarily for ourselves; we are the dispensers of our Lord's viands. In ministering to our guests' needs we have each an individual duty to perform, and to perform it adequately we must be as alert, prompt, and efficient as possible.

Whether there be many or few guests, it is a helpful thought to bear in mind that there is one person present whom it is our special duty and privilege to serve, and that so far as this duty is concerned the other guests do not count. If our duty lie in the public expression of the truth, in the usual way, it is also helpful to bear in mind that the individual whom we are to reach may be in the remotest part of the room, and that we must speak as clearly, slowly, distinctly, and forcefully as if only he and the speaker were present and yet occupied the same positions. Those accustomed to speaking in small churches or halls will find this attitude very helpful when they have opportunity to speak in the large churches, where the mere size of the place might suggest difficulty in making themselves heard and thus deter them from speaking.

In addressing one's self to this visitor, it is also helpful to him as well as to the speaker to be direct, simple, concise, and above all to use language that can be understood—his language. One would think it folly to talk English to a Frenchman rather than his own tongue. How much worse, then, to use a word familiar in sound to him but with a totally different meaning from the significance he attaches to it. Is he not likely to accuse the speaker of perverting language? He does not associate the same meaning as do Christian Scientists with "mortal mind," "false belief," "demonstration," or even "claim." Therefore, to be effective the speaker must needs talk to him on *his* level.

In this connection, too, it is the part of wisdom to select such simple truths and proofs of God's power and love as will appeal to the listener as logical, sane, and convincing; for it is not always true that a demonstration or a truth wonderful to the Christian Scientist is similarly impressive to a non-Scientist. "God hath chosen the foolish [simple] things of the world to confound the wise." Neither is the force of a wonderful truth or demonstration effective unless it be cogently and artlessly expressed; for unless the listener apprehend the philosophy and explanation of a simple truth or demonstration, what likelihood is there that he will comprehend a marvelous one? Conviction is not dependent upon statement, but upon proof; and what appears to be proof to the initiated is often not so to the uninitiated.

A brief declaration and not an elaborate picture of one's condition prior to the advent of Christian Science in his life, then a clear portrayal of the improvement due to Christian Science, followed by a heartfelt expression of gratitude, all spoken with the power of sincerity, will carry conviction and blessing. With these thoughts in mind one will learn to be always ready, to choose the proper occasion for a particular statement, to have the consciousness that he is speaking and acting as God's representative, and to know that when the request is made, "Open thou my lips; and my mouth shall show forth thy praise," God's praise will be shown forth, whether the speaker sees the result or not, for God has said, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Love's Gifts.

ALMEDA N. TRACY.

Paul said, in speaking to the elders of the church at Ephesus, "Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." I have received so much since coming into Christian Science, my blessings and gifts have been so manifold, that I have been glad when I read this passage that it did not say it was not blessed to receive, but only that it is *more* blessed to give. Soon after we began the study of Christian Science, we moved to the far West, and were, as I believe, the first Christian Scientists in Arizona. The never-failing love that was reflected to us by the little band of Scientists whom we left behind in the East, cannot be described. It led us to realize what the spiritual interpretation of the Lord's Prayer means. Divine Love was indeed reflected in the love which was manifested to us in many ways.

Being young in the study of Christian Science, we did not

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possess many of the books, and there were not so many published then (some twelve years ago) as there are now. Our hymnal had only been issued a short time, but a dear Scientist gave us a copy as a parting gift. Another gave "Retrospection and Introspection" by our Leader. Afterward, "Pulpit and Press" was sent to us, also a later edition of Science and Health. A letter was received asking if we had "Miscellaneous Writings," and saying that we should have it. Again, one sent two dollars, saying that perhaps our subscription to *The Christian Science Journal* had expired. Afterward, through the love of that dear band, we received a copy of "Christ and Christmas" as a Christmas gift, one of the very first issued.

I can never express the joy and the blessing which these gifts brought to us, cheering and inspiring us to live the truth they taught. For all these benefits we are indeed grateful, and in the last few years we have not been unmindful of the beautiful lesson thus taught us, and we have been ever ready to receive the greater blessing which comes to us from giving in like manner to Christ's hungry and thirsty ones. Neither do I fail to remember with gratitude our beloved Leader, who has unlocked the treasures of Truth for us and whose teaching makes all good things possible. In our experience the love that is commended by her was expressed and was not found wanting.

Peace.

JENNIE WALBRIDGE BRIGGS.

PERHAPS no one word is more expressive of that for which the whole world is seeking, consciously or unconsciously, than is the one little word peace, which is just the opposite of all the strife, turmoil, and discord of material sense, the opposite of discontent and dissatisfaction, of disease and fear, of envy, jealousy, and hatred. No doubt many a rich man would give half his wealth for sweet peace. Many a weary one has wandered the world over, seeking health of body and peace of mind, only to find that the world cannot give them; and yet all the time the voice of Christ, Truth, is saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." The trouble is, that mortals seek the peace which the world giveth, that which is not peace at all, but only a false sense of it. Jeremiah says that the priests and prophets have dealt falsely in that they have healed "the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." The worldly way is not Christ's way, which is the way of meekness and lowliness of heart, and it can only be found through the denial and destruction of pride, self-love, self-will, and all that comprises a supposed selfhood apart from God. "Great peace have they that love thy law: and nothing shall offend them," says the Psalmist. Thousands to-day are proving that as they love the law of good and demonstrate it in love for God and their fellow-men, they find that peace which passeth (human) understanding. It does not discourage such an one that the storms of error rage, if he be conscious that good alone is real, and that Love is ever-present and omnipotent.

Again the Psalmist declares, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." How often, before gaining an understanding of Christian Science, have we sought in vain for that peace, and when trials pressed us sore, we have repeated that passage over and over, but the trouble would persist, and the wound was not healed,—the ability to make nothing of error was lacking. How many times since have we found truth to be our protection, when error has tried to "slay the righteous" endeavor, and it has kept us in perfect peace. Blessed peace! and thrice blessed truth! that reveals to us the way of peace and insructs us how to walk therein.

Job's exhortation, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee," tells us how we may overcome sin and fear, the foes to peace. When instructing his disciples, Jesus said, "And into whatsoever house ye enter, first say, Peace be to this house." This corresponds exactly with the instructions given in our text-book, wherein we are taught to begin our healing work by destroying the patient's fear. (Science and Health, p. 411.) When fear is destroyed peace reigns, and harmonious conditions begin to manifest themselves.

At the Master's "Peace, be still!" the sea was calmed, and Christian Science proves the presence of the same power whenever and wherever Truth is recognized and loved.

The Song of a Bird.

BERTHA JENNINGS AMES.

EARLY one morning, as I was passing through the garden, the shrill, sweet notes of a brown thrush attracted my attention, as he sang in the walnut tree. Some sparrows, seemingly envious of the beautiful song, were fluttering about, and trying to drive him away. With scarce a missing note he flew to the top of the tree, and there, uninterrupted, he finished his song. Morning after morning he came to the tree, always singing from the highest branch, to which the little sparrows had driven him. Though the redbird sang from the cedar and the wren from her house in the tree, the robin and many other birds blending their sweet voices in this early morning chorus, it only seemed to inspire the thrush to give forth more freely his beautiful song.

Here I learned a lesson. Though difficulties and annoyances may surround us, this should only serve to lift our thoughts higher, and thus we would lose sight of these annoying, petty trifles. Like the thrush, having once attained a high position, we should never be content with a lower one.

The thrush ceased not his singing because the sparrows harassed him, nor because the robin's or the redbird's coats were a more beautiful color than his own, nor did he attempt to imitate their songs.

In our daily living we should realize that we each have an individual place in God's plan,—not strive to do as others do, or cease to do, because we think we cannot do as well as others. We should live our own individual lives; harmony will thus be increased and, like the thrush with his song, we shall be content only when we sing, or live, on the highest branch.

A Sure Defence.

ELIZABETH KATZ.

ERROR in any guise may try to frighten, but it can never make us offenders unless the thing suggested find some response in us. Christian Science shows us how to defend ourselves against all "the wiles of the devil"—evil. Our beloved Leader assures us that "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort" (*The Christian Science Journal*, March, 1899), and the 91st Psalm goes hand in hand with this superb utterance. Jesus, our blessed Master, said, "The prince of this world cometh, and hath nothing in me."

The suggestions and allurements of this world lose their hold upon the consciousness which begins to apprehend the truth as taught by Christian Science. Christ, Truth, comes to the temple of our thought and casts out "whatsoever worketh abomination, or maketh a lie." Then is our thought renewed after the image of Him that made all good, and becomes a fit dwelling-place for Spirit,—God.

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Selected Articles.

"Tempted in all points."

We read that Jesus, though "in all points tempted like as we are," was "without," or "apart from sin." This expression (*χωρὶς ἁμαρτίας*) occurs twice in Hebrews (see 4 : 15, and 9 : 28).

These words should, in our opinion, have more weight than they ordinarily do. It seems a monstrous perversion to make Hebrews, 4 : 15 mean that our Lord's temptations were at every point precisely similar to ours, the result alone being different. Part of our temptations are from within, found not in the outside enticements, but in our being drawn away of our own lust (James, 1 : 14). Satan and the world might present a suggestion of evil to a perfect being; but no perfect being can know those inward drawings of lust toward sin which are the outcome of a nature wholly corrupt and bad! If Christ was tempted literally in all points like as we are, he must have known the power of sin within—a corrupt nature whose gravitation is toward evil. But the exact word of the Greek is *apart from sin*, so that, as Alford says, "throughout these temptations, in their origin or suggestion, in their process, in their result, sin had nothing in him; he was free and separate from it." He was on all points tempted like as we are, so far as this is possible to a being who is apart from sin; *i.e.*, has in him no sin. The temptations addressed right or innocent desires, but suggested wrong methods of gratification. It is sufficient for us to know two things,—

1. That he suffered, being tempted.

2. That he is able to sympathize with and to succor those who are tempted.

ARTHUR T. PIERSON, D.D.

The Homiletic Review.

Errors in Translation.

To the Editor of the *Herald*.

In your issue of September 2, while commenting upon the communication of "Uncle Toby," who maintained that honest men and women are above temptation,—and I fully concur with him,—you quote "Lead us not into temptation" as appropriate to the subject. With sincere deference to your opinion, as well as to the opinions of all educated men, however much their opinions may differ from mine, I hold the alleged text to be an ancient error and that Christ never uttered it.

Analyze the words and consider their true meaning. Clearly, that God has made us weak, erring children and placed us here to learn in a strict school the alphabet of existence; that He has permitted us to be surrounded with snares and pitfalls, and we must pray that He "lead us not into" them! The text as it stands clearly implies a reproach to the Almighty and constitutes a libel on Christ's teaching.

What has been the origin of the error? Christ was a Jew, and spoke in the Aramaic tongue—the Syro-Chaldaic dialect of the Hebrew. He was a scholar and understood Greek. Pure Hebrew was practically a dead language before the birth of Christ. The compilers of the Bible and the early fathers of the Church were not acquainted with Hebrew, and Jewish scholars refused to teach their language to any one not of their own faith. Hence the compilers had to rely upon Jewish translators, who, through incompetence or carelessness, discharged their duties in a very indifferent manner. An erroneous translation—and such were many—being thus once established it was carried throughout the sacred Book from Genesis to Revelation.

In the Aramaic language the word temptation as we employ the noun does not occur. Even when that language had attained its meridian—before the fourth and eighth centuries—we look for it in vain, and nowhere in the valuable Greek translations of that literature do we find it. The original is an Aramaic idiom having no equivalent in any known language. It may be justly translated by the words, "Bring us not into probation," or "bring us not into trial," or "judge us not severely for our faults," the first version being the most accurate.

Another unhappy mistranslation, for which there is less excuse, also occurs in the prayer of prayers, "Give us this day our daily bread." For "daily" we should read supersubstantial, to signify sustenance for spirit and body.

P. J. MCCOURT, M.D.

New York, September 7, 1905. *New York Herald.*

We all understand the ideal man in proportion as we gain a true knowledge of God, of whom he is image. Christian Science, affording a clear spiritual and demonstrable understanding of God, greatly aids mortals in the task of becoming Godlike. By teaching what God is, this Science informs us what we have to do to be like Him. Practising our knowledge of God's likeness necessitates putting "off the old man with his deeds," and as we continue to put off evil we are enabled to perceive more of God's image and are thus furnished continued employment in the line of working out our salvation.

It should be observed from the foregoing suggestion that "practice makes perfect." It avails not to learn the way unless one advances accordingly.

It is evident that when Christian Science is universally practised—when all men busy themselves trying to be Godlike—sin will rapidly disappear, and the kingdom of God will be rapidly established on earth. Men will then love as God loves, the universal brotherhood of mankind will be in actual existence, and the commandment, "Love thy neighbor as thyself," will dominate the lives of all men.

ALFRED FARLOW.

Boston Times.

To dispute Christian Science because it pleads the unreality of evil is in effect to question the reality of good. Our Saviour did not teach evil to be eternal. He predicted the final destruction of all evil; and the fact that it will eventually be relegated to the realms of the unknown, shows it to lack the inherent stability of good which proves good to be imperishable and eternal. There is nothing in the teaching of our Saviour which, if understood and demonstrated, fails in any way to coincide with Christian Science on this question of evil.

In his endeavor to prove that Jesus did not intend his command to preach the gospel and heal the sick to be taken as a unit, our critic insists that all minor commands uttered in connection therewith should be considered a part of this unit, if it is to be taken as such. This is begging the question which Christian Science raises; namely, "Why do Christians follow the command to preach the gospel but ignore the command to heal the sick?" The Christian Scientist, as did Jesus and his disciples, heals through preaching and preaches through healing.

Let the reader contemplate for a moment the distress and suffering which is seen to-day on every side; the multiplicity of diseases and sins, and the unhappiness and poverty which attend these conditions; then let him ask himself whether Jesus' command to heal the sick should be ignored, if there is any possibility of its fulfilment. Is there no need to-day for the compassionate ministrations which drew the attention of all Palestine to the work of Jesus and his disciples?

Aside from the fact that it is illogical to believe that evil can be as real and eternal as good, and that God is either negatively or positively the author of the former as well as the latter, it is fair to ask what satisfaction is to be gained from making this belief active in the consciousness of mankind. The hopelessness of believing that there exists no escape from sin, is not apt to drive men to seek righteousness; and again, if evil is as real as good, and God is the author of both, then one is as eternal as the other and there will never

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be a time when men will be free from the influence, in some degree, of sin, because of the supposed co-existence of these opposites.

The atonement of Christ Jesus was in vain if men are not thereby shown the way of escape from all evil. His life-work manifested the one ardent purpose of showing mankind the way to escape from sin and its ill effects. To him sickness was purely the manifestation of error in human consciousness. The stand which Christian Science takes on this question is unassailable, if Jesus' teaching be taken as authoritative; and it is in order for our critics to explain why it is that they are not making some effort to heal the sick instead of casting unfriendly missiles at those who are endeavoring to fulfil all of Christ's demands.

Mrs. Eddy claims no more for the efficacy of her teaching than the results warrant her in doing. That which has brought health and happiness to thousands who have despaired of ever regaining such a state, needs no defence; and whatever explanation is needed as to the method of gaining it is obtainable through studying the writings of the Discoverer and Founder of Christian Science.

Some may say that the fulness of the promise of Christian Science has not been achieved, but it is nevertheless true that enough has already been accomplished, through even the limited understanding of its possibilities which at present obtains, to more than justify the efforts made to teach and practise this doctrine. ALBERT E. MILLER.

Johnstown (Pa.) *Democrat.*

Christian Science is not "practised in defiance of the laws of nature," as this reverend critic asserts, but logically sustains the laws of nature in the understanding of the fact that laws of nature, so-called, cannot properly be disassociated from the laws of God. Christian Scientists understand that obedience to God's laws is a necessity and pre-requisite to all true Christianity; and it is their earnest effort to honor and obey these laws.

The suggestion made, that "everything possible should be done to secure some law to place a ban on the practice of this doctrine," is akin to the efforts of ecclesiastical monopoly throughout all ages, from that of the Pharisees of Jesus' time to the present date, efforts which are responsible for some of the blackest pages in the history of so-called Christianity. It is safe to assume that this preacher of the gospel would strenuously object to the suggestion or intimation that his particular form of religion should be placed under the ban of the law, and its adherents declared criminal; yet this is what he proposes in the case of Christian Scientists, who are Christian in all points which are fundamental to the Christian religion and whose only alleged crime is the effort to make practical to the needs of humanity the healing truths of Christ's gospel. I will say, without fear of successful contradiction, that such suggestions evidence intolerance, are un-Christian, uncharitable, and belong to the Middle Ages rather than to the enlightened thought of the present day. JOHN L. RENDALL.

Dubuque (Ia.) *Globe-Journal.*

Perhaps the strongest proof we can offer that Christian Science healing is not produced by the power of one human mind over another is the fact that thousands have been healed of sickness and sin simply by reading the Christian Science text-book.

That Christian Science discourages and eventually destroys the practice of hypnotism must be proved in the personal experience of every student of Christian Science. This follows as a result of being willing to part with sin. It is a desire to be Christlike, to forget self, and to be temperate, humble, and pure. ARTHUR E. JENNINGS.

Toledo (O.) *Blade.*

The Lectures.

De Kalb, Ill.

Mr. Bicknell Young of Chicago delivered a lecture on Christian Science in Chronicle Hall, Sunday, September 10, under the auspices of the Christian Science Society of De Kalb. He was introduced by Dr. J. W. Cook, President of the State Normal School of Illinois, who said in part,—

Ladies and Gentlemen:—I think it is not difficult to understand what may be called the modern spirit. I mean by that the prevailing habit of thought, the dominant mental attitude of the modern world. I think you will agree with me when I say that it is essentially scientific. We are seeking a rational explanation of the world and are endeavoring to discover law, for we believe ourselves to be under the dominion of invariable, persistent reason, which expresses itself in those substantial forms which we dignify by the name of law. When I have declared it to be a scientific age, I have in the same breath characterized it as an age that is essentially practical. We measure everything in terms of usefulness, in its ability to contribute to the welfare of man.

We are here this afternoon to hear an exposition of what is called Christian Science. While I must confess myself ignorant in a large part of its philosophy and practice, I understand that its main contention is that it is fundamentally scientific and fundamentally Christian. Nothing could be more desirable than a happy union of two great systems of thought that have often been regarded as hostile. If Science can find itself in harmony with religion, and religion under the form of Christianity can really become scientific, we may indeed believe that the world is approaching the long-hoped-for millennium. I feel that I am honored in having the privilege of introducing to you one who is esteemed capable of instructing us in this new and interesting philosophy of life.—*Correspondence.*

Pueblo, Col.

Before a large audience at the Grand last night [September 14], Edward A. Kimball delivered an address on Christian Science. The speaker was introduced by C. G. Seelye, First Reader of the local church, who, in explaining the nature of the gathering, said, "We desire to give an intelligent conception of this old, yet new religion. Many people are earnestly seeking for truth, yet have erroneous ideas of what Christian Science presents as truth. Many fear Christian Science as something mysterious or supernatural. Many regard it with wonder or distrust, as something overdrawn or an evil influence in the lives of men. It is to correct misconception and to supply information that the Christian Science church has established its Board of Lectureship."—*Pueblo Chieftain.*

East Aurora, N. Y.

Rev. Arthur R. Vosburgh delivered a lecture on Christian Science before a good sized audience in the East Aurora Opera House Sunday afternoon, September 17. Charles Hunter Miller of Pittsburg, Pa., introduced the speaker, saying in part,—

Our Master has given us the promise, "Ye shall know the truth, and the truth shall make you free." Christian Scientists feel that in this revelation of Christian Science they have found the truth which makes free, and in their gratitude for the effects of this truth their hearts go out in a loving desire that their friends and neighbors may have the truth of this teaching. It is with no thought of building up a membership or personal following that you have been invited here this afternoon, but in response to the loving wish that you too may know this truth which sets free from bondage, sorrow, sickness, and sin.—*Correspondence.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

"Thou shalt have no other gods before me."

AN erroneous belief regarding Christian Science is held by many persons; viz., that it is merely a means of healing sickness, but we believe this narrow concept of its mission is fast giving place to the understanding that this Science heals both sickness and sin just as our Master healed them at the dawn of Christianity.

It was hard for those who persecuted Jesus to understand that his ministry involved the destruction of all error, the salvation of mankind from every false belief concerning God and the universe, yet that was his work, and it was for this work that he was reviled, persecuted, and crucified.

Jesus made clear the intimate relation existing between sin and sickness when he said to the "man which was taken with a palsy," "Man, thy sins are forgiven thee," and to the scribes and Pharisees, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house."

The immediate healing of this man proved our Master's understanding of the unreal nature of all that which is unlike God, Spirit, but because mortals have been unwilling to give up all their sins, his doctrine has been preached with less effect than is needed for the redemption of the race.

"Thou shalt have no other gods before me" is the keynote of Christianity, and the consequent recognition of God, Spirit, Mind, as the only creator, forever annuls the possibility of either sin or sickness existing as a reality. It is upon this basis that Christian Science has been given to the world, and it is upon this basis that the wonderful works which it is doing "in the name of Jesus Christ of Nazareth" are accomplished.

Every Christian must follow in the path our Master trod, and he must successfully contend with every evil, whether it be sickness or sin, if he would win the reward of righteousness. Of this our Leader has said in Science and Health (p. 22), "Final deliverance from error—whereby we rejoice in immortality, boundless freedom, and sinless sense—is neither reached through paths of flowers, nor another's vicarious effort." ARCHIBALD MCLELLAN.

The Right to Life.

I know no life divided,
O Lord of life, from Thee;
In Thee is life provided
For all mankind and me.

KARL SPITTA.

IT has been said that the cure for the ills of constitutional liberty is more liberty, and with equal propriety it may be said that the cure for the ills of our false sense of life, as we experience them, is a larger, truer sense of Life.

Phrased in terms which appeal strongly to national aspiration, Moses and the prophets after him presented the true Israelite as one who, having escaped the bondage of Egypt, and having overcome all obstacles to his progress, in the wisdom and strength of God, has at last come to his own,—to the land and life which were promised, and to "Mount Zion, the city of the great king." No longer a prey to his enemies, he is to rule in righteousness as he walks and talks with God. Thus, too, at the end, and at the beginning of the years, Christ Jesus summed up the purpose and end of his ministry in the inspiring declaration, "I am come that they [men] might have life, and that they might have it more abundantly." He denied the legitimacy of every thought of life as commonplace or contracted. He exalted and vitalized the concept, gave it unlimited expanse, and the greatness and richness of his meaning were made known in his daily overcoming of sin, sickness, and death. He linked life to God, thus separating it from every thought of weakness and imperfection, and his own splendid virtue and victories witnessed before all men to the ideal. If the most impressive demonstration of his love seemed to make the *tasting* of death a necessity, as St. Paul has said, even here life was given new and transcendent significance, for in sundering the bonds of death he gave the highest possible evidence of the lawfulness of life alone. "In him was life; and the life was the light of men," and in this light, radiated through Christian Science, men are seeing, as they have not before, that in them the Christ is to assert and manifest "the power of an endless life." It is to exercise authority over all that is in league with death.

St. John presents this ideal of life in a picture of great breadth and beauty. In a vision he beheld a mighty river "issuing from the throne of God," and on either side of it were the trees of life that bear fruit continuously, and "their leaves were for the healing of the nations." Nourished and sustained by the mighty going forth of the infinite Life, man knows neither barrenness nor decay, but in perennial freshness and beauty he bears unfailing fruitage while his every thought reflects divine Truth,—the comfort and cure for all mankind.

The life of unbroken union with God is revealed in Christian Science as the legitimate inheritance of all men. It is presented not as a possibility of an indefinite future, but as our normal condition and experience in the kingdom which Jesus said "is come." This nobler sense of man's privilege and possession is to be our light-flooded living-room, from which the darkness and miasma of mortal thought—belief in the naturalness of sickness and death, with all its attendant pain and fear—is forever excluded. Through Christ we *now* have right to the ideal life; to everything which adds to our spiritual enrichment, and to freedom from everything which limits our efficiency, our triumph, and our holy joy, and Christian Science is a divine call to the immediate and persistent assertion of this right. With earnest and loving appeal Mrs. Eddy voices this call when she says, "Citizens of the world, accept the glorious liberty of the children of God and be free! This is your divine right." (Science and Health, p. 227.)

The effort to beget an earnest and controlling purpose to live a high, fine life is made in vain so long as men are left a prey to belief in the naturalness and power of that which is at war with such a life; but when through Christian Science we come to understand that the Christ-life is attainable, that its saving sovereignty is ours by God-given right, then for us the true life has dawned, and nothing shall be able to separate us from its perfect day.

JOHN B. WILLIS.

"Waste Places."

When the poor and needy seek water, and there is none, . . . I the Lord will hear them, . . . I will open rivers in high places, and fountains in the midst of the valleys: . . . That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this.

ISAIAH.

AMONG other undertakings which illustrate the progressive spirit of the present time is the effort to reclaim the waste lands of the West, and thus to provide homes

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for many who might otherwise exist throughout their earthly days, "cribbed, cabined, and confined" in the poverty-stricken districts of large cities. As we read of the vast amount of thought and energy, as well as money, which is annually expended in carrying on devastating warfare that leaves only desolation in its track, and then consider the relatively trifling outlay required to convert the barren desert into a fruitful field or a watered garden, we may well wonder at the blindness of selfishness and hate. Nation lifts up sword against nation, and sacrifices its own sons and those of its foe, that a few miles of territory may glut the false sense of possession; all the while forgetting that "the earth is the Lord's and the fulness thereof," and that within the borders of every land there are undeveloped possibilities for good, awaiting the energizing touch of intelligence and the far-seeing wisdom which begets love for our fellow-man.

In the old Prophets many references to waste and desolate places are to be found, but these are closely linked to glorious promises of what shall be when "the Spirit of the Lord God" is known among men. In words that glow, Isaiah tells of the good tidings which shall bring liberty to the captives and joy to those that mourn, and that these shall "build the old wastes," and "raise up the former desolations." Well might the Master read this promise at the beginning of his public ministry, prepared as he was to effect its fulfilment. Many indeed were the "waste places" reclaimed by him,—lives which had been made desolate by the belief in sin, disease, and death, but which became, at the transforming touch of Truth, as gardens wherein "righteousness and praise" were made to "spring forth before all nations."

After many centuries of mortal darkness, our Leader has spoken in the name of Spirit, God, with the result that "the desolations of many generations"—the sins and diseases of human descent—are disappearing before the Word of Truth. As in the reclamation of waste land it is necessary to clear away the useless and noxious plants which are of no value to man or beast, so also in this ministry of truth the rank and poisonous growths of mortal belief—sins, diseases, sorrows—must be removed. "Every plant, which my heavenly Father hath not planted, shall be rooted up," said Christ Jesus. After the clearing away of noxious growths, mountain streams are brought by new channels to water the barren deserts. Thus in Christian Science are the living waters brought from the heights of Truth and Love, to refresh lives long desolate and cause them to bring forth the fruits of the Spirit,—health, purity, and peace.

When the spiritually scientific process of restoration is accepted, time and energy are no longer wasted in seeking health and happiness by material means, for every effort is directed to the unfoldment of the kingdom within. With our healing in Christian Science we begin to recognize the fulfilment of prophecy in universal progress, and we see that the same power which bids the weak be strong, which opens the eyes of the blind, and which makes the lame man "leap as an hart" also causes streams to break forth in the desert; that it bids sorrow and sighing flee away, and bestows "everlasting joy" upon those who are ransomed by Truth. We also learn the vital importance of knowing and acknowledging that all good comes from God, divine Mind, otherwise we shall have only barren lives,—waste places,—unreclaimed by Truth.

ANNIE M. KNOTT.

Services in The Mother Church.

The rapid increase in the congregation attending The Mother Church has made necessary an additional Sunday morning service. Services are now held each Sunday at 9.30 and 11 o'clock in the forenoon and 3 o'clock in the afternoon.

Letters to our Leader.

Canyon, Tex., July 20, 1905.

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

Beloved Leader, Teacher, and Guide:—May I ask a moment of your time, that I make known to you, even if it be but feebly, my appreciation and gratitude for your noble life-work. I owe my happiness and every breath I draw to the Principle revealed in your Key, Science and Health, which has illuminated the Scriptures to me. I have often thought of writing you, after a decided victory of Truth over error, but did not wish to intrude on your valuable time. I feel, however, that I must tell you this. On Monday, a lady, Mrs. M. S. Morgan of Amarillo, Tex., fell, and the doctor who was called to set the bones, said, "Every bone in your ankle is crushed, and if you don't want to be a cripple for life, you must not put your weight on it for a month." The lady knew something of Christian Science. It was decided in the Texas legislature last winter that a surgeon must be called to set broken bones, so she did according to State law, but knowing that there is a higher tribunal, she wrote me, asking my advice. I answered her by quoting what you say in regard to bones on page 423 in Science and Health, and on accidents, on page 424, and I referred to some other passages in your wonderful book. I also told her that God needed no aid. She received my letter on Thursday, and after reading it she took off the plaster cast, put on her shoes and stockings, and walked out in the yard. I did not even give her treatment. The following Sunday she came twenty miles to our services in Canyon City. She walked in unexpectedly, perfectly healed. I must tell you, dear Leader, my silent prayer that morning consisted of tears of gratitude. I thought of many blessings, and this passage from Science and Health (page 3) was uppermost, "The only acceptable prayer is to put the finger on the lips and remember our blessings." Five years since, this lady had no place to look to except the grave, and hers was the first case of healing, outside my home, at this place.

For this, and for many other blessings which we enjoy through your tireless labor for humanity, I give thanks and desire to show my gratitude by "fruits" which will prove my worthiness to be called a Christian Scientist.

Your humble and loving follower,

V. EDNA HENSON.

Salt Lake City, Utah, April 17, 1905.

Beloved Leader:—I thought you would enjoy hearing of our experience in the legislature during the past winter over a medical bill. The section of the bill that was designed to affect Christian Scientists read as follows:—

SECTION 11. "PRACTISING MEDICINE" DEFINED.—Any person shall be regarded as practising medicine within the meaning of this title who shall diagnose, treat, operate upon, prescribe, or advise for, any physical ailment of another for a fee, or who shall hold himself out by means of signs, cards, advertisements, or otherwise, as a physician or surgeon; but nothing in this title shall be construed to prohibit services in case of emergency, or the administration of family remedies, nor to prevent medical officers of the United States army from the discharge of their official duties, nor to prohibit visiting physicians in the act of consultation.

We had three long hearings before the House Committee on the subject, and the following were some of the points emphasized by our attorneys, Messrs. Van Cott and Stephens.

"If the Saviour were on earth now, and went about healing the sick, he could be fined and sent to the penitentiary under Section 11 of this bill."

"Under this law, Christian Scientists might treat thousands; . . . and, if they charged nothing, it would be

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all right. This proves that the bill is not for the protection of the public."

Mr. Van Cott argued that if spiritual treatment is bad for the public, if it is harmful to try the influence of good thoughts, then the treatment would be as harmful when given free as when paid for.

"The other night I asked Dr. Baldwin," said Mr. Stephens, "if a Scientist who treated a patient after he, the doctor, had pronounced him incurable, would come under the provisions of the bill and be subject to fine and imprisonment. Dr. Baldwin said he would. In other words, Dr. Baldwin tells an incurable patient: 'I have told you that you can't get well, and you ought to have sense enough to go out and die.'"

We succeeded in getting the House Committee to amend Section 11 with the following clause: "Nor shall any thing in this bill be construed to apply to any one except those who use drugs and perform surgical operations." This clause confined it to the regulation of medical practice. When the measure came to a final vote in the House, only two of the forty-four members voted against our amendment. After this experience, the doctors turned against the whole bill, and asked the Senate Committee and the Senate to kill the whole thing, as they did not want any of it. Their fight was very determined along this line. On final vote in the Senate, we had a majority of those present for the amendment, but lacked one vote of having a majority of the entire Senate; hence, the measure was lost and the whole bill killed thereby. This left us under the old law passed in 1892. The exhaustive discussions in the legislature and before the committees, together with the thorough airing which the subject received in the newspapers, was a great help to the cause of Christian Science. We feel that it was a marked victory in many ways.

Yours lovingly,

LEWIS B. COATES.

Durham, N. C., September 7, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—This being our annual meeting, and knowing that we, as a society, have grown in the knowledge of God, gained by the study of "Science and Health with Key to the Scriptures," we wish to thank God and to express our love and appreciation that your teachings have come into our lives as a benediction, showing us that Truth, the great physician, has not changed, but is the same yesterday, to-day, and forever, healing all our diseases, destroying our sins, and enabling us to demonstrate heaven, here and now. Sincerely,

THOMAS WILSON POSTELL, *Clerk.*

New York, April 11, 1905.

Dear Mrs. Eddy:—As I sit thinking of you to-day, I am inspired with an overwhelming sense of gratitude, which prompts me to write and tell you how I have longed, all my life, to be a Christian, but not until I found Christian Science did I realize what it is to be a disciple of Jesus. Words cannot express how grateful I am for the spiritual uplifting and the understanding of Life, as you have explained it to me. May this light shine forever and illuminate the whole earth. Lovingly yours,

ROBERTA V. SANNER.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be November 7, 1905. Applications must be in the hands of the Clerk on or before October 23, 1905.

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

Testimonies of Healing.

About three years ago I became interested in Christian Science, having been sick for twenty-eight months with heart trouble and nervous prostration. My physician called in a specialist, who examined me, and the verdict was that I could not live three months. I afterwards had another doctor, and I remember well the morning when he told my husband and son that my life-work was ended. Sometimes I would feel a little better, but in a short time I would be as badly off as ever and would be obliged to go to bed again. The last time, I was for ten weary months so sick that I could not leave my bed at all. It was at this time that a friend wanted me to try Christian Science. A practitioner called, and after taking a few treatments I tried to walk, as a little child begins, by holding on to articles of furniture. My ankles would turn, but I kept on, and in a few weeks I could walk quite well and help myself, and I have been able to care for myself ever since. When I could get out in the sunshine again it seemed as if the sky had never looked so blue. One day I met one of my former doctors. He was greatly surprised to see me looking so well, and asked me a great many questions about my healing. At another time I went into a store and the wife of the proprietor, who knew all about my sickness, asked me how it came about that I was so well, and I told her it was all through Christian Science. As we came out of the store we met the same doctor again, and the lady, calling his attention to me, said, "Look at the resurrection!" His answer was, "Yes, and I wish that every one could do as well as she has done." It would be impossible to tell all that Christian Science has done for me. While I was being helped by the study, my husband met with an accident. He sprained his ankle severely, but through the help of Christian Science he was able to get about again on the third day. He was also enabled to leave off a truss which he had worn for three years. These latter demonstrations came to us through the study of Science and Health without other help.

For all these blessings I am grateful to God, and to the pure, noble woman who has given her life to show us the way out of the darkness into the light.

MRS. VIRGINIA A. DYER, Boston, Mass.

I have desired for some time to send a testimony, telling of the power of Truth, and of what Christian Science has done for me. I was a total wreck, as I had a severe cough, besides asthma, cramps, and many other ailments. I tried everything I heard of, but found no relief. I had almost a drug store in my house, and had employed several doctors, but they said they could not help me. They told my friends that I could not last long. I had these complaints about fifteen years and grew worse all the time. I was a member of an orthodox church, and asked some of the pastors why it was that God would not hear my prayers. They said, "Your faith is not strong enough." They would tell me to trust God, and if it was His will He would help me: but I found no help until I heard of Christian Science and took treatment. In three days I was healed of my cough, cramps, and pains, and slept all night without being propped up in bed. This was in July, 1900, and there has been no return of these troubles, for which I thank God. I have used no material remedies since. I have had some good demonstrations of the power of Truth over error, and I desire to know more of divine Truth.

I feel grateful for Christian Science, and to Mrs. Eddy, our dear Leader, who has labored so hard to give us this truth which proves that God is an ever-present help and that sin and sickness are not real.

JOHN BAUCOM, Lexington, Mo.

Over eleven years ago I was healed, through Christian Science, of spinal trouble, astigmatism, and other ail-

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ments from which I had suffered many years. Doctors gave me no encouragement, saying nothing more could be done, only to try to keep up my strength by the best tonics. I was unable to keep house, and was boarding at that time, and the only outlook was the grave. My suffering seemed unbearable. I had been told of Christian Science, but was afraid of it, thinking it was only some new *ism* which would draw me away from God. How little I knew that through its teachings I would find God,—the only Physician. I finally yielded to the persuasion of my landlady and called a Scientist to talk on the subject, and during the talk I was greatly helped. I found that Christian Science is the teaching of Christ Jesus. I soon began to take treatment and in a few weeks was strong and well. I was able to do all my work, and to walk miles if necessary. Since that time we have never used one drop of medicine in our family. We find the truth sufficient for all our needs. Pneumonia, mumps, grip, rheumatism, and many other troubles have appeared, only to fall before the truth.

I cannot tell half that has been done in our home, and how we have been able to help others. One demonstration which occurred last fall I will mention. The gas had been escaping into the oven of a gas range through a loose valve, and not being aware of it, I lighted the oven burners and opened the door. Instantly a sheet of flame burst forth with a loud noise, and my clothing caught fire. I did not then notice that I was burned so badly, but instantly realized God's care and protection. After a moment I found that my face and neck were burned, the eyebrows were burned off, and the hair from the front and sides of my head. This happened about noon, but by three o'clock there were no traces of it left, except the burnt hair. The inflammation and swelling had all gone, and callers who came in did not notice anything.

"Who is so great a God as our God?" I feel grateful to our dear Leader, Mrs. Eddy. The Bible and Science and Health grow clearer and dearer each day.

MRS. LUCIE BROCKWAY, Batavia, N. Y.

It is now two years since I became interested in Christian Science, and I desire to testify to the benefits received. Prior to taking up the study of Christian Science I had for ten years or more suffered constantly from chronic constipation and from frequent attacks of indigestion. I had taken many kinds of medicine, without any lasting relief. Plenty of exercise was supposed to be the only thing that would result in permanent benefit, and my work kept me sitting in an office all the time. I was brought up in an orthodox church, although I had drifted out of it, and my father was a doctor, so that I was thoroughly prejudiced against Christian Science. When I was finally induced to attend a Christian Science church, I did so with no expectation of going more than once. However, as it turned out, I did not miss a single meeting for many months. I took up the study of Science and Health, and although I did not do so with any faith that I would be healed, or with that as my main object, within a couple of weeks the troubles mentioned had been entirely overcome and I have not taken a drop of medicine since. I have also been greatly benefited in other ways. As so many others have said, the physical benefits which I received were as nothing compared with the improvement in myself, morally and spiritually, and in my changed views of life, and my feeling towards others.

It is my earnest desire to live every day more of the truth as made clear to us through Science and Health and Mrs. Eddy's other writings, and thus to show my gratitude for all the benefits I have received through Christian Science.

C. J. TURNER, Chicago, Ill.

Six years ago Christian Science came to me in an hour of great need, and I was healed in four treatments of old chronic troubles, one of these being farsightedness and unequal focusing of the eyes for which I was sentenced to wear glasses the remainder of my days, by two different specialists. I have never worn glasses since my first treatment in this Science. It has become all in all to us, and we need no other physician. For five years our three children have not taken a drop of medicine, Truth being sufficient in every case of need.

Words are inadequate to express my gratitude to our beloved and honored Leader, Mrs. Eddy, whose gift to a sin-sick world is our text-book, Science and Health. I thank God daily for the understanding which enables us to speak with authority to error of every sort.

SARAH B. STRASSBURGER, Green Bay, Wis.

Many years ago, before Christian Science was practised in this city, I was suffering from what is called the after-effects of diphtheria, which the doctor did not help. A friend who heard of Christian Science in Boston, advised my sister to try it, telling her of the lady here who, though not a practitioner, was able to help others by the understanding gained through reading Science and Health. I applied to her for help, and was quickly healed. I was also healed instantly of toothache. Since then I have had untold benefit in every way.

I rejoice in the study of the truth, brought to us by our dear Leader, Mrs. Eddy, in her books, Science and Health, and "Miscellaneous Writings." My heart is filled with gratitude to her for all God has enabled her to do in establishing this saving religion, Christian Science.

BLANCHE S. SHANNON, Montreal, Can.

Although the blessings which Christian Science brings to us are manifold, we always remember with an especial sense of gratitude our first healing in the truth. I did not come into this Science for physical healing, but because I recognized that it was the religion of Christ Jesus. Nevertheless, I have every reason to remember my first experience of healing. Several years ago there was an epidemic of diphtheria in this city. Four members of my family, including myself, came down with it. Coming home one afternoon from a card party, I arrived just in time to see my brother carried out to the ambulance. The next noon I followed him. I spent three weeks under the most heroic medical treatment, returning home almost in a state of nervous collapse. Not a great while after that another epidemic of diphtheria appeared, which was considered a much more serious one. Again the unmistakable symptoms began to manifest themselves upon me, and they developed rapidly. This time, however, instead of sending for a doctor and an ambulance, I went to bed and had a Christian Science practitioner notified. This was at eight o'clock in the evening. I went directly to sleep and slept until half past ten. When I awoke I was healed completely, with the exception of a slight throat discomfort, which passed off two days later. The treatment had been absent. Thanks to the wonderful and ever-present power of divine Love, revealed to this age through Mrs. Eddy's understanding, I was saved in less than three hours from one of the most painful and dangerous diseases in the category of human ills. It was my first call upon God for physical healing, and I found that He is indeed ever-present in time of trouble. When I compare these two experiences, my sense of thankfulness for Christian Science beggars all speech. This truth has given me spiritual peace, saved me from physical disease, brought me contentment of mind. I know that if I am obedient to its teachings, God will protect and direct me in all my ways. We can give adequate thanks for the truth only by living it as well as professing it.

WINIFRED LEE WENDELL, Detroit, Mich.

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Before we began to study Christian Science, I had always been subject to throat trouble. One night, ten years ago, and shortly after we commenced to study this Science, I had a very severe attack. I immediately called to my mother and told her my trouble. She became frightened, knowing how hard these attacks had been, and started to come to me, but the thought of Christian Science came to her, and she commenced to realize the truth for me. In half an hour I was asleep and the next morning I was as well as ever. I have never had a return of the ailment since that time.

About eight years ago I had a tumor. Some of our friends said I would never get well, and I was seemingly very sick, but I was given Christian Science treatment, commencing in January. During this time the opinion was held that I was in great danger and that it was doubtful if I would ever get well. All this, however, only made me want Christian Science the more, as I felt that Truth alone could heal me.

By the following spring I was entirely healed, and I feel very grateful to Mrs. Eddy for giving us this wonderful Science which heals all disease and overcomes all evil.

GERTRUDE HOWELL, Fort Dodge, Ia.

It is now about eight years since I first learned of Christian Science, through a dear friend who loaned me Science and Health to read. In the last six years I have not taken any medicine, and have seen many diseases yield to the power of divine Love. I have found Christian Science invaluable in the management of a large family, and with the most of my family drugs have been laid aside,—the dear ones almost unconsciously yielding to the truth.

I want to express my thanks for great help received from the testimonies in the *Sentinel* and *Journal*, but above all for the understanding of the Scriptures that has come to me through the Lesson-Sermons and the study of Science and Health by Mrs. Eddy, to whom my heart goes out in great thankfulness for the blessings that have come to me through the study of her writings.

MRS. J. H. BUTTENHEIM, Madison, N. J.

Some time ago I had retired for the night when I was suddenly seized with a severe pain around the heart. After suffering intensely for more than two hours, and not being able to destroy the sense of fear and of danger, I sent for a practitioner, and by a clear realization of the truth I was soon greatly relieved. After a time I was able to lie down, which had not been possible before, and I rested well the remainder of the night. The joy and peace that comes after such a demonstration, brings very quickly to mind the passage, "God is our refuge and strength, a very present help in trouble." To me, one of the very pleasant thoughts connected with Science is the fact that so many children are being taught the realities of being and its consequent harmony, and that they will thus be spared much we older ones have to meet.—SARAH T. WILSON, Wilmington, Del.

Having a desire to do as I wish to be done by, I send this testimony. One year ago I was an invalid, without much hope that there was any help for me. I had heart trouble, cancerous sores on my face and nose, rheumatism, rupture, and various other ailments. In this condition Christian Science found me, and to-day I can truthfully say that I am a well woman, through the help of a faithful practitioner and the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, to whom we surely owe heartfelt thanks. My greatest desire is to live the truth our dear Leader has labored so faithfully to give us. My husband wishes me to say that he also has been wonderfully helped in many ways,—in fact, in all ways. Typhoid fever, rheumatism, heart trouble, and many other ills have been overcome for him in a very short time by applying the truth.—MRS. ELIZABETH MCKINZY, Swan Creek, Ill.

I feel that I must not longer withhold an expression of gratitude for the ministry of Christian Science. About three years ago I was afflicted with a return of an ailment with which I had suffered for about twelve years, and which the most conscientious efforts of several physicians, during that time, had failed to relieve permanently. I was advised, as a last resort, to undergo a severe surgical operation. Filled with fear and anxiety as to the result of the operation, I turned to Christian Science for help, although in my ignorance of what it was I had said many unkind things against it. From the first treatment I was benefited, but it was some time—about six weeks—before the treatments were discontinued. I was like a child learning to take its first steps. I feared to walk alone without personal aid from my practitioner.

A deep sense of gratitude to our dear Leader fills my heart,—gratitude for her consecrated life, which enabled her to discern this Christ-truth, and for her loving self-denial in breaking this bread and giving it to us.

MRS. E. T. WESTON, St. Louis, Mo.

I came into a knowledge of Christian Science at the age of eighteen, not through healing but simply by reading its literature. About a year before this, my sister had been healed of nervous troubles by reading Science and Health. During the following winter, while she was away from home, I became very much interested in revival meetings which were held in the country near our home. I went night after night, working and praying for relief from a sense of worldliness and sin. One evening I seemed to be filled with a consciousness of peace and assurance, and the thought came immediately with it, that God can heal. The next day I picked up a *Christian Science Journal*, and for several hours everything else was forgotten, so deeply interested was I in its contents, and from that time I have never doubted that Christian Science is the truth. I then felt that I must have the time all to myself to learn more about this new-found treasure. I wrote my sister that I was now ready for Science and Health, and when a copy came I could hardly read it fast enough. For days I was on the mountain-top. I had such a feeling of humility and gratitude for the privilege of being one to whom the word of Truth had then come (at that time I knew no other Scientist than my sister and there were none nearer than eighty miles), and when I thought of the many sincere servants of God, devout men of pure lives, who had not been able to find this saving truth that seemed to have come so easily to me, I wondered. Later, in studying the Bible I found the Master's words, "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

I soon had some physical demonstrations which proved the power of Truth, and from the moment of my first decision I have never taken a drop of medicine. Once, while teaching far from home, I noticed that my thumb was paining me, and later I found that a felon had grown upon it. This was healed by Christian Science, and during the healing I did not lose a moment's sleep, and I used my hand as I needed to, without pain, even playing the piano for choir practice. I am very grateful to God for this truth, and to Mrs. Eddy for a life so pure as to let the light shine through.

NELLIE L. JOHNSON, Lincoln, Neb.

It is nearly two years since I was led to try Christian Science treatment for physical ailments. I had for years suffered many things from many physicians. I was healed of nervous headaches, dyspepsia, constipation, and paralysis

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of the lower bowel. I was also healed of heart trouble, which had been pronounced incurable by the doctors. I had worn glasses for astigmatism for sixteen years, but in less than two months' treatment I laid them aside, and have had no need of them since. I was healed of chronic throat trouble, also pronounced incurable. I had had a sense of growing deafness for some eighteen years, and had tried every known remedy. This trouble has seemingly been slow in yielding to the power of Truth, but before I began Christian Science treatment my hearing was growing worse. The specialist whom I last consulted had given me the discouraging assurance that there was no help for me, and that in time I would be totally deaf. Since taking up the study of this Science, my hearing has greatly improved, and I find myself growing in understanding. I know that divine wisdom has been leading and teaching me for my profit.

I am very grateful for the many helps received in Christian Science. I love the *Sentinel* and *Journal*, and I have no words to express my gratitude for what our Leader, Mrs. Eddy, has given to all mankind.

MRS. A. C. MAY, Kansas City, Kan.

Several months ago, while living in Arizona, I had a severe attack of acute indigestion and gastritis. I tried to help myself through my understanding of the truth, but was overcome by fear, and the demonstration was not made. At times the suffering which I endured seemed more than I could bear. I was ill for nearly a week—could neither sleep nor eat. One day my husband came home and said that as there were no Christian Science practitioners where we lived, he had spoken to a physician, telling him how I was suffering, and was told that it was a very dangerous case. My husband asked me to prepare for the coming of the physician. I then felt that the time had come for me to take my stand; I was, or I was not, a Christian Scientist. I asked my husband to send a telegram to my teacher in Denver, Colorado, for help, which he did with many doubts and misgivings. The message was sent at 1.30 P.M., and during the afternoon I fell into a quiet, restful sleep. I awoke at half past four and found myself healed, and had no return of the pain or distress. Only those who have suffered in like manner can appreciate how grateful I am to God, and to our Leader, Mrs. Eddy, for showing us how to make His truth practical in our daily lives.—MARGARET A. CORSER, Denver, Col.

I should like to tell some of the things that Christian Science has done for our family. I was healed first of what the doctors called a very severe case of catarrh of the stomach and bowels, after being an invalid for years. Four years ago this winter there were four of us in the house, down with diphtheria, and two were the worst cases I ever saw. Christian Science healed us then, and has helped us many times since. I feel very grateful to our dear Leader, Mrs. Eddy, for giving us this great truth.

MRS. FANNIE E. WILLETT, Brookline, Mass.

I came to Christian Science because I was hungering and thirsting for love, and for a religion which I could understand, as something seemed to be lacking. One trouble after another came to make me fearful and sad, and finally there came an hour which brought more than I could bear, which seemed to crush my very soul. It was then that I turned to God, asking to have His way revealed to me, to have the raging waves stilled, and there came the "Peace, be still." It was then I first learned of Christian Science, and for five months I read Science and Health. I had some beautiful demonstrations of the power of divine Love from the very first. I had found the Love for which I had been looking. Although I have had trials and trouble, my heart no longer feels the sharp stings and aches, for Love is always with me to brighten all my paths and wipe away all my tears. I have been a constant student of the Bible and Science and Health for over five years, and my family is gradually coming into this Science; so my prayers are being answered, one by one. I am thankful to our Leader, Mrs. Eddy, for Science and Health, for what it has done for me and mine.

MRS. J. LUELLA VINSON, Portland, Ore.

Within the past year I came into Christian Science. I took it up as a last resort, having given the best physicians a trial for my complaint, which was stomach and liver trouble. They finally said an operation would be necessary in order to save my life. I had never believed in operations, and would not consent to such a thing. Christian Science was brought to me by loving friends, and I accepted it, for I knew that others had been healed by this treatment, and why should not I? Within a week I was able to be up, and to walk around. I gradually grew better, both spiritually and physically, and to-day I am perfectly well and strong, and very grateful for the opportunity of knowing the truth that makes us free.

MRS. IDA PRUYN, Chicago, Ill.

I had always been a delicate woman, and finally arrived at a point where the physician told me that I must undergo an operation which was a matter of life or death. At this stage my husband gave his consent to let me have Christian Science treatment. The tumor disappeared. My healing was slow but sure, and thanks be to our revered Leader, for twelve years this understanding of God has been our only remedy. It has planted our feet firmly on the rock,—Christ. It has established with me the sure confidence that my redeemer liveth.

MRS. SYLVESTER SMITH, Covington, Ky.

[Written for the *Sentinel*.]

Be Not Afraid.

LAURA DUNBAR.

THE Love that breathed out "Peace, be still!"
O'er stormy Galilee,
While error's wave made swift response—
'Tis this Love loveth thee,
Loveth and calmeth thee.

The Love that fed the wanderers
With heavenly manna free,
With loaves and fishes fed the hosts—
'Tis this Love loveth thee,
Loveth and feedeth thee.

The Love that held a Daniel safe
In Spirit's purity,
'Mid lions hungry but for *flesh*—
'Tis this Love loveth thee,
Loveth and keepeth thee.

The Love that Bartimæus thrilled
And bade his eyes to see
The Christ, the healing power divine—
'Tis this Love loveth thee,
Loveth and calleth thee.

The Love that whispered, "Ephphatha"
Speaks, oh! so tenderly,
To every list'ning, waiting one—
'Tis this Love loveth thee,
Loveth and healeth thee.

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From our Exchanges.

Every important doctrine ever held in any age or nation, and every form of worship, of sacrifice, or religious observance of any kind, has come in the demand to answer some question asked by the mind of man, or to supply the demand of some human longing and desire. And the thing that has come in response to human seeking has been some form of truth, some glimpse of the reality in which the human soul is to find its rest and peace. All the differences which separate the churches of Christendom to-day are differences in ability to see the truth, and differences in the forms in which the fragments of truth already attained to are made portable and fit for common uses. These differences are natural. They were inevitable. They are indications of praiseworthy efforts in the past to know more and do better than ever before. But the pause, the suspense of faith about the right path to take, and the plan of campaign against the sin and sorrow of the world, is due largely to the fact that, the time having come for the half-truths to go, they are not allowed to give place to the better thing which has been provided.—*The Christian Register.*

One can easily picture the scene which the evangelist's simple narrative describes: The crowd thronging Jesus; the leper's cry, "Unclean, unclean!" heard from a distance and drawing nearer; his peculiarly loathsome appearance—for Luke tells us he was "full of leprosy;" the crowd separating to let him pass; the leper, to the horror of all observers, making his way direct to the Master; and the Master, to their amazement, stooping down and touching him, while he says, "Be thou clean." Why this touch? Surely he might have healed without the touch—as he healed the ten of whom Luke gives account; as he healed the centurion's daughter without even coming into his house. I believe that this touch was the natural expression of Christ's sympathy; and incidentally is a rebuke of our panic in the presence of contagious diseases which so often dehumanizes us, and of our prejudices which make us forget the real man in our regard for his mere outward guise and circumstance.

LYMAN ABBOTT.
The Outlook.

Those are the truest representatives of God who have not loose and liberal ideas such as to belittle sin, but broad-minded, full-hearted, helpful-handed consideration of men as fellow-beings and needing the divine grace. Some men regard themselves as vindicating God by criticising, condemning, and excommunicating their fellow-beings, and fail to comprehend the larger revelation of God in which He does not desire the death of a single sinner but that all should have eternal life.—*The Watchman.*

The real failures in the industrial world are seldom recorded in Bradstreet; they are the cases of men whose revenues are advancing while their souls are shriveling; the men who are making money, but losing peace of mind, health of body, and love of home; the men who are driven through anxious days and sleepless nights by the interests and anxieties of their own creation.

PRES. W. H. P. FAUNCE.
The Standard.

Jesus' kingdom is to come as an inner process. It is a leaven, a germ, a feeling, a thought, hid deep in the individual soul. There is no outward formula for tracing the fruition of this germ. It lies there hid in the lump of things until its day comes. Its increase is unmarked of men. It spreads like a contagion. It is a spark which ignites from mind to mind and spirit to spirit. Its power is an inherent enthusiasm. Its dynamic is love.

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

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Items of Interest.

National.

It is reported that much of the feeling in China against the Exclusion Act is rather against the construction placed upon the act than the act itself. This makes it desirable that important changes be made in the regulations relating to the application of the law. The present requirement, that American consuls identify Chinese seeking certificates admitting them to American ports, imposes a task upon these officers beyond their ability. The Chinese applicant frequently comes from some place far distant from the American consulate, and the consul is consequently obliged to refuse to identify as proper persons to be admitted to the United States many worthy Chinese, which leads to bitter complaint and fosters the boycott feeling. Chinese living in the British, French, and Portuguese Asiatic colonies, being really citizens of those nations, do not see why they cannot be admitted to America under proper passports.

The report of the Paymaster General of the army for the past fiscal year, points out that the enlisted men, through the system of savings deposits now in vogue in the army, during the year deposited $1,531,020, making the total amount since the establishment of the system, $26,294,326. The amount expended on account of the pay of the army during the year was $31,361,132. The last complete pay schedule for the army was passed by Congress thirty-five years ago and the report contends that it is not sufficient for present demands. The fact that the army is under-paid, the report adds, makes it impossible to recruit out of such classes as might be wished.

M. Yamaza, director of political affairs of the Japanese Foreign Office, and H. W. Denison, the adviser of the Japanese Foreign Office, arrived at Yokohama October 5, on board the steamer Dakota, from Seattle, September 20, bringing the peace treaty signed at Portsmouth, N. H., September 5, and left immediately for Tokio.

According to present arrangements, the ratifications of the treaty of Portsmouth will be exchanged at Washington between Baron Rosen, the Russian Ambassador, and Mr. Takahira, the Japanese Minister, as soon as these important documents are received from St. Petersburg and Tokio. The ratifications will contain the French and English texts of the treaty.

There are said to be in New York State 500,000 Italians and of these 400,000 are in New York City. The South and Southwest afford opportunities, it is said, that will enable this class of people, long accustomed in sunny Italy to agricultural pursuits, to buy farms and become permanent and contented farmers. This is believed by Ambassador Baron des Planches to be the solution of the problem of their congestion in large cities and of the removal of the prejudice against them.

The new star recently discovered at the Harvard Astronomical Observatory through examination of one of the Henry Draper memorial photographs, is the eleventh discovered within the last twenty years. Of these eleven eight have first been reported by the university observatory. From the name of the constellation in which it appears, the new star has been called Nova Aquilæ No. 2.

The Treasury Department tacitly admits that there is a loss of revenue of almost $2,000,000 a year in the collection of duty on wrapper tobacco imported from Cuba. There is a discrepancy between the amount of wrapper tobacco actually required according to sales and that imported of more than 1,500,000 pounds on which the duty is $1.20 more than on plain filler leaf.

After an absence of more than three months Secretary of War Taft returned to Washington last week, establishing a record from Yokohama to Washington by making the trip in fourteen days and arriving two days ahead of schedule time. Of the original members of the congressional party only one returned to Washington with the Secretary.

The monthly circulation statement issued by the Comptroller of the Currency shows that at the close of business September 30, 1905, the total circulation of National bank notes was $516,352,240, an increase for the year of $60,272,832, and an increase for the month of $4,131,873.

The monthly statement of the public debt shows that at the close of business September 30, 1905, the debt, less cash in the Treasury, amounted to $906,578,009, which is a decrease for the month of $8,946,586.

Foreign.

The Republic of Panama is reported to be prepared to offer to Colombia $1,000,000 as settlement in full of any liability which she may bear in connection with the $15,000,000 foreign debt contracted by Colombia while Panama was a member of the Colombian Federation, as the price of her independence. She desires to establish amicable relations with Colombia, and to enter into commercial relations with her, and makes this proposition on her own initiative. Negotiations have been entered into looking to a settlement of the question of foreign indebtedness on this basis, and the agreement, if reached, will be made in Washington between the representatives of Colombia and Panama, the United States acting practically in the role of mediator. The Panaman Minister to Washington has received instructions from his Government to make every proper effort to reach an agreement with Colombia.

Venezuela and her troublous conditions are now the subject of earnest consideration by the Washington and Paris Governments. At the conclusion of a recent conference the announcement was made that the Venezuelan situation had not entered on "an imminently critical stage." While firm in her intention to protect the rights of her citizens in Venezuela as elsewhere, the French Government continues its traditional policy of courteous recognition of the special interest of the United States in the question. France wishes to find, and to share with the Government at Washington, some effective means of insuring justice for foreigners in Venezuela.

The Federal Council of Switzerland has accepted the invitation of Russia to participate in the second peace conference at The Hague. The official reply says the question of the Red Cross is reserved, and that Switzerland will seek the earliest opportunity to take up the revision of the Geneva Convention.

Count Okuma, Foreign Minister, states that when the withdrawal of the troops is completed Japan will find herself confronted with a debt of $1,250,000,000, the interest on which alone, roughly speaking, will be $75,000,000.

Sir W. C. Armstrong & Co., shipbuilders and ordnance manufacturers, are reported to have accepted an invitation from the Ministry of Marine to establish branch works in Japan. A site has been chosen near Hiratsuka.

Industrial and Commercial.

The item of loans in the daily statement of the New York Clearing House, says *The National Review*, represents only the loans in the banks, but there are trust companies in New York City which have a thousand million dollars in loans and these are not reported to the clearing house. These trust companies, it is pointed out, are not required to keep a definite reserve as in the case of the National and State banks, but they may increase their loans to and beyond the danger point. Recently, when the National banks were required to call in some of their loans to protect the reserves, the trust companies increased their loans. This in part explains the great power of these trust companies in the financial affairs of the world. The clearing house has appointed a committee to try to induce the trust companies to resume relations with the clearing house and to conform generally to banking rules, since they are so largely engaged in banking operations.

Chicago capitalists have given to the financial world something claimed to be distinctly novel in the opening of a new institution to be known as the Mutual Bank. The Mutual profit-sharing plan contemplates sharing profits equally between stockholders and savings depositors, after the usual guaranteed three per cent semi-annually has been paid to savings depositors and three per cent has been distributed to stockholders. This profit-sharing goes to the point where if at any time the management of the bank desires to carry any surplus out of earning to the profit and loss account, it must be done out of the stockholders' share of the deposits and not from that of the depositors. The new departure promises to be popular. Over five hundred accounts were opened the first day.

The first freight steamer left Vladivostock on Sunday, October 1, for Chee Foo, thus reopening regular commerce by sea with other ports. A Russian transport sailed simultaneously with relief stores for the people on the Kamchatkan coast. Navigation is still a little risky in consequence of floating mines.

A new steamship line to ply between Russian ports and the United States has been formed. The company will be known as the Russian Lloyd. The Czar's Government is behind the plan, having promised to subsidize it, and guaranteeing its bonds to the extent of $51,000,000.

The Allan Line Steamship Company has decided to build two new turbine steamships. The two turbiners, the Virginian and Victorian, running to Montreal, have given satisfaction, but the new steamships will be of greater tonnage and a sea speed of eighteen knots.

It is officially announced that the Grand Trunk Pacific Railroad Company has given an order for $4,000,000 worth of steel rails to the Dominion Iron & Steel Company of Sydney, C. B. The contract calls for the delivery of the rails within five years.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

No Place for Discouragement.

SAMUEL GREENWOOD.

HUMAN experience has made it a truism that heaven, the consciousness of harmony, "is not reached at a single bound;" and Jesus has admonished us that it cannot be taken by violence. It is well to keep this in mind, lest failure immediately to reach that perfect state tempt us into discouragement. As mortals journey from their material sense of being toward the spiritual, it seems a difficult and uphill road, no matter how strong their desire to attain to it may be. The thought that Christian Science has awakened to perceive somewhat of the falsity of material things would sometimes fain spread its wings and soar at once to the heights of spiritual consciousness, but their earthly affections, the love of the world and the things that are in it, seem to hold mortals down to materiality. These conditions cannot be left behind through mere will or desire, but must be overcome to lose them. As our thought becomes more spiritual we learn how this may be accomplished.

In the first flush of joy at finding in Christian Science the way out of suffering and sin, it may have seemed that we could not see evil any more; but we emerged from this heavenly glow to find ourselves still on the plain, and that looming up before us was the ascent of our own overcoming of evil, our own conquest of the flesh. Mortal mind has no wings to reach that summit. No one, however loving, however self-sacrificing, however desirous, can bear another up those heights. Our own feet must tread to its end that narrow "rugged way," before we can realize perfectly man's freedom from error and his likeness to God.

Those who find the way in Christian Science hard should remember that even Jesus did not find it easy. To him it was one of disappointment, desertion, sorrow, persecution,—the way of the cross; but it was one of triumph also, else he had not been the Wayshower for us. The Scriptures tell us that it was through his sufferings he learned perfect obedience; so that we, who are only his followers, need not complain that we find difficulties in the way or that it is sometimes slow progress. We must begin our individual work of overcoming evil just where we are, not where we would like to be or where we think others are. The way is waiting for each of us, just as Jesus walked in it; and those who would advance in it must encounter and overcome the same enmity and antagonism to good which ever makes up the nature of evil.

The pilgrim on an earthly journey cannot make his feet keep pace with his eyes; and though he take the swiftest vehicle, his sight will ever far outstrip his progress. But this does not discourage him, for he knows the intervening distance will diminish and disappear as his steps increase or his conveyance performs its work, and that only thus can he reach the distant scene. Neither do we in our human affairs plan for more than one meal in its proper place, although provisions for months to come may be waiting at our hand. Each day demands its own quota of food and needs no more. More would be useless because more could not be used.

It is likewise the same in our spiritual experience. We cannot use more truth than we are able to receive, although Christian Science has spread before us more than we can assimilate for years to come. Each day's need is supplied and is sufficient for the day. And as with the pilgrim referred to, so our understanding or demonstration may not keep pace with the mental glimpses we sometimes get of the Promised Land of our spiritual dominion. Our mental perception may be far in advance of our mental feet, our ability to assimilate; but we should not be discouraged because of this, for as with our earthly journeys we know the intervening distance will be overcome and left behind when all the steps comprising it have been taken in their turn.

There are some who seem especially discouraged because they have not yet received the physical healing they desire in Christian Science, and who see so many others pass them on their way in this respect, seeming to get so easily what they have waited and struggled for so long. But because some particular trouble has not been overcome as rapidly as they have desired, it does not follow that all has not been done that they were ready to receive, or that is within the present understanding of those working for them. One cannot set the limits of time in which truth must do its work. One cannot draw a circle of so many months or years and say that within that circle one's salvation from any form of evil must be accomplished. Christian Science is more than a system of physical healing. It is the Science of being which mortals must understand and practise in order to correct the errors of their material sense and rise above the consciousness of discord.

The fact that Christian Science is new to the human understanding is sufficient reason that some problems have not yet been solved by its students, although this Science contains the perfect solution of every problem embraced in human salvation. Science can be understood only by degrees and cannot be utilized in a greater measure. Human thought has not yet grasped Christian Science so as to bring out in demonstration all the truth it involves; but this only emphasizes the need of a better understanding, and does not detract from the value of what has been learned, however small that may seem in comparison with the whole.

To Truth there can be no error, of either short or long duration, for in the knowledge of God, man must have remained from the beginning as His own perfect idea or creation. The human sense that does not perceive this is the only sense that experiences sickness and sin. The recognition of the perfect man, the Christ-ideal, may seem long in coming, and even then may come in almost imperceptible degrees, but what other way is there into the kingdom of heaven? What is there for us to do, in the face of prolonged effort, but to keep on enduring and working until truth triumphs? The longest night passes. The false belief of material man, fettered to sin and burdened by sickness, cannot always hide the truth of spiritual man, God's likeness, which Christian Science reveals.

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Discouragement is often but the disappointment of those who do not find harmony on the plains of material sense without the effort of climbing to more spiritual altitudes. Such as these are not ready for progress and should not murmur if they make none. It is anomalous to Christianity for its followers to toil all night on the right side and catch nothing. No one goes to God with honest heart and pure desire and gets nothing in return, if he is willing to work for it. God's goodness is infinitely abundant, but there is always some work to do in bringing this truth into our consciousness.

It may be that we do not progress faster because we are trying to carry along some of the "baggage" which our Leader teaches must be left behind. (Miscellaneous Writings by Mrs. Eddy, p. 327.) We may be trying to pull an unwilling husband or wife or child up with us, or perhaps are waiting till we think they will be ready to accompany us, thus sacrificing our own progress to personal affection. Or we may be clinging to some pet error, some selfish fault, which we are too proud or too stubborn to cast aside, forgetting that Christ demands of us the renunciation of all worldliness and evil if we would be his disciples.

It is better not to be discouraged, no matter how dark or rough or long the road, for heaven lies not at the end of any other. It is a long step Godward to have found the right way in Christian Science and to be willing to walk in it, even though it means toil and difficulty and patient waiting. Some time it will bring us into all that the Master has promised.

Christ the End of the Law.

WILLIS F. GROSS.

In his epistle to the Romans the apostle declares that "Christ is the end of the law for righteousness to every one that believeth." That it is necessary to gain a higher and more spiritual sense of righteousness than could be gained by keeping the letter of the ceremonial law is evident from the Master's words when he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Pharisees had gone as far as it was possible for mortal man to go in the observance of rites and ceremonies, but they were far from the kingdom of heaven. They seemed to have lost sight of the purpose for which divers laws and ordinances had been given to the children of Israel in the wilderness. Instead of striving to look beyond the sign and symbol they were content to observe the letter, even though this observance brought no increase of spiritual perception. To Moses the offering of sacrifices and the observance of ceremonies was but a means to an end; to the Pharisees it was the end to be attained, and they were so self-satisfied in the keeping of fasts and the giving of tithes that they thanked God they were not as other men. As Paul says, "Being ignorant of God's righteousness," they went about "to establish their own righteousness."

The man who would to-day find the kingdom of heaven within must "exceed the righteousness of the scribes and Pharisees." The law will be his schoolmaster to bring him to Christ, but unless the Christ be discerned heaven is not gained. If the law is understood and its precepts obeyed the Christ is revealed and man begins to comprehend "the way, the truth, and the life," and in proportion to his faithfulness he finds the kingdom of heaven on earth.

Moses went down into Egypt and delivered the children of Israel from those that oppressed them. It was not in his own strength that he was able to do this great work, for had he not received wisdom and strength from on high he would have been as powerless as his brethren to break the shackles that held them in bondage. He had the assurance that God would be with him and he doubted not that he would be able to fulfil his appointed mission. Pharaoh and his army were overthrown in the sea, and so far as the enslaving conditions and environments of Egypt were concerned, the children of Israel were free men. But there were other evils to be overcome before the Promised Land could be gained, and it was necessary that the children of Israel should be equipped for their work.

During their sojourn in Egypt they had gradually lost sight of the true God. Deliverance had come through another's understanding of the God of their fathers, and now they must begin to know God for themselves. Moses was their wayshower and through him was given the Ten Commandments. The various rites, ceremonies, and observances included in the law of Moses, all served a purpose in revealing the nature and character of God, and helped them to understand and keep His commandments.

Truth must be presented in such a manner that a man can comprehend it in some degree, or he is not benefited thereby. The purpose of the Decalogue was to reveal the true God to the children of Israel and to save them from the idolatrous beliefs and practices of the Egyptians. Its mission to-day is to uncover and destroy the various forms of idolatry which have caused humanity to erect an altar to the unknown God. When truth first appears to human consciousness it often comes as a rebuke to that which is believed to be true, but which is in reality false. The "Thou shalt not" of the law serves to arrest thought and action and to turn the gaze in the opposite direction.

To many it may seem that there is little, if anything, in the Ten Commandments that can make God known to man. Let it be understood that it is not the commandments, but obedience to the commandments that enables humanity to comprehend and love God. How can the man who has gods many comprehend the one infinite God? The man who knows God can have no desire or inclination to worship idols, but the man who believes in other gods and serves them is blind to the truth and reality of the one God who "made all that was made" and pronounced it good.

The first right conception of God forbids man to have other gods. The revelation of God to the individual consciousness comes as a direct command not to do a certain thing. If the divinely awakened one is obedient he begins to see why he should obey, and his obedience is rewarded by a clearer realization of God present with him; but if he continues in the error of his way because he cannot see why he should do otherwise, the revelation of God to him ceases.

All the commandments are embodied in the first. Those which follow point out the errors of thought and action which make it seemingly impossible for man to keep the "first and great commandment." Among these errors are the serving of that which is not entitled to service, applying the name of God to that which is not good, failure to worship and honor that which is entitled to honor; murder, adultery, theft, giving utterance to malice, falsehood, and covetousness. The overcoming of all that is unlike God is possible because the destruction of each error brings the wisdom and strength necessary for the next conquest. The God who is all-power and all-intelligence becomes known as the illusions of mortal belief disappear.

In order the more clearly to show how it is that the Law reveals God to man, let us make use of that familiar illustration,—mathematics. The basic law of numbers, when understood and applied, will solve all mathematical problems. If the beginner is unfamiliar with it, he must be taught it. He can learn only through application. He must use what he knows, he must even make use of that which he does not fully understand. To do this he must do as he is told. In other words, he must work according to a rule expressed in such terms as he is able to comprehend. By doing as the rule directs, he applies the law upon which it is based and solves the problem. When he obtains the desired result he learns from experience that the rule is correct. When he understands the fundamentals

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he becomes a law unto himself and involuntarily works in accord with the rule. So long as these are not understood, he is compelled to rely upon the rule to point out the way for him. We have all seen pupils who could repeat the rule, but who were helpless when called upon to solve a problem for which they could recall no rule; they had gained no real understanding of mathematics.

The guide-board points out the way to the one who knows it not, and the traveler who takes the right road to his destination must follow the way it indicates. When he leaves the way by experience his faith in the guide-board ripens into understanding, and he knows that it points out the way, and that it was placed by one who knew the way.

God is the divine Principle of man's being. The promise is that all men shall be taught of God, and from time to time in the record of man's spiritual progress those who stood on the mountain peaks have sent a message to their brethren toiling in the valley. The men and women who were pure enough to be taught of God have repeated in human language what they heard and understood.

Moses delivered his message and the world felt the rebuke of truth. The humble Nazarene rose to greater heights, and he spake to a people prepared for the more emphatic declarations of truth. He said that he came not to destroy the law but to fulfil the law, to give humanity a more spiritual concept of the God revealed in the law of Moses. His was a stern rebuke for all error; his was also a command to do all good. As mortals do not fully realize why they should not do evil until they cease to do it, so they cannot understand why they should do good until they do it. The words of Jesus are not understood until they are obeyed.

The teachings of the Master are the rules making possible the application of divine Principle; they are the guide-posts pointing out the way from earth to heaven. These rules were formulated by one who understood the Principle of man's eternal and harmonious being. These guide-posts were placed by one who knew the way, and who gave such convincing proof that there is a way out of sin, sickness, and death into health, holiness, and life eternal. It is the privilege of all who walk in this way and apply these rules to know for themselves the truth about God and man.

When the Christ is revealed to individual consciousness then comes the end of the law, whose restraining influences are no longer needed because man is taught of God to do what is right and to refrain from that which is wrong. The one to whom the risen Christ has not appeared is still under the law, and it is required of him that he do the things contained therein. Obeying its precepts, he attains unto the righteousness of the law, and if he perceives that the purpose of the law is to lead him to Christ, he is ready to be guided into the understanding and demonstration of Truth.

Civil law is based upon the Ten Commandments and its purpose is to point out the way for man to do right by his fellow-men and at the same time gain the greatest good for himself. If human thought were spiritual enough to hear the voice of Truth, and all men were taught of God, State laws would not be needed, for men would do by nature the things contained in the law, and the harmonious state of affairs which civil laws seek to bring about would be an established fact.

In religious organizations there are rules and regulations designed to help the members of those organizations to gain the spiritual good they would probably not gain without them. Our own church has its rules and by-laws, formulated by the one who discovered Christian Science and who understands the divine Principle thereof. The members may not always immediately understand the why and wherefore of the by-laws, but obedience to them reveals the divine Principle of Christian Science and makes progress possible. That condition of thought which hesitates to do because it does not understand why, robs itself. We must walk by faith before we can walk by sight. Implicit confidence in a wise and loving Leader begets obedience, and obedience insures progress.

We have faith in the man who formulated the rules of mathematics as we demonstrate those rules; we have faith in the man who placed the guide-board when we follow whither it directs; and we also have faith in the one who has given, and is giving, to us the rules for demonstrating Christian Science, and we shall endeavor to walk in the strait and narrow way which Science points out until Christ has become for each one the end of the law.

Another Summer Experience.

REV. JESSE L. FONDA.

I WAS on a steamer, going across Lake Michigan to have a little outing with some friends. It is my custom to go all over a boat that I travel on, so I was on the lower deck, trying to see what was there. As I looked down into the dark at something, I came close to a little iron pipe that looked innocent enough, and quite naturally put out my hand to lean against it. I let go quickly, for it was a real live steam pipe! Of course the old sense of being burned asserted itself, and the thought of pain was much in evidence. I met the sense of pain with the usual scientific denials and the assertion of Mind's control over all.

In my early study of Christian Science, a friend referred to the old idea that nature is really benevolent in providing pain, which, like a sentinel, stands guard over the body to tell when harm comes to it. I was asked, How would one know that he was hurt except for pain? How would he be led to take care of an injury except for the pain? To this it may be answered that if we had a full understanding of spiritual being, we could not be burned any more than were the three Hebrew children, nor the bush that burned, but "was not consumed." They body would then reflect the divine government, so that injuries would be impossible. Even with our present immature understanding of Truth, we find in Christian Science a far more benevolent provision for our need, in cases of injury, than that which makes pain a necessity to our safety.

In the care of an injury, no less than in disease, the scientific, spiritual method is greatly superior to any medical method. In applying the former there is only a brief period of pain, if any at all, seldom any soreness or swelling, and no abiding fear of being hurt. If some of the kind-hearted doctors and nurses knew the quieting power that there is in the understanding of divine Mind, the healing that flows from divine intelligence and the uplifting that comes from a sense of the presence of divine Love, they would not toil so anxiously and laboriously with mindless matter, which has no inspiration to ennoble thought.

To God *all* is present, both that which was before, and that which is now, yea, and that which shall be after us. All is present to Him. His abundance never waxeth, nor doth it ever wane. He never calleth aught to mind, for He hath forgotten naught. He looketh for naught, pondereth not, for He knoweth all. He seeketh nothing, for He hath lost nothing. He pursueth no creature for none may flee from Him; nor doth He dread aught, for none is more mighty than He, none is like unto Him. He is ever giving, yet He never waneth in aught, He is ever Almighty, for He ever willeth good and never evil. He needeth nothing. He is ever watching, never sleeping. He is ever equally beneficent. He is ever eternal, for the time never was when He was not, nor ever shall be. . . . Pray for what is right and needful for you, for He will not deny you. Hate evil, and flee from it. Love virtue, and follow it. Whatsoever ye do is ever done before the eternal almighty God. He seeth it all, and He judges and will requite.—ALFRED THE GREAT.

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The Lectures.

Topeka, Kan.

A good audience heard the lecture on Christian Science given at the Auditorium last night [September 14] by Bicknell Young, under the auspices of First Church of Christ, Scientist, of this city. Mr. Dell Keizer introduced the speaker of the evening, and spoke in part as follows:—

Never were dogmas and creeds so unimportant and unnecessary as now. The only religion which meets the accepted idea of true Christianity at the present time is that which practically applies to every-day life and work the gentle, loving spirit and teachings of the lowly Nazarene. Under these conditions, in little more than thirty years, a very great company of people have accepted Christian Science as the true religion of Jesus Christ. Everywhere you find them ready to stand up and testify that through it they have found not only "the peace of God, which passeth all understanding," but health, happiness, and even life.

These are signicant facts, and they bespeak for the distinguished lecturer who will address you on Christian Science to-night, the earnest consideration which his subject deserves.—*Topeka Herald.*

Kansas City, Mo.

Second Church of Christ, Scientist, the home of the Christian Scientists at Thirty-first Street and Troost Avenue, was crowded to the doors last night [September 19] by an audience which had gathered to hear Edward A. Kimball of Chicago expound the tenets of the Christian Science faith. Not only was the main auditorium filled, but the space behind the speaker was also taken up with chairs and late comers were accommodated in the choir-loft.

The introduction of the speaker of the evening was made by ex-Governor Thomas T. Crittenden, who is, as he himself said, a Presbyterian of the old school. Pressure had been brought to bear upon him from various sources, he said, to keep him from appearing at the Christian Science gathering, but he was not to be deterred from fulfilling the promise which he had made to the members of the church. Ex-Governor Crittenden said, in part,—

I have been invited to introduce the honorable speaker to this audience, not as a member of this organization, not as a Christian Scientist, but as a citizen of Kansas City, whose broadness of views is limited to no church, is prejudiced against no church, a friend to all whose object is the elevation of man and the reformation of society. I am a Presbyterian of the old school, both from inheritance and belief; that ancestral belief reaching back beyond the Revolution, and you intelligent people well know how difficult it is, if not impossible, to change those views. I stand beneath its venerable teachings with the same attachment that I stand beneath the old roof of my father and mother. I am not asked to change that faith on this or any occasion in being invited here; if so, I would not be present on this occasion.

The corner-stone of this organization, as announced in its books and proclaimed from its sanctuary, is, "Be kindly affectioned one to another with brotherly love." He that loveth another hath fulfilled the law, "Thou shalt love thy neighbor as thyself." If these great precepts are followed in spirit, if not in the letter, then there is a greater peace established on this earth than that declared from Portsmouth between Japan and Russia. I have been asked not to appear here on this occasion by some not belonging to this church. It is to be regretted that some people cannot draw the distinction between courtesy and conviction.

If I am in error, then I stand with multiplied thousands of my countrymen, who are as lofty in their citizenship as they are pure in their vows. I am not here as a Christian Scientist, nor even bordering on that; I am not here as a Presbyterian representative, but I am here as an American citizen among Americans, as a Missourian amongst Missourians, doing unto others as I would have others do unto me. The great membership of this organization, from Maine to California, may not compel a recognition of its basic truths in the minds of thoughtful people, yet in my opinion we cannot overlook the fact that a large part of its followers are intelligent people, earnest people, clean people in character and in dress, well behaved people who have not gone idly and thoughtlessly into these churches, but are here from as lofty convictions as ever prompted men and women to enter into any body, whether social, political, or religious. One thing is absolutely true—those numbers, large as they are, increasing as they daily are, will demand and receive a fair consideration of its doctrines, whether we accept them or not.

Who can say that this church, this organization, is not developed, is not called forth by God in the twentieth century to perform its part of His great work. I cannot, I dare not, say why it is here, what will be its life, and what good it will do. God alone can judge. God raises up His instruments whenever He is ready to inaugurate a forward movement in His cause.

> God moves in a mysterious way
> His wonders to perform.

What those ways are I am unable to say; what His great methods are I am unable to say, but here before this immense audience I do say, "His will be done." I commend the good in all the churches, and if there be evils, I condemn the evil in all the churches. If there be good in this great organization, then God will commend it, which is above man's commendation, and if there be any evil connected with it, in belief or action, then God will condemn it. At the last it is not left for man to say who is right and who is wrong.

If the wonderful cures of human ailments are true, as reported here and elsewhere, I with hundreds of others will say, All hail Rev. Mary Baker G. Eddy, all hail to this church, all hail to her followers from the sunny slopes of golden California to the classic halls and valleys of old Massachusetts. Whatever relieves pain, misery, and sorrow in this life commends itself to our admiration.

You ask me as a Presbyterian how long this sect or church will last. As a man I cannot say. As was said by the town clerk, when Paul was stirring heathendom from turret to foundation-stone, if the doctrines proclaimed be of men they will come to naught, if of God they will stand forever. I say the same thing of this and other churches. I do not believe it is wisest to have only one church, one dominant church, in this or any other land. God raises up churches as He raises up men, for certain purposes, at certain times, to reach certain classes of people. Who can say that this Christian Science church is not a part and parcel of His omnipotent plan? It is not for me to say and it is not for any man to say. I believe in giving each one an opportunity to worship God according to his conscience, and I further believe society will be wholly indifferent whether the founder is a woman or man. It will be a dark day for the church or churches and for our whole country when the women of our land are excluded from the primary or other positions in our great religious bodies. They are the vestal virgins who keep alive the fires on our altars and in our homes. With these views, I have the honor of introducing to this church and audience Mr. Edward A. Kimball of Chicago, whose ability and reputation as an orator should command your profoundest respect.

The Kansas City Journal.

Lectures at Other Places.

Saline, Mich.—Edward A. Kimball, May 30.

Boulder, Col.—Edward A. Kimball, September 9.

Colorado Springs, Col.—Edward A. Kimball, September 10.

Charleston, Ill.—Bicknell Young, September 11.

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Among the Churches.

Lexington, Ky.

The Christian Scientists of Lexington have just occupied new and more commodious and attractive quarters in the Southern Mutual Investment Building, and increasing interest and a bright outlook is reported.—*Correspondence.*

Coronado, Cal.

The Christian Science Society of Coronado Beach will soon be in a home built for the use of Christian Science and its upbuilding in our midst. The spirit of loyalty and love for our Cause and its Leader is active among us, and we are called to increased spiritual effort and overcoming for Truth.—MARY E. O'HARRA, *Secretary.*

Oneida, N. Y.

Those in Oneida, N. Y., who are yielding allegiance to the teaching of Christian Science, met on June 12 and organized as an incorporated church. The new church starts with a membership of sixteen and an increasing attendance, which is now above thirty.

We are very grateful that we can report this one of the many evidences that human thought is being educated to a better understanding of God and His will toward man.

EDWIN PARK, *Clerk.*

Purchase of Property in Asheville, N. C.

An important real estate transaction was completed here to-day when First Church of Christ, Scientist, of this city became the owner of the Sharpless property at 64 North French Broad Avenue. The purchase includes the large dwelling, together with ground one hundred and twenty feet front by two hundred feet deep. The location is one of the best in the city. The present building is to be partially remodeled at once and used for worship until the congregation is ready to build, which it is said will be in the near future.—*Gazette-News,* Asheville, N. C.

Geneva, N. Y.

There is a great sense of humble gratitude, that Love has overcome all obstacles and has provided a place for us, with enlarged opportunities for doing good. We now have a pleasant room with accommodations for about seventy-five people. The furnishings and decorations are simple, peaceful, and harmonious. Our aim is to keep the place sacred for Love's work, so that the hungry and thirsty may come here and be filled, and the weary and heavy laden find rest. Our effort is to so study, live, and prove the truth of Chistian Science that all our members may be found worthy to be counted among the faithful followers of our beloved Leader, Mrs. Eddy.

ELLA FAIRFIELD, *Clerk.*

Building in Springfield, Mass.

Shortly before sunrise yesterday [August 28] the corner-stone of the new Christian Science chapel at the corner of State and Orleans Streets was laid in the presence of the board of directors and the building committee. The only ceremony in connection with the laying of the stone was the reading of the Lord's Prayer in unison after the stone had been put into position, and its spiritual interpretation according to the Christian Science text-book, which was read by the First Reader. The chapel is nearing completion, and will be ready for occupancy during the early fall.—*The Springfield Republican.*

Sowing and Reaping.

[The following letter is of interest to all workers in Christian Science, as it shows the importance of placing our literature in all educational institutions where it is possible to do so.—EDITOR.]

Ann Arbor, Mich., May 10, 1905.

Dear Mrs. Pierce:—Several months ago I read in the *Sentinel* that the University Library had received from you a complete series of the *Journal,* from volume nine to twenty-one. These volumes have all been bound by the University binders in dark blue cloth. The back part of the *Journal* and the covers are put at the back of some of the volumes. One of the students at the library desk has been at the Sunday service, and also at the Reading Room. Permit me to thank you personally for these *Journals.*

Respectfully yours,

RAYMOND C. HERBST.

Growth in Braintree, Mass.

On May 7 First Church of Christ, Scientist, began holding its Sunday services in Pythian Hall. Three years ago, soon after the organization of the church, a lease was obtained of a house, a part of which was remodeled into a large room, known as Christian Science Hall, with a reading room added. Recently, however, this hall, with a seating capacity of about eighty, has proved inadequate to meet the demands of a steadily increasing attendance. It became necessary, therefore, to seek larger quarters for the Sunday church services, as well as for the Sunday School, and Pythian Hall, with a seating capacity of over two hundred, was secured: also an adjoining room adapted to the needs of the Sunday School. The hall is centrally located, and easy of access from the steam and electric cars. From its inception the church has made steady progress, and the work has been characterized by unanimity of purpose and loyalty to the cause of Christian Science and its Leader.—*Correspondence.*

Changes in the Hymnal.

In future editions of the Hymnal new music will be substituted for that now used for Mrs. Eddy's hymns, 161, "Shepherd, show me how to go," and 179, "O'er waiting harp-strings of the mind." Words and music not heretofore published in the Hymnal will be substituted for 163, 180, 183, and 184.

All the above hymns with the new music will be furnished in suitable form for pasting in old Hymnals, at the following prices: 1 to 25 sets, 5 cents per set; 25 or more, 4 cents per set; 100 or more, 3½ cents per set.

Mrs. Eddy's hymn, "Christmas Morn," with the two present settings printed on one sheet, will be furnished for insertion in copies of the Hymnal which do not contain it, at the following prices: 1 to 25 sheets, 2 cents per sheet; 25 or more, 1½ cents per sheet; 100 or more, 1 cent per sheet.

When inserting the first six hymns mentioned, the old ones should be cut out and the new ones pasted on the stubs.

Send orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be November 7, 1905. Applications must be in the hands of the Clerk on or before October 23, 1905.

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

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Loving Benediction.

Grand Forks, N. D., September 28, 1905.

Rev. Mary Baker Eddy.

Dear Leader and Friend:—The new edifice of First Church of Christ, Scientist, in this little city was dedicated last Sunday, September 24. The structure is of brick and stone, with a seating capacity of four hundred, and cost thirteen thousand dollars, including the site. The membership of fifty-four contributed all but two thousand dollars of this amount. When your article disapproving of birthday commemorations came out in the *Sentinel*, some thought you therein also decided against any special dedicatory services. We did not so understand it, as you had, in the past, lent them your approval. However, they thus called our attention to the fact that societies having new church buildings were simply announcing their openings, and so we sent out announcement of our church *opening*, instead of using the word dedication. We now learn that this indicated to others, and doubtless to you, that the building was not paid for.

We know that since divine Love has enabled us to take this step, He will also be sufficient unto us in meeting the greater responsibilities which now appear. A word from you to this band of builders would be very dear, and therefore helpful.

Lovingly and loyally your student's student,

MARTHA SUTTON THOMPSON.

MRS. EDDY'S REPLY.

Beloved Brethren:—If your church is chartered, your church edifice should be dedicated when it is paid for. May heaven's rich blessing crown your faithful labors, and unity and praise dwell within your walls and in your hearts.

M. B. G. EDDY.

An Interesting Article.

"CHRISTIAN SCIENCE and Legislation" is the title of a very interesting article which Judge Clifford P. Smith of Iowa contributes to the October number of *The Christian Science Journal*, and it will be well for Christian Scientists to see that it is widely circulated. The article is a concise statement of the legal and constitutional rights of the members of our denomination in the practice of their religion, and it has special timeliness in view of the near approach of the assembling of many State legislatures.

Judge Smith is himself a beneficiary of Christian Science, and his statement that those who have turned to it for the healing of disease have found it "to be a superior curative agent, even curing the diseases which other systems deem incurable," is based upon his own personal experience and observation. The following extract from his article presents sufficient reasons for the defeat of every bill which in the slightest degree menaces the freedom of Christian Scientists to practise the Christianity of Christ Jesus, and we commend it to those legislators who may be called upon to consider and vote upon any proposed legislation which so vitally affects the liberty of the people as do the bills which are frequently introduced under the misleading caption, "An act to regulate the practice of medicine."

Judge Smith writes:—

"Christian Science is 'a system of religious teaching, based on the Scriptures, which originated with the Rev. Mary Baker Eddy about 1866. Its most notable application is in the professed cure of disease by mental and spiritual means.' (Century Dictionary.) Christian Scientists rely on the practice of their religion to prevent and cure disease, and for very good reasons. The principal reasons which obtain with the great majority are these: 1. They have had need of relief from sickness or bad habits and have failed to obtain it by other means. 2. They have found Christian Science to be a superior curative agent, even curing the diseases which other systems deem incurable. 3. They believe it to be the curative agent ordained of God; that Christ Jesus used the same method, and commanded all his followers to do likewise. 4. They believe that the practice of Christian Science will ultimately overcome and abolish evil, sickness, and suffering, and thus deliver the human race from the law of sin and death. For these reasons and others—such, for instance, as the fear of ill effects from drugs—a large and ever-increasing number of intelligent and law-abiding citizens rely on Christian Science to prevent or cure disease, and others are constantly turning to it after *materia medica* has failed to heal or relieve them.

"We submit to all fair-minded persons, and especially to those who cherish American traditions and respect constitutional limitations, that the facts just stated ought to preclude the enactment or existence of any law calculated to forbid or hinder citizens from relying on Christian Science or employing Christian Science practitioners in case of sickness.

"Aside from the constitutional questions which are involved, we assert that the drugging system has not become so certain in its results as to be entitled to prohibit people from going outside and employing other means and methods to obtain relief. When any system of healing reaches the stage of development, and its practitioners exhibit the uniform success which will warrant them in asking a monopoly, they will not need or want an act of the legislature for that purpose. Chief Justice Clark of the Supreme Court of North Carolina sums up this aspect of the matter as follows: 'An eminent medical authority in this State has said that out of twenty-four serious cases of disease, three could not be cured by the best remedies, three others might be benefited, and the rest would get well anyway. Stronger statements could be cited from the most eminent medical authorities the world has known. Medicine is an experimental, not an exact, science. All the law can do is to regulate and safeguard the use of powerful and dangerous remedies, like the knife and drugs, but it cannot forbid dispensing with them. When the Master, who was himself called the Good Physician, was told that other than his followers were casting out devils and curing diseases, he said, "Forbid them not." ' (State *v.* Biggs, 133 N. C. 729, 46 S. E. 401, 64 L. R. A. 139.)"

ARCHIBALD MCLELLAN.

The Call of Truth.

ONE of the most striking incidents in the ministry of Christ Jesus is that recorded in the seventh chapter of John's gospel. From this we see that the leading exponents of a materialistic sense of religion—the learned rabbis and the priests—found that they were fast losing their influence with the people. The pride of earthly learning was as nothing before the living words of this Teacher who had arisen in their midst, one who not only gave a new meaning to the familiar words of the law and the Prophets, but who spake as never man spake, and who dared to say of his own utterances, "They are spirit, and they are life."

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His wonderful words only served to illuminate his more wonderful works, and together they proved that apathy, or content with the untrue and the unspiritual, is impossible in the atmosphere of Truth. The priests, who thus found themselves at a great disadvantage, sought every opportunity to destroy his influence and stop his work, but their attempts only proved the impotence of error.

At the feast of tabernacles all who could do so went to Jerusalem, for this feast commemorated the transition from the unsettled tent life of the wilderness to that of permanent homes in the Promised Land. It seems that on these occasions the city was illuminated, there was music and dancing, and each morning, for seven days, priests and people went to the spring of Siloam, at which the priests filled a golden vessel with water, to be poured out as a libation in the temple, thus reminding the people of the water which flowed from the rock in the days of the desert wanderings. John tells us that on the last day of this feast, Jesus stood in the temple and cried, "If any man thirst, let him come unto me, and drink," and the apostle adds, "This spake he of the Spirit which they that believe on him should receive." This bold statement aroused many to recognize the presence of the Christ, but led the rulers to send out officers to arrest Jesus. The inevitable conflict between the "mind of the flesh" and the spiritual idea expressed by Christ Jesus could have no armistice, and mortal belief was aroused to resist the truth which threatened its annihilation. It required supreme courage for the lowly Nazarene to call to the people at an hour when they seemed most content with formal religion, yet he did not appeal to those who were satisfied: he said, "If any man thirst, let him come unto me, and drink."

In Christian Science we find the counterpart of this experience and this call, and we learn that supreme courage is needed to-day, in order to be fearless and faithful in meeting the demands of Principle, for whenever and wherever the voice of Truth is heard above the clamor of mortal belief, there will be an attempt to crush out the idea of Truth. Although a material sense of the Scriptures, with a correspondingly material sense of existence, has ever failed to prove the presence of the kingdom of God, yet mortals cling to their delusions; they not only refuse to enter into this kingdom, they forbid others to enter. The call of Christ, Truth, to those who thirst, cannot, however, be stifled by error, and the present hour is proving what is possible to the right understanding of God and man. In spite of the "mental opposition to the spiritual and scientific meaning of the Scriptures," referred to by our Leader in Science and Health (p. 534), those who are weary and thirsty are coming to know the truth and are drinking of the water which heals both sin and sickness. Like the multitudes at Jerusalem, these have failed to find in creed or symbol that which "giveth life unto the world," but in Christian Science they have learned what it means to come to Truth, and drink and live.

ANNIE M. KNOTT.

Letting the Light Shine.

JESUS could never have counseled men to be and to do the impossible. He urged upon them the greatness and glory of a career which was shown to be both theoretically and demonstrably practicable, and Christian Science makes it clear that in commending a luminous life to his disciples he declared not only for the fact that the light of Truth was beaming upon them, but that it was theirs to utilize, theirs to understand and interpret in their life and conduct, and thus fulfil the ministry of the sons of God. Jesus said relatively little about the philosophy of this spiritual radiation, but he continuously illustrated it in his living, and it thus reached and awakened men,—was made a practical basis of confidence and faith. Referring to the nature of his own work, he said to the Father, "The glory which thou gavest me I have given them;" and the realization and acceptance of this exalted privilege of transmitting the glory—the truth, beauty, and love—of God, it was this that freed them from their bondage to the commonplace of human experience. When the capacity, the culture, and the aspiration of humanity all become serviceable to Truth, then men have entered upon the true life in the ministry of Christ.

It has been said that the worth of life is found in this capacity to express the truth of God to men, and this also determines its satisfaction and its joy. Christian Science amplifies and emphasizes this thought in its recognition of man as a divine idea, the going forth of God,—as neither having nor being anything apart from God. Jesus distinctly said this of himself: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." He knew no power or activity apart from God. Not mechanically, but consciously and willingly he let the light of Truth shine,—so willingly that he was impelled to say it was impossible for him to do otherwise. He thus became our example in that glad consecration, that immediate responsiveness to God which amounts to a spontaneous impulse. This is the abandon of love which removes every seeming impediment to the divine manifestation. Let your light shine,—every light-house keeper understands that this is his governing law. Be the weather fair or foul, he knows that the command of the Government is backed by the expectation of every mariner on the seas, and he knows nothing else but to utilize the resources supplied him for light giving,—to keep his lamp trimmed, his flame bright. This command to give forth light is a clarion call from the Master to his every follower, and to the faithful student of Christian Science it must bring a sense of exalted privilege, as well as of deep responsibility, since for him the way of obedience has been made clear as never before.

When called to manifest the nature and activities of good, to radiate that light which is above the sun, men are wont to cloak their irresponsiveness in the garb of a false humility, and it is apparent that so long as they thus deny the practicability of the Christ-life, so long will they lack the inspiration and assurance which initiates and gives nerve and persistency to spiritual endeavor. No man can enthusiastically address himself to the accomplishment of that which he believes to be impossible, and in re-affirming and demonstrating that men may escape the deadening beliefs of materiality, may live the Christ-life of purity, unselfishness, and loyalty to Truth, and may do the works of the Master, Christian Science has re-interpreted Christian living and re-awakened its triumphant song. As we begin to realize that the truth and wisdom and love and beauty of God are to appear in our lives, that this is our natural function, prerogative, and duty, in that measure our ills and fears begin to disappear, our usefulness and joy to increase, our hearts to gladden and our faces to glow. The light of Truth is beginning to shine through us, and we understand as never before those revealing words, "The glory which thou gavest me I have given." This is life's most imperative duty, its noblest aim, its sweetest joy, that in the spirit of a little child, and in fulfilment of the demands that are laid upon every follower of Christ Jesus, we *let* the beauty and blessedness of the light of Truth be manifest in our every thought, word, and deed.

JOHN B. WILLIS.

Letters to our Leader.

Cleveland, O., September 21, 1905.

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

Dearly Beloved Leader:—For several years the children of First Church of Christ, Scientist, have had in the summer-time a half day's outing. The subject came up again this year, and the teachers, feeling that the thought, as well

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as the money saved for that purpose, might be turned to better account, conceived this plan: The relation of our Church and Sunday School to The Mother Church, was taken as a subject for a brief talk to the children, each Sunday for a month. At the end of that time the scholars were to decide for themselves where their money should go. (This plan was, however, unknown to the children.) The universal good which their money, small as the amount was, would assist in accomplishing in The Mother Church, and the short-lived pleasure of the half day's outing for themselves, were lovingly contrasted in the last talk, and when the vote was taken to decide the matter, every little hand went up to send the money to The Mother Church. This little gift, consecrated by the self-immolation of the dear lambs, we know will give you pleasure, and we venture to send it with loving gratitude to you for teaching all the sweetness of giving up self. We bless divine Love daily for our Shepherdess who is leading us to the one fold.

With grateful hearts, your loving students, the teachers of the Sunday School of First Church of Christ, Scientist, Cleveland. A. H. LEONARD, *Supt.*

MRS. EDDY'S REPLY.

In the words of Christ Jesus our Lord: "For of such is the kingdom of heaven." Give my love to the Sunday School children. MARY B. G. EDDY.

Philadelphia, September 19, 1905.

Our Beloved Leader:—Frequently, in our home Bible study, my good wife and myself have wondered whether you possessed the few volumes (now issued) of the "Polychrome Bible," and, if not, how the way might be opened for us to present them to you; when lo, through the very kind effort of our esteemed friend, Mr. Kinter, we are informed that, with your permission, we are to have that privilege and pleasure. The six volumes, Leviticus, Joshua, Judges, Psalms, Isaiah, and Ezekiel, were to-day shipped per Adams Express to your address. A volume of love attends them.

Of all the Biblical translations with which we are acquainted, we love this one for its clear, positive, scientific use of the present tense in conveying all the promises and assurances of the protecting and guiding care of infinite Love. The rendition of the twenty-third and ninety-first Psalms, also Isaiah, 41 : 10 (page 68), are especially impressive and helpful. A clear explanation of the newness and thoroughness of the translation is given in the "Introductory Remarks" in the several volumes. The exposition of the origin of the name "Jehovah" (which the Jews disown) is a revelation. (See Joshua, "Introductory Remarks," page viii., foot of first column; also notes on Psalms, foot of page 163.) The notes on Isaiah give an interesting historical account of its authorship and compilation. Through lack of interest and financial support on the part of Bible students, the publishers were obliged to discontinue this very expensive work, and as we were informed that the next issue was to be the book of Genesis, this decision is very disappointing; we will hope, however, for a resumption of the work, that we may send you any new volumes as they appear.

That this translation may cast another ray of light and joy along the rugged pathway of the one who has labored, and is laboring, so assiduously and unselfishly to make plain the way for us, is the earnest hope of my dear wife and myself. Gratefully your loving follower,

C. H. FAHNESTOCK.

He who contributes as best he can to the happiness of the world is the peacefully religious man; who does so in the name of Christ is the practical Christian.

W. B. SMITH.

Testimonies of Healing.

I have the most convincing reasons for being a Christian Scientist. When a young man I drifted away from my old church, began to investigate all manner of theories, philosophies, and beliefs, but found nothing that would give me any satisfaction, nothing to which I could subscribe.

I immersed myself in my professional work, and so tried to keep the perplexing problems of life and destiny out of mind if possible. My health, which was never very robust, began to give way under the intense application, and only half-realized dreams of ambition brought on a despondent mental condition, until, after several years of such dreary existence, life became a burden which I would just as soon have given up as not. Friends said, "Why don't you try Christian Science? It will make you healthy and happy," but this advice seemed very foolish to me. Had I not investigated almost everything and found nothing? So I paid no attention to my friends' kind appeal, and tried to endure a little longer. One day, however, I asked for the loan of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to study it with the same earnestness that I gave to every other subject I undertook. I could not understand it at first, as I had too many opposing opinions to get much good out of it, but I persisted, and one by one my prejudices gave way, and I began to perceive some of the spiritual truth contained in the book. Still I lacked the real understanding. The day before Christmas I had an attack of an old physical ailment. I was tempted to take some medicine, such as I usually took to relieve this suffering, and which I had in my pocket at the time. But no. Here was an opportunity of testing Christian Science, and I was determined to do so. Going to my studio, I dwelt upon the thought of God's omnipotence and man's relation to Him, and like a flash the last obstacle was removed. I felt the healing power of Truth and was well, and surely as happy as any man on earth, for I had found God; Christian Science had revealed Him to me after weary years of searching in matter, all of no avail. Going home to dinner, I told my wife, who was studying the text-book with me, of the great truth which at last had come to me, and she was healed then and there of stomach trouble from which she had suffered almost eighteen years.

The next day was Christmas. We refrained from buying any presents for each other, we wanted none; we knew the Christ was born to us, and we ourselves had entered into newness of life. Words cannot describe the bliss and happiness that was ours. This was all brought about by reading the text-book of Christian Science, uninfluenced by any one. Can any one censure us for being deeply grateful to our beloved Leader, Mrs. Eddy, through whose teaching we were helped and healed in such a marvelous way? It was this good woman who pointed out the way to us that we might claim our birthright, "the glorious liberty of the children of God." A few years have passed, and we are still relying entirely upon Christian Science. We have always received help in the most varied circumstances, and we depend on nothing but our understanding of Truth to guide us.—MAX J. SEIFERT, Dayton, O.

I have been helped by Christian Science both spiritually and physically. I was healed of a disease of twenty-five years' standing by reading Science and Health, after doctors and medicine had failed to help me. I have had many demonstrations in my practice of obstetrics, and many over diseases of different kinds. My little grandson had been under the doctor's care all his life till he was six years old, when they said they could do nothing for him, and that it was not possible for him to live. I was called from home one day to help a neighbor. I was not gone more than two hours, and when I returned I found the little boy very sick. When I came in he was unconscious, and could

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not speak or move. They all thought he never would again, but I declared the truth,—that God is Life, that there is no death,—and for eight long hours I stood over him and did the best I could to realize God's allness and the nothingness of matter. At the end of that time I was rewarded by seeing him move. He answered when I spoke to him. We then sent to a practitioner for help. His father did not believe in this Science and called a doctor to diagnose the case. The doctor said he had been a very sick child, and asked what we gave him. I told him I had not given him any medicine. He then gave him a thorough examination and said, "He cannot possibly live, for he is a complete anæmic." He said he could not give him any medicine that would help him, and that he had never seen a case like it. Thanks to God, and to Mrs. Eddy through whom He has sent this blessed truth, this child is alive and well and has not been sick to amount to much since. This was two and a half years ago, and he is now going two miles each way to school daily, and does not mind walking six miles to go to church. He does not even complain of being tired. I am a member of The Mother Church, for which I am more than thankful. I trust this may help some poor hopeless mortal to take courage, for when God is for us "who can be against us?"—Mrs. Ida A. R. Stevens, Levy, Ark.

For over three years before I knew anything of Christian Science I was a hopeless sufferer from many diseases. I had been treated by some of the best physicians, and finding no permanent relief, I had almost given up in despair. During these three years of my burdensome life I was afraid to go on the streets alone, and many times I had to be helped back home. After my first treatment in Christian Science, I felt able to go out alone, and after one week's treatment I was almost entirely healed of all my diseases. Before knowing of this truth, as given us in Science and Health, I always felt worn and fatigued, and was scarcely able to do any work, but now I do more than I ever did in my life, knowing that God is my strength. For over three happy years I have been blessed with almost perfect health, and I give thanks to God for the day I accepted Christian Science, for in it I have found peace and rest. The Bible is a new book to me, and I love it more each day. I have had very many proofs that God is a present help in time of need. I have seen many wonderful cases of healing through this great Truth. I feel that I owe my life, my all, to this dear Cause. My heart overflows with love to God, and to Mrs. Eddy, through whom this light has come.—Mrs. Nona Phelps, Berkley, Va.

I wish to express loving gratitude for Christian Science as revealed through Science and Health, and for our Leader's constant, watchful care that the light may so shine that those who have even the smallest glimmering of this glorious truth may, by strict obedience to her teachings, grow into the true understanding of God and man. The release from an incurable disease is much to me, but the release from the teachings of my childhood—of a wrathful, personal God, and of man doomed to eternal punishment—is more than words can express.

The day before our last Christian Science lecture was given here, these words from the Christian Science Hymnal kept coming to my thought,—

> Look now, for glad and golden hours
> Come swiftly on the wing;
> O rest beside the weary road,
> And hear the angels sing.

When the lecturer paid to Mrs. Eddy one of the most beautiful tributes I ever heard, a great wave of gratitude went over me, and I said, Thanks be to God for this woman who has made it possible for us to "hear the angels sing."

Emma Letchfield, Salt Lake City, Utah.

Having received such blessings and benefits from Christian Science, I feel it my bounden duty to give my testimony, with the hope that it may prove beneficial to some poor erring mortal, and show him that though he may be among the ashes of degradation, he can by clasping the outstretched hand of Truth, as revealed in Christian Science, rise again and become a new man in Christ Jesus. On Sunday, November 6, 1904, I was like a man walking in the valley of the shadow of death, dragged down by the terrible demon of the liquor habit to which I had been a victim for twenty-five years. I had been drinking very heavily on that Sunday, but in the evening a divine impulse induced me to go to Christian Science for aid. I sought out a practitioner with whom I was already acquainted, and although I was considerably under the influence of liquor, she gave me treatment and I went to church that night. She continued to help me for a week, and I never took another drink after that first treatment. I had also been a slave to tobacco for the same length of time as to liquor, and I treated myself for that habit, with the help of our dear Leader's divinely inspired book, Science and Health. I am now cured, and I am so grateful that I cannot fully express my joy in words, except to say that from the depths of misery I now stand on the sunny slopes of God's holy mountain, and with the hope that is born of Christian Science, I ever look up and strive to attain to greater heights. I rejoice to say that First Church of Christ, Scientist, of this city has accepted me as a member.

I am truly grateful to our beloved Leader, Mrs. Eddy, that both through her book, and the knowledge she has imparted to her students in the faith, I have found the truth and the truth has set me free. I also feel it my duty to express my heartfelt gratitude to God for guiding me to the help I so much needed.

Charles J. Bentley, Memphis, Tenn.

I wish to acknowledge the benefits I have received through the teachings of Christian Science. Nearly five years ago I first heard of this Science. I was then a very sick man and had been doctoring for over two years. During that time I was taking medicine of various kinds. I had consulted a number of doctors and specialists and they always gave me hope that they could cure me. I took a course of baths at a health resort three different times, and each time, on leaving, I was told by the doctor that I was cured. I had taken the medicine in good faith and expected I would be cured, yet I was disappointed from time to time, until at last the critical moment came. I was again confined to my bed and told by my doctor that all was being done that could be done and that it would be months before I could go to work again.

When I first heard of Christian Science I had no faith in it, but later it was presented again by an aged couple of whom I thought a great deal, and I felt that if Christian Science could keep them in good health, and as happy as they were, it might be a good thing for me, and like many others I said that some time I would look into Christian Science. It was only a few weeks before I was brought low and forced to prove that now is the time and that it is God's time.

For two years I had suffered with muscular rheumatism, astigmatism, and organic affections, yet with one week of Christian Science treatment I was at work again. After the second treatment, I attended the Wednesday evening meeting and church on Sunday, leaving Monday on a four-weeks business trip. On my return I had gained eighteen pounds in weight. Through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I gained some knowledge of divine Love, and saw that I could not overcome the tobacco and drink habits with will power, as I had tried to do. I had stopped their use many times, because the doctors forbade me to use anything of the kind, yet I wanted them all the more; but through Christian

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Science I have overcome all those appetites, and it was the knowledge of the truth that made me free. I have also been helped financially and greatly uplifted morally and spiritually. It has given me a higher aim in life, for before coming to Christian Science I never read the Bible, indeed I did not have one, but now I have a Bible and it is my companion with Science and Health. I give all credit to Christian Science—God has been the healer.

I find the study of the Bible Lessons a wonderful help. They give me a better understanding of what God is and our relations to Him. Before closing I wish to express my gratitude and love to our dear Leader.

F. VAN GORDER, Sioux City, Ia.

I can never tell how much Christian Science has done for me and mine. I did not know anything about it until six years ago, when I went on a visit to my daughter. She was living with her husband's mother, who is a devoted student of Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I am more thankful than words can express for her kind and loving forbearance with my intolerant stupidity, and with my many questions, which were not always asked in a kindly manner. While there I was healed instantaneously of nervous sick-headache with which I had suffered from childhood. Hardly a week passed in which I did not suffer. I was not ready to give up my gods, but later, when my baby, a weakly little one, was healed of spasms as quickly as I of headache, then I wanted to know more of Christian Science. I wanted it, but was very skeptical, and could hardly believe it was true. I had been taught that God sent suffering to His children to make them meek and obedient. This I could never fully believe and was always asking the pastor of my church why it was God's will we should suffer so, and he would answer that it was to make us love Him more. Then I would read my Bible, but I could not find anywhere in it that it is God's will that we should suffer. I found plenty of places where it says that He heals suffering, and when I told my pastor so, he replied, "Really I believe you will be an infidel yet." I was searching for a perfect God, and I found Him in Christian Science six years ago. Till then I was always taking medicine, but I have not had any for myself, husband, or baby since.

I would like to relate a demonstration I had recently. The grip was quite prevalent in our town, and one morning I woke up at five o'clock with the symptoms of this disease. I asked my husband to help me, and we silently declared God's allness and the nothingness of evil, till in about an hour and a half I was able to move. Then I got up and did a much larger day's work than I had done for months, and felt better at night than in the morning. To me the physical healing, great as it is, seems small, when compared with the spiritual uplifting, and the understanding how to read the Bible in the light of Christian Science.

Thank God for a woman pure enough to hear the still, small voice and then give the message so that others might be benefited thereby.

MRS. L. S. GORBETT, Neosho Falls, Kan.

It is now about eighteen months since I tried Christian Science. Like many more, I had tried material remedies, thinking that if they failed to cure me I must submit to God's will. When I first heard of Christian Science I laughed, and thought it very ridiculous. That was about three months before I decided to try it. I went to the meetings and tried hard to find fault with what I heard, but I was convinced that what was said must be true. I used to fear that my ailment (which was eczema) would break out again, and I was also afraid that I might have to leave my situation through it. My healing has been slow, but I would never give up now. I hope to go on gaining more understanding and overcoming all kinds of error. It is not only for the healing of my body that I feel so thankful, but for the clearer insight into spiritual things. The Bible, with Mrs. Eddy's wonderful book, Science and Health, has become a dearer book than before. They are my two greatest treasures, and I learn their value more every day. Christian Science is a very great blessing in many ways, and I only wish more people would accept its grand truth. I feel very grateful to Mrs. Eddy for showing us the way.—CLARA BARTLETT, Mansfield, England.

I was healed by reading Science and Health. I had been in poor health for years when my husband's health began to fail. He was a man weighing over two hundred pounds, and by the time five different physicians had pronounced their verdict upon him he had five different diseases. The last doctor said he had Bright's disease. In speaking of it to a friend, she told us about Christian Science, and left her copy of Science and Health with me to read. This was on a Sunday evening, and I became so interested that I went to the following Wednesday evening meeting with her, and purchased a copy of my own. To me it was the truth for which I had been looking all my life, and it filled a long-felt want. I then got a *Quarterly* and began studying the Lesson-Sermons and attending the services regularly. Inside of three months my husband and I were both healed.

Through the study of the Christian Science Bible Lessons, I was healed of stomach trouble and sick-headaches of years' standing. My husband came home one evening with a broken finger. We tied it up and he slept fairly well with it the first night. In one week's time he took off the wrapping, and in two weeks it was entirely healed. This trouble was met by the understanding of Truth, as we found it in Science and Health, for which we are very grateful to God, and to our dear Leader, Mrs. Eddy, who so patiently shows us the way.

MRS. ELENA C. KING, Cedar Rapids, Ia.

I had for eight years been troubled with spells of erysipelas. The doctors worked on my case continually but to no effect. At last a bad spell came on which seemed to be final, and my suffering was intense. The doctor treated me for three months straight. I was put on a diet and deprived of all my favorite dishes. After a time the conditions were greatly aggravated, and I was made to take hot-water baths. The water became gradually hotter, until the flesh was almost blistered. I was well-nigh starved, and was in misery. I was in complete darkness, and knew that I must have light soon or something would happen.

At last I grew a little better and was able to go out. I went to see my grandmother, who took me over to visit a Christian Science friend. She talked to me and explained many things that I never knew before. I asked to be treated, and was at once referred to a practitioner, to whom I went the next day and took a treatment. She told me to go home and eat anything I wished, which I did. In three weeks I was entirely healed and was never troubled again. I have had almost perfect health ever since.

Last spring I was troubled by a slight attack of pneumonia. I could not sleep, eat, or study. I kept on declaring the truth, and the third night of the attack I was suddenly seized by a strange fear. I kept up as long as I could, but at last I broke down completely. My mother was at the same time affected by the same fear and went to work at once. A practitioner was notified and took up the case. At six o'clock on the fourth night I was entirely healed.

I am very grateful to Christian Science and to our kind benefactor, Mrs. Eddy.

RALPH ERROLL SMITH, Chicago, Ill.

Christian Science first came into my life a little less than a year previous to my marriage, and my husband and I have acknowledged no other healing power than that of Truth in

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our seven years together. Our little daughter of five and a half years has been reared a Scientist. When she was six months of age an epidemic of pneumonia spread throughout the neighborhood in which we lived, carrying away a number of young children—all of whom were in the care of physicians. It finally attacked our little one, and although we applied all the understanding of Christian Science we had, she seemed to become rapidly worse, until the situation was so alarming that it seemed to us she might not live. At this point we telegraphed a Christian Scientist, early in the morning, and at noon the next day she showed a desire to play. That evening she was fully restored and we notified him to discontinue treatment.

About a month after the above experience, my husband went away on Monday morning as usual, his business at the time being that of a traveling salesman. It was cold, wet weather, and exposure to the elements seemed to develop a very severe attack of the grip on Wednesday. When he arrived home Friday night he was delirious. This illness was completely overcome through my understanding of God's law, in Christian Science, so that on the following morning he was down town attending to business. Christian Science is also teaching me how to overcome false pride, how to be unselfish, how to be patient, how to correct the little errors of daily life, and how to let divine Love govern.

All honor and praise to God, and loving gratitude to dear Mrs. Eddy for this revelation of Truth!

MRS. IZAH WHITEHOUSE CARTER, Lincoln, N. H.

I became interested in Christian Science some eleven years ago, after seeing the wonderful healing of my oldest boy. He was healed of spinal meningitis when he was but three months old, after a physician had said that he could do no more, and that the child could live but a short time. We then decided to call in a Christian Science practitioner, and with the first treatment there was a change for the better. In a few days he was perfectly healed, the disease leaving no after effect. I then commenced to study Science and Health, and while reading the book I was healed of throat difficulty that had troubled me for years. I thank God for these, and many other blessings which I have received. I am also very grateful to our Leader, Mrs. Eddy, for giving us this great truth which, when understood, destroys all errors.

MRS. EMMA BARSALON, Kankakee, Ill.

It is now a year and a half since I first studied Christian Science and was healed by its means. I had been in a thoroughly wretched condition, mentally and physically, for many months before I turned to the true source of help. I was on the verge of nervous prostration, suffered from indigestion, loss of appetite, slept very little, and was in such a depressed, morbid state, that I had no desire to live. I had been to several physicians, but received no benefit from their treatment. I felt that it was mental help that I needed, and not then knowing of the power of divine Mind to heal, I trusted to mortal mind, that broken reed, the source of all ills that flesh is heir to. I had been a member of an orthodox church for some years, and a regular attendant, but my religion seemed to fail me in my greatest need,—why, I could not understand,—and at times I felt that I must give it all up.

At this crisis I was advised to try Christian Science treatment, with the result that I bought a copy of Science and Health and commenced reading, at first with little hope. I soon felt, however, that here was something which would help me. At first it was a case of groping blindly for the light, but thanks to the help of a friend I was enabled to progress, slowly at first, but with increasing hope and confidence. I gave up the use of all tonics and medicines, which before it had seemed impossible for me to do without, and from the first I improved mentally and physically. I have had no illness since, with the exception of a slight cold. Not the least of the benefits derived from the study of Christian Science is that it brings religion into our daily lives and makes the Bible a guide to our every thought and act.

I am very thankful to God who guided me through a dark and stony path to the light, and to our brave Leader who has reinstated the teachings of Christ Jesus. I have been enabled to help others, and desire to forward the good work to the best of my ability.

ELOISE B. ROBBINS, Douglaston, N. Y.

It is eight years since I was healed in Christian Science of a very severe internal injury received during a runaway, but, like many others, I was not ready to give God thanks. Four years later my husband moved to Shawnee, Okla., where I found a Christian Science church and began to attend the services. I have had many, to me, beautiful demonstrations, and am daily proving the power of Love over all earthly ills. I have seen prejudice, hate, envy, worry, and the sense of lack, all give place to tolerance, loving-kindness, patience, and a precious sense of the Father's love and care for us. Among the many demonstrations I may mention the power of Truth over contagion, grip, ulcerated bowels, accidents, and also over a sense of discord among the boys in a large family. The birth of a little son was a perfectly natural one. I did my own work and cared for my babe from the fourth day. The child is now a picture of perfect health. Several slight ailments appeared, but they were soon destroyed by the power of Truth. It is my earnest desire to live each day nearer to divine Principle, thus proving my gratitude to our beloved Leader in the way that I believe would best please her, by overcoming the ills of sense by the law of Love. I also feel very grateful for our periodicals.

MRS. NELLIE R. HOSBROUGH, Winfield, Kan.

When we first came into Christian Science I had very weak eyes, so that I had to wear glasses all the time, but when we found the truth this was quickly overcome. I had treatment and soon realized that I did not need my glasses. I have not worn them for three years and I never could see so well before. My mother, too, was very nervous, but this was all overcome. Since then we have had wonderful demonstrations. My brother once came home, and could hardly speak. His throat was very bad. My mother treated him, and in a few hours the trouble had entirely disappeared. Another time, lately, I was all broken out and had to go to bed, feeling very sick and miserable. Mamma treated me, and I realized God's allness and error's nothingness. I felt better right away, and I went to school on Monday. My little brother has also been much benefited by this Science. He was cutting teeth and had fever. Mamma treated him and the next day he was running about playing. I am very thankful to Mrs. Eddy for bringing this truth. I am reading Science and Health, and every day I find more truth in it. We have the Church Manual, "Pulpit and Press," etc. We read Science and Health every night and morning, and it would not be like home without it.

MINNIE OLSEN, Englewood, Col.

About six years ago I was healed of flux by the reading of a Christian Science lecture on the allness of God. I have since been healed of insanity by this blessed truth. Being the mother of a large family, I have had many severe tests, but find cause for rejoicing in that God has been an ever-present help. The truth has been victorious over many physical ailments—colds, croup, and contagion—in our home. I have received many blessings through the study of our text-book, *Quarterly*, *Sentinel*, and *Journal*, for which I can best express my gratitude and Love, to the one who made this possible, by a life of obedience to Truth.

MRS. MARY E. LAMPTON, Los Angeles, Cal.

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From our Exchanges.

The doctrine of eternal punishment, and the beliefs which seem to make it an essential doctrine of Christianity, had really lost their foundation so long ago as the Civil War in America. While there are in all parts of the country, and more especially in the South, men who boast of their belief, in even literal forms of future and eternal punishment, the tendency throughout the land is to let the doctrine drop quietly into the background. While it is not denied, it is not advocated. While it is on formal occasions assented to, it is never forcibly presented. It will never be disproved, because no one can disprove a fact which lies in the future. It cannot be argued down, because there is always the possibility of asserting that there is an infinite Being who is capable of governing in that way; but, when once a generation has grown up unfamiliar with the doctrine, it will quietly take its place with witchcraft, possession of the devil, and other delusions and half-truths of former ages.

The Christian Register.

How blessed the thought that we cannot pre-empt, monopolize, or limit the possibilities of human and divine fellowship. From wherever we start there is an open way to Him. Whenever we reach out after Him, whenever we go earnestly in search of Him, we find some traces of His presence. What others have seen and felt we may not duplicate, but we may have our own original experience. There is no rule of faith which will cover even a majority of cases. There is infinite fertility and variety in the ways of God's spirit. Temperament itself, with all its contradictions, and often as it sets at naught the conventionalities, is only another evidence that what God desires is not some stereotyped form of religious experience, but the sincere, simple, direct fellowship and trust of each individual soul.

The Universalist Leader.

The time has clearly come for liberal theology to justify itself in the eyes of the people, if it can, for the people are weary of negations. Can liberal theology justify itself? It can do it in one way only—by showing its capacity for spiritual zeal. For liberal theology has also been guilty of wrong emphasis. It has emphasized its doubts rather than its faiths. It has been destructive of error, but not constructive of truth. It has told people what to reject, but not what to believe. It is not surprising that it is distrusted by people who above all things crave a positive faith; yet it has a faith, a real and deep faith, founded on a real spiritual experience, if it would but have the courage to declare it.

REV. J. W. DAWSON.

The Congregationalist.

The *Churchman* asks, "Shall nations make peace and Christendom continue divided and discordant? Do Christians at all realize how their divisions minimize not merely their power, but the cause that they profess to represent? Do they observe how many great movements for the betterment of mankind steer clear of Christian organizations? And why? Because Christians are so divided that the choice must be made between a small and narrow movement in one Church, or of working independently of all Churches."

Living simply has received emphasis of late, but living largely must not be forgotten. The two are in perfect harmony. We should live largely, not in material things, but in ideas, in spirit, and in deeds. Many in narrow circumstances have a wide horizon of thought and experience. A Christian life is one of simplicity, but large in its comprehension of things that are eternal.—*The Watchman.*

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

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Items of Interest.

National.

A petition signed by fifteen hundred summer guests at the White Mountains and asking that a special session of the State Legislature be called to consider "the best methods of preventing the impending devastation of the forests on the Presidential Range," has been sent to Governor John McLane of New Hampshire. The petition says in part: "It seems to your petitioners that this noble range should be kept as a State park and a monument to New Hampshire's foresight and liberality. Aside from the importance of the forests to the water supply of this and other New England States, and aside from the pleasure which their beauty gives to those that visit them, they are important to the State itself in many ways, among which not the least is the annual revenue they bring its citizens by attracting summer visitors. This revenue is put in jeopardy by the destruction of the forests—and that without any adequate compensation from the mere sale of lumber. In view of the alarming rapidity with which the cutting has proceeded in the last two years, and is now proceeding, we believe that any action to be effectual should be immediate."

President Roosevelt has directed, or will direct, that proceedings be commenced to put an end to the bridge monopoly at St. Louis by action against the fourteen railroad companies which own the terminal system. The old Eads bridge became the property of the Terminal Company. The monopoly was so offensive that the business men of St. Louis built the Merchants' bridge, with a proviso for perpetual competition. Now the Terminal Company has acquired the Merchants' bridge and the only ferry, and the company levies a tribute of twenty-five cents for each passenger over either bridge and a heavy toll for each car. Under the charter the Merchants' bridge may be taken over by the Government.

President Roosevelt recently called together for a conference at the White House a number of the prominent athletic directors and coaches of college sports for the purpose of considering and advocating measures that will eliminate professionalism, money-making, and brutality in college games. His slogan is "clean sport." The President has suggested the adoption of drastic rules in an intercollegiate code, under which any college team guilty of brutality or unsportsmanlike conduct shall be excluded from participating in contests with other colleges.

The names of John Greenleaf Whittier and James Russell Lowell have been chosen to be inscribed in the Hall of Fame of the New York University in addition to those already chosen. There was no election in the class of teachers, none of the names submitted receiving the required number of votes, fifty-two. The nearest to an election was the name of Phillips Brooks, which received forty-nine. In the authors' class the name of Edgar Allan Poe, over which there had been considerable controversy, received forty-three votes.

Determined efforts will be made this winter to secure a repeal of the existing duty on works of art, which is twenty per cent in most cases and fifteen per cent on the products of countries with which we have a special reciprocity arrangement. These are France, Italy, Portugal, and for the present Germany. An association has been formed, which will organize systematically in every State and prepare to maintain the campaign as long as necessary.

As one outcome of the discovery of the Schuylkill Arsenal frauds, Secretary Taft has issued an order insuring that Government supplies for the War Department shall be kept up to sample; that sub-contracting shall be discouraged; that irresponsible bidders shall be excluded from competition, and that honest and competent inspection shall be made at every stage of the process of manufacture of goods furnished the Government.

It has been decided and arranged that the treaty of peace between Russia and Japan will become effective upon its approval by the respective Emperors, without waiting for the formal exchange of ratifications at Washington. The exchange of the ratifications signed by the Emperors will be made in Washington as soon as possible, but will be devoid of all formalities.

It was voted by the Massachusetts Institute of Technology Corporation last week to withdraw any and every proposal looking to a merger with Harvard University. This action was taken without contest and is the outcome of the recent decision of the Supreme Court that the Institute could not legally sell the land which it now occupies.

The chairman of the House Committee on Printing expresses the opinion that if proper measures are passed by Congress, $1,000,000 a year can be saved on the appropriation for the Government Printing Office. "There is no dishonesty in the office," he says; "it is simply extravagance."

The report of the Bureau of Immigration for August shows that 63,409 aliens landed during the month. The greatest number arrived from Russia, with Italy second and Austria third. From China there were 215 landed. Immigrants debarred were 1,311, of which 930 were paupers.

By reason of what appears to be dissatisfaction with the situation in the Philippines, Luke E. Wright, Governor-General of the Philippines and President of the Philippine Commission, will retire from that position about December 1.

The California State University has just received from Mrs. Hearst an archæological and anthropological collection which she has been gathering during the past seven years from all parts of the world. It cost over $400,000.

It is reported that discussions at recent sessions of the Board of Consulting Engineers of the Canal Commission show that a majority, including the European engineers, favor a sea-level canal.

Foreign.

American capitalists are reported to have secured the lease of a number of Russian shipbuilding wharves in the Baltic and Black Seas. The concession will last for a few years only, and is for the purpose of building Russian warships, the work to be done almost exclusively by American engineers and workmen under the formal supervision of Russian officials.

The steamer Tartar, which arrived recently at Victoria, brought news from Japan that the story was current that the accident to the battleship Mikasa at Sasebo was occasioned as the result of a mutiny on board, because of the crew's resentment over the peace terms. When the men mutinied and attempted to seize the ship, some officers fired the magazine.

John Henniker Heaton, Conservative member of Parliament for Canterbury, known as the "Father of the Imperial Penny Postage," established in 1899, published in London last week a strong plea for a universal two-cent postage.

The Russian Government has decided to lend the Baku oil men the money necessary to repair the damages caused during the recent rioting there, but has declined their request that the loans be without interest. The sum necessary is estimated at $15,000,000 to $20,000,000, on which five per cent interest will be charged.

The Chinese Government, it is expected, will introduce a bill in the Legislative Council providing for a $2,000,000 loan for the Kowloon-Canton Railway and other railway purposes.

The Russian Foreign Office is engaged in drawing up the programme for the second peace conference at The Hague.

Industrial and Commercial.

The Commercial Cable Company's fifth Atlantic cable from Canso, Nova Scotia, to Waterville, Ireland, was completed and put in operation on October 6. This makes seven trans-Atlantic cables worked in direct connection with the lines of the Postal Telegraph-Cable Company. All of them are duplexed, so that their combined capacity is fourteen messages at one time. The new cable is said to be the best and most expensive submarine cable ever laid. At some points the cable was laid at a depth of nearly three miles below the surface of the sea. The quantities of material used in the manufacture of the cable were 1,411,200 pounds of copper, 790,088 pounds of gutta-percha, 16,845,000 pounds of brass tape, jute yarn, iron wire, and preservative compound. The cost of the cable varied from $1,000 per mile to $6,000 per mile, according to the character of the ocean bed and depth of water, the great variation in cost being due to the different diameters and weights of the sections of the cable, the cable which is laid in the deepest water being the lightest. The sections laid near shore are of massive construction and very expensive. In the neighborhood of the fishing-grounds off the coast of Newfoundland, a type of cable midway between deep-water and shore cable is used. This intermediate size is made strong to resist injuries from the anchors of fishing craft, and heavy enough to afford reasonable prospect of retrieving it in the event of its being damaged.

A novel irrigation plant has been started at Bisbee, Ariz., by a company of men interested in the Calumet and Arizona Companies. All the claims were bought up on what was known as the Don Luis flats, the rights to the water pumped from the mines, a thousand gallons a minute, were secured, a practical farmer engaged, and ditching, planting, and fencing begun on four or five sections of land. It is expected that the farm will soon supply Bisbee with everything in the dairy and vegetable line.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Wrong Road and the Right.

HON. CLARENCE A. BUSKIRK.

CAN a wrong road lead to a right end?

Although the negative answer to this question is as indisputably self-evident as would be the folly of expecting to reach Chicago by means of a train which is going directly away from it, yet the history of human thinking discloses that somehow many intelligent men and women have always been cudgeling their reasoning faculties for the purpose of convincing themselves that an affirmative answer to this question is frequently the correct one, after all, and a brief consideration of some of the errors which have thus crept into popular opinion and thought may be useful.

Probably the most serious of these errors is the theological concept that God has taken the wrong road to attain a right result, by directly or indirectly creating sin, sickness, suffering, death, as instrumentalities of good. Various persuasive phrases have been coined as the currency by means of which this theological dogma gets more easily into circulation and acceptance. One of these phrases, for example, is the one so frequently heard, "The mysterious dispensation of divine Providence." The chain of reasoning leading to this erroneous theological concept, that God is the author of evil, is made up of the following chief links: that God is all-powerful and the creator of all that is, and that evil (of which sin, sickness, suffering, death are forms) is a real existence; therefore, God created evil. If the two premises in this syllogism be admitted to be true, the deduction that God is the author of evil is inevitable. Hence, the fault of the syllogism, if it be untrue, must be found in one or both of its premises. If either premise be false the syllogistic deduction is thereby falsified just the same as if both premises were false. The fault in the syllogism we are considering is the premise that evil is a real existence. It is easy, in a survey of human thinking, to perceive how this false premise, that evil is a real existence, has been so largely accepted. It has come through the failure to distinguish between appearances and reality. This failure has been a prolific source of error in human thinking. Take one very familiar example: For ages men believed that the sun rose in the east and set in the west, because it appeared to do so, and a prison immediately gaped for the discoverer who announced that this appearance was not true. It required the passing of several generations before the masses of mankind were willing to reject the daily appearance that the sun rises in the east and sets in the west as unreal. The truth respecting it needed to be demonstrated thousands upon thousands of times through scores upon scores of years before popular incredulity began even to abate, or "the pointed bayonets" of ridicule (which is always most severely dogmatic when most den ⁄ y ignorant) to be turned aside. Other salient examples will readily occur to the reader, and show how frequently and how stubbornly popular opinion has accepted false appearances for truth or reality.

The philosophical definition of reality is that it is a truth or fact as differentiated from an appearance of a truth or fact, and that it is likewise a truth or fact whose existence is wholly self-dependent. This leads us to state and consider another syllogism as follows: first premise, the material universe, including its incidents, which we term evil, is reality; second premise, reality is a fact which is wholly self-existent and self-dependent; therefore, the material universe, with all its incidents, must exist without God as its cause. This, of course, is crass atheism. Yet the syllogistic conclusion is unavoidable if both the premises be sound. The second premise cannot be assailed, because it is the only logical, even thinkable, definition of reality. We are driven to search for the fault in the first premise, which states that the material universe is reality, and here our search becomes successful in two ways. First, physical scientists are now compelled to admit that the material universe is wholly phenomenal, or a universe of appearances, and not reality. This is well known to every one who keeps in touch with the current literature of physical science. Again, to affirm that anything which is not eternal, but is constantly mutable (for instance, water, which this instant congeals into ice and the next instant may disappear into unperceivable vapors or gases), is a fact which exists independent of any outside cause, leads at once to an absurdity. Which is it that has such an independent existence,—the vapor, the water, or the ice? Mutability and reality are irreconcilable. The teaching of Christian Science is based on a syllogism whose premises are universally accepted by Christian believers. They are these: 1. God, Spirit, is infinite self-existence, the source of all being. 2. All the manifestations of Spirit must express its essential nature; be spiritual. Hence, that which is not spiritual—matter, evil, and all that inheres in them—can have no real existence. This conclusion is invulnerable if the premises of all Christian faith be true.

From one point of view it is truly amazing that after the best thinkers had been grappling for thousands of years with the momentous question presented by the phenomenon of evil, it remained to the author of the Christian Science ext-book to show that they had been upon the wrong oad, and to point out the only right road, by taking which all reasonings upon the subject become capable of sound logical statement.

There are many other wrong roads which have been taken in human thinking with the expectation of arriving at right results. A brief consideration of one of them is of great importance.

Men think they can employ evil means and methods and obtain good results for themselves, and is it not perfectly natural for them to think so when they are taught that God uses evil to accomplish good? Why should not men imitate God so far as they are able to do so? Although the Scriptures recommend the straight and narrow road, yet if men are led to believe that an all-wise and all-powerful God, instead of taking the direct road takes a circuitous and crooked road for the accomplishment of His divine purposes, is it to be wondered at that men so generally take a circuitous and crooked road to accomplish their purposes likewise? The Scriptures also declare that God is Love, but if men believe that God employs means and

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methods which are the very opposites of love, is it to be wondered at that hate, vengeance, and their like are regarded by men as profitable and legitimate means and methods, or, at least, that they are efficient? It is impossible to estimate the calamitous effects upon our race of such lines of wrong thinking, all of which are a natural sequence of the notion that God is the author of evil. When men are brought to the understanding that God never takes the wrong road, that He never uses evil as an instrument for the accomplishment of good, they are then more happily open to the understanding that hate, revenge, greed, and their like can never truly benefit them. National and individual histories have been furnishing abundant evidence that in human affairs the wrong road can lead only to wrong ends. Appearances deceive in this as in many other matters; wealth and power gained through indefensible methods seem to most men to justify their belief that selfish wisdom teaches their use. Jesus taught that there is no selfish wisdom; but so long as men accept the false theological dogma that God has created evil for a wise use, so long will men seek to make use of evil to benefit themselves; and while doing so they only "believe that they believe" the teaching of Jesus.

Pulpits may advise fervently and sincerely against men taking the wrong road in their individual affairs, but such advice is too largely deprived of consistency and usefulness, if it be accompanied with the teaching that God makes use, or has ever made use, of evil for any purpose whatever. Under the logical test of a syllogistic statement, this *reductio ad absurdum* appears: first premise, God, being all-wise and all-good, does only what is wise and right, and what all men can righteously imitate; second premise, God uses evil to accomplish good; conclusion, it is wise and right for all men to use evil to accomplish good.

Emerson, wise poet and profound thinker, once wrote,—

> The lone seaman, in the night,
> Sails astonished among stars.

A few decades ago, a lone navigator, with thought withdrawn from material surroundings, thus moved among celestial things, and afterward proceeded to teach men the astronomy of Truth. Through her immortal pages, the eternal and unwearied splendor of Truth's constellations has been revealed for the inspiration and benefit of all mankind, and, guided by her clear vision of God and man, we may go forward from a right beginning to a right end.

The Practicability of Christian Science.

ALBERT E. MILLER.

No one disputes the fact that the whole world has need of healing. Not a single inhabitant thereof can truthfully claim to be entirely free from ills of some sort, either physical or moral. The question is, How shall these ills be healed? It is conceded by all right thinking people that Jesus the Christ was the greatest physician the world has ever known. Why, then, has there been so little study given to his teaching respecting disease by those who have appointed themselves administrators of the art of healing? Do we not find, two thousand years after the Saviour's departure from the flesh, the same blind search as prevailed before his coming, for virtue in some material substance "of the earth, earthy" wherewith to heal the sick and bind up the broken-hearted? On the basis of common-sense, Christian Science appeals to all who think. It points out that disease can be exterminated only by attacking the cause, and it lays bare the fact that all causation must of necessity be found in the mental realm.

While Christian Science exhibits a marked departure from the beliefs of the hour, in its process of dealing with disease, it cannot be said that in a single degree this departure is more marked than was the teaching of our Saviour with respect to the popular theories of his day. Through our apprehension of Christian Science we learn that sickness is invariably the product of sin,—using this term in its broadest sense as including, in addition to wilful transgression, all those myriad forms of unconscious infringement upon righteousness which go to make up human experience. It follows, then, that only through the continual exercise of our mental faculties toward the complete elmination of all sin, do we control the source of disease or handle it in its incipiency. This task is not so arduous as would appear at first glance, when we understand the Science or practical truth which underlies the process employed; for the assurance of positive results invariably lightens our burden and inspires us with fresh courage for the fray.

To possess the knowledge that our work is being done in obedience to Principle, and according to an established rule, energizes our efforts and renders the struggle short and decisive. To get away from the thought of supplicating a God whose action for or against our welfare depends upon the amount of influence we can bring to bear upon Him, so to speak, makes the path straight, and encourages us to enter in and possess that which is rightfully ours. Unless we can conceive of God as infinite, He is of little practical use to us; and unless we pray aright we can hardly expect an answer to our prayers. If man is the image and likeness of God, it is our business to be as near like Him as possible and to make manifest this likeness. The declaration of man's oneness with the Father must precede the realization of Immanuel, or God with us.

"I will hear."

W. B. T.

THE long, brown line of the "Pacific Express" was drawing steadily over the great plains which stretch, in fertile farness, eastward from the foot-hills of the Rockies. They were traveling alone, the dear old couple in the section opposite; and they had thus far stood it well. The hopes and fears of eighty years had left their lights and shadows on the patient faces. "Father" had closed out the old home in the East, disposed of all his effects, and he and "Mother" were on their way to distant Washington, where they looked forward to passing the ripened autumn of their days with the baby of their flock. She had left the familiar scenes of her childhood, some little time before, to make, with her young husband, a new home in the golden West. But the journey was long; the rays of an unclouded sun had beaten mercilessly on the stifling coaches all day long; for it was midsummer, and road and field were parched and dry. The passengers had subsided into that peculiar silence which, on the part of humanity in general, betokens a stolid acquiescence in conditions which they would rather had not been, but which, for the time at least, they feel themselves quite powerless to alter. Late in the afternoon the porter was summoned; and in a few minutes, with his help, the old gentleman had taken refuge from the dust-worn throng about him, to seek shelter behind the curtains of his berth.

I had some hours earlier changed my seat, and was sitting farther down the car. Several times I had noticed the gray-haired wife passing back and forth through the aisle; and something in the expression of the pale, tired face had hinted to my mind that possibly all was not quite well. As I sat working against a growing feeling of foreboding, it became noised through the car that the old gentleman was very ill, and more than that, quite likely to succumb. It seems he had not been feeling well for hours, and now sinking spells had set in, and were following each other with alarming rapidity. The faithful wife, foreseeing the culmination of a thing she long had dreaded, made known her anxiety to those about her. At once the sympathy of her fellow-passengers was enlisted, and went out to her in every way, in her seeming helplessness and trouble.

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It happened that the section occupied by the old people bore the number thirteen, and this, in the mind of the colored porter, linked an ill omen with what, in the thought of others also, seemed fast settling into a foregone conclusion of a saddening event. Fear and superstition threatened to paralyze the faculties of everybody in the car. What to do was the question which through all this had been presenting itself to me, for matters had moved rapidly, and a critical situation had been most precipitately and unexpectedly thrust upon us.

At this point a physician, whom a hasty search through the train had brought from under cover, appeared, hastily following in the wake of the troubled conductor. He had with him, however, no remedies, only a bit of stimulant, and to the administering of this the good wife objected timorously, protesting that her husband had ever been most rigorously abstemious. But the big-hearted physician, feeling that he must do something, and explaining to the wife and to the train officials that something had gone wrong with one of the arteries in the patient's brain, pressed some of the contents of the bottle between the unconscious lips. He remained in the car for some little time, and then, doubtless feeling that he had done all in his power to do, he quietly but as kindly as possible withdrew, leaving the old people amid willing hearts and hands, but hearts and hands which knew not what to do, for the physician had seemed to offer little consolation. Meantime the proper course to pursue had been coming to me. Events had transpired quickly, but in the midst of the confusion there had been time to realize partially that harmony and order are the law of God; and that "where the Spirit of the Lord is, there is liberty." Conditions seemed unfavorable for much of speech, but I was remembering now, and with a deep sense of gratitude to God, and to our Leader for the adequate and available truth brought to us in her wonderful book, that "The power of Christian Science and divine Love is omnipotent." (Science and Health, p. 412.)

In my own consciousness I felt everything quite suddenly lift. Stepping over to the white-faced watcher, I said, very quietly, that I felt that matters would soon come out all right. "But I have never seen him like this—so low—before," she said. "Never mind," I replied assuringly, "you believe in God, and God is right here; and I feel sure, in His goodness, He will take care of you both, and take care of us all if we trust." "You *believe* that, do you?" she asked simply. "I do," I replied. A change, almost imperceptible, swept over the care-worn countenance, a mingling of hope and doubt. And then, to change the current of her thought to a less sombrous view, I went on: "Your husband is advanced in years, and this in his thought, together with the fatigue of the journey, has, no doubt, made him succumb to the pressure of the hour; but only for a bit, I feel sure." I met the traditions of her long-cherished concept of things on their own plane, so far as words may go, and voiced a few reassuring thoughts to those watching apprehensively in the adjoining sections, since the old gentleman was already beginning to show signs of revival. In a few minutes, under the guise of doing little, helpful things, the quickly responding "mother" and I walked him down the aisle and back. The people speedily grew quieter, the anxiety of the faithful porter and conductor melted away bit by bit; and, as the shadows of passing things outside grew longer, the old gentleman fell softly asleep; and in a sweet, unbroken quiet, like that of childhood, he continued his rest, till the morning sun, in higher and cooler altitudes, rose over the dewy mountains to bid him bright welcome to himself again.

I had given no treatment, in the usual sense of the term. I held quietly to what I knew and felt, and trusted God as Love,—that is all.

I was obliged to leave the train at my "stop-off" quite early in the morning; but after the manner of elderly people, my neighbors were already astir. The look of quiet and relief on the countenance of the old gentleman, as I peeked a good-morning and a good-bye to him between the portieres, was peace unspeakable to me. Then, as I had not spoken the name of "Science," I pressed a *Sentinel* into the hand of the faithful wife, stretched out to me in parting, to speak for me when I had gone. As I did so, she lifted her sweet old face to mine, and said, very softly, "I have sought always to hold to my belief in God, and yesterday, when all things looked so dark, I lifted up my heart to God and I said, 'O God, we are old and alone! Now is the time we need Thy help: oh, send us help and now.'" And the Father had heard.

An Appreciative Letter.

Chapman School, Boston, Mass., September 28, 1905.

My Dear Mrs. Eaton:—Your favor was duly received and gladly I respond, although my opinion is worth little. I certainly did enjoy the singing of "Christ my Refuge" very much indeed. It brought a beautiful spiritual uplift. Mrs. Hunt's fine, rich voice added much to the beauty of the composition. I thought Mr. Conant played the accompaniment very finely,—with taste and expression.

When I first heard Mr. Johnson's music, nearly two years ago, when we first began to attend The Mother Church, it came to me with a great deal of a shock. As church music it seemed very strange to me,—very new, modern, and unusual. If I had given expression to my thought at that time, it would not have been in its favor. I thought I should have the more enjoyed hearing the soloist render the same words with simple melodies, as given in the Hymnal. But since then, with each rendition of one of Mr. Johnson's pieces, my thought has been changing. The music is no longer strange, my thought is no longer centered on the music, voice, and organ, but upon the sentiment and deep sense of worship brought out by the sweet words of our beloved Leader.

It is now very apparent to me that the music is inspired by a great love and appreciation of the thought contained in the words. With every changing idea, the theme changes with instant sympathy. If the thought is simple and homely, so is the music; if the thought is grand and lofty, the voice is not behind. The development of the organ accompaniment is anther beautiful feature, elaborated so finely to reflect the sentiment of the words. This last song, "Christ my Refuge," seems to be the culmination of all these things. I certainly think it is Mr. Johnson's masterpiece.

I never shall forget the singing of "I love to tell the story," by Miss Marshall, at the Communion service a year ago last June. It was wonderfully beautiful and spiritual.

That and Mr. Johnson's music are examples of two extremes in church music. The one appeals to the heart, the other to the understanding. Both have their places and will survive in the understanding heart.

Sincerely yours,

T. A. MEAD.

[Written for the *Sentinel*.]

Pleasant View in Autumn.

GRACE WHITE.

FROM tree, and field, and shady nook
The birds their southward way are wending.
Beneath their weight of ripened fruit
The orchard trees their branches bending.
To leafy walks a fairy charm
The trees their new-found tints are lending,
And with the sunset skies aflame
Their wondrous colors now are blending.

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Selected Articles.

A Russian on Peace.

Morris Weber, a Russian, of Roseburg, Oregon, has written the following letter to the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, in comment on the peace recently concluded between Russia and Japan:—

Dearest Teacher and Guide:—Never before have I felt in such full measure the great import of the glad tidings, "On earth peace, good will toward men," as when an extra edition announced peace concluded between Japan and Russia. Instantly my heart went out in deepest gratitude to you, dear Leader, for your prayers have made the result possible, when to mortal sense rupture seemed inevitable.

If you had not given to the world Science and Health, teaching that the God of nations is the one perfect Mind, Intelligence, Love that rules and guides them, peace would not have been concluded now.

Nor are these idle words. I was born and raised in St. Petersburg, Russia, and ever since the beginning of hostilities I have tried to view the situation from a Christian Science standpoint. Nevertheless, with every Russian reverse the mental struggle within myself was very severe, for I love the Russian people dearly.

When you asked us to pray for the conclusion of peace, a sense of utter inability to do so seemed to take hold of me; but from experience I had learned to obey you, and I did then. Great peace came to me in that hour, for I could see the brotherhood of God's children, perfect and eternal, and this conviction ruled out all prejudice and let Love reign supreme.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Rulers of nations, emperors, and plenipotentiaries will have the credit from the world for what has been done. Will many think of you? Yes, the heart of every loyal Christian Scientist will go out to you in loving gratitude for what you have done and are doing for mankind.

The world's reward you need not; God has blessed you.

Concord (N. H.) *Evening Monitor.*

Should Doctors be Named as Sole Guardians of the Public?

The proposition as to whether or not the sole guardianship of the public health should be placed in the hands of the M.D.'s is important, and involves a great many questions of detail. If medicine had proved itself an absolute cure for all the ills of the flesh, it might be looked upon as a necessity, and its disregard might be considered a neglect; but, as a matter of fact, thousands die daily under the care of reputable physicians, and no school of medicine has proved itself sufficiently successful to justify the condemnation of others. Christian Science, for example, has healed hundreds who had formerly failed to recover under medical treatment, and it is safe to assume that there are millions who are in need of the same sort of rescue, and any law prohibiting the practice of Christian Science would, therefore, be a detriment to the public good and would result in the death of many thousands whom we may logically conclude could be saved through its ministry.

Again, Christian Science has not only been efficacious in healing those chronic cases which medicine has failed to reach, but it has proved itself to be a more efficacious method of curing acute troubles, not only in the treatment of adults but of children also, than any other known system.

It is needless to say that the prohibition of the acceptance of a fee is only another expression of the endeavor to prohibit the practice of Christian Science altogether. If the practice of Christian Science is wrong, withholding a fee would not make it right; on the other hand, if the practice is right, the acceptance of a monetary return does not make it wrong. The advisability of permitting the practice of Christian Science does not depend upon the question of accepting a fee therefor, and there could be no other possible motive for preventing the acceptance of a fee than the curtailment of the practice itself.

ALFRED FARLOW.

Boston Times.

If we believe in the teachings of the Bible, we cannot divorce physical and moral healing, for the entire Bible, and especially the teachings of Jesus, lays great stress upon healing as well as upon reformation. If the sinner can look to God and receive help while the sick man cannot, it would certainly seem that the sinner, however guilty he may be, is better off than the sick man. To refuse to call upon God for healing is to infer that Deity either cannot or will not heed the plea of His creatures. To make the first inference would be blasphemy; to imply the second condition would be to impugn divine justice, if not to eliminate Deity's essential quality, love.

The only healing sanctioned by Christian Scientists is that which results from a transformation of the mind of the patient, lifting him into a realization of his God-given right to harmony and dominion over his own body, according to the admonition of St. Paul, "Be ye transformed by the renewing of your mind." Christian Scientists understand that the cause of sickness is ignorance or wilful sin, and therefore that a transformation of morals must result in physical healing. The admonition of Jesus to many whom he healed was, "Sin no more, lest a worse thing come unto thee." This treatment is therefore always safe and potent and as incapable of misuse as is the application of a mathematical law and rule; whereas the employment of the system of mental suggestion is wrong, inasmuch as it is practised upon the basis of the despotic control of one individual over another, and so is neither safe nor potent. In Christian Science treatment, the patient is lifted to the point where he is able to grasp and appropriate to his own need a higher law of health and holiness, beyond and above himself or his practitioner, even to conscious communion with God, who is the source of all good. Without the operation of such a process of moral and spiritual uplifting there never was and never can be a case of genuine healing.

R. STANHOPE EASTERDAY.

Elkhart (Ind.) *Truth.*

All that Christian Scientists want is fair play,—to be known for what they do. They don't ask any favors, but they expect to be treated with Christian courtesy. It is neither right nor reasonable to treat them with rude opposition simply because their methods are entirely new and different from those of the old schools.

Christian Scientists are convinced of the truth of Mrs. Eddy's discovery, but they have no desire to thrust their beliefs upon those who do not desire them. Like other people, they understand the material laws about contagion, and that they must be grappled with until destroyed.

ARTHUR F. JENNINGS.

Toledo (O.) *Times-Bee.*

If unreserved and lasting faith in Christ Jesus and full belief in and adherence to the inspired word of the Bible, together with a practical effort to live in accordance with its teachings, constitutes Christianity, then Christian Science is Christian. If Science is a department of knowledge in which the results of investigation have been worked out and systematized, then Christian Science is undeniably a science, for through practice it has been found to be accurate, efficient, and in the degree that it is understood, unerring.

H. CORNELL WILSON.

Nyack (N. Y.) *Journal.*

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The Lectures.

Independence, Ia.

A large audience greeted Bicknell Young at the Gedney Opera House on Sunday afternoon, September 17, when he spoke in the interest of Christian Science. Mr. Milton Smith, County Attorney, introduced the speaker as follows:

The Bible is the rule and guide of faith of all Christian religions. Denominations differ somewhat in their interpretation of the Scriptures, but all are striving for the uplifting of humanity and for the ultimate salvation of the human family. Any church or society that has this end in view is deserving of our careful consideration and support. The Christian Science sect is comparatively new. I am free to say that I know but little of its teachings, but, wherever I go, I see magnificent edifices dedicated to its faith and attended by multitudes of thoughtful men and women. A creed that satisfies so many must have in it much of merit.—*The Bulletin-Journal.*

Great Falls, Mont.

"Christian Science, the Religion of the Bible," was the subject of Judge Septimus J. Hanna's lecture at the Grand Theatre last evening [September 22]. Wm. C. Kaufman, First Reader of the church, introduced the speaker, saying in part,—

Friends:—Christ Jesus said that he came not to destroy but to fulfil. The Scriptures tell us that his practice of truth destroyed, but this destruction was not the destruction of good but of evil,—sin, disease, death. In fact, it was the destruction of ignorance,—ignorance as to what God is, and what man, His image and likeness, is. Christian Science is again preaching this gospel of Christ. It is bringing unselfishness, brotherly love, happiness, and health into the lives of mortals, here and now, who are in disease and misery.—*Great Falls Tribune.*

Saginaw, Mich.

A large audience gathered at Masonic Temple Sunday afternoon [October 1] to hear a lecture by Professor Hermann S. Hering of Boston, on the subject, "Christian Science, Humanity's Helper." The speaker was introduced by Attorney James B. Peter, who said in part,—

Any form of religion which has the Bible for its foundation must be good, and any form of religion which is fundamentally based upon the study of the Scriptures must do good. We who are associated with other denominations and claim to be simply Christians, not Christian Scientists, may wonder why it is that the Bible should be studied in the light of but one exponent of its meaning, but only those who are unobservant or ignorant will say that a study so limited has not wrought a marked change in the lives and thought of a great body of intelligent and useful people, and is to them a great source of happiness and a sustaining power for good. The temples they have reared, their sincere worship, and their persistent study of the Word, are influences which have produced inevitable results in the characters and lives of our friends. It is evident that they remember Paul's admonition: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Saginaw News.

Denver, Col.

Edward A. Kimball of Chicago delivered two lectures in First Church of Christ, Scientist, in this city on the evenings of September 7 and 8 to large and appreciative audiences. On Thursday evening he was introduced by Judge Charles D. Hayt, former Chief Justice of the Supreme Court of the State of Colorado, and on Friday evening by Mrs. Ella Peck Sweet.

Judge Hayt spoke as follows:—

Ladies and Gentlemen:—Before entering upon the pleasant duty of introducing the speaker of the evening, I want to pay a well-merited tribute to those who have contributed this magnificent building to the churches of Denver. I watched its construction from the laying of the foundation-stone to the putting in place of the last of the decorations, and I have always been an admirer of the sublime courage that overcame all obstacles and carried to success the completion of this beautiful house of worship. I know that this recognition is rather tardy on my part, but it is the first opportunity I have had as a citizen of Denver to express my admiration for this artistic structure.

There must be some, nay, there is much good in a movement that can accomplish so great a result in the material world, but the result is not to be mentioned in comparison with the good work accomplished by this organization in the minds and hearts of many of our people. I am not a Christian Scientist, but I know many of that faith, and they are among my most valued friends. The best of citizenship of this city is represented in this organization. It seems to me that they look to the future with more courage than is given to others, and courage is necessary to success in any walk of life.

Mrs. Eddy is regarded by many as one of the greatest characters for good before the Christian world to-day. This gifted woman, with those having this great work in charge, has displayed great ability and deserves great credit for the manner in which the work has been brought up to its present high standing. This is disclosed to the outsider in the wise selection that has been made of those who have been chosen from time to time to present the work to the public. We have with us to-night a lecturer in this field, one who has given his life to this work, who will present the subject to you in a manner that is logical, convincing, and eloquent. He has always helped me, and I know he will help you, whether you are a Christian Scientist or not.—*Correspondence.*

Lectures at Other Places.

Cranford, N. J.—Bicknell Young, June 9.
Exeter, N. H.—Bicknell Young, June 10.
Pocatello, Idaho.—Judge Septimus J. Hanna, September 14.
Dillon, Mont.—Judge Septimus J. Hanna, September 15.
Billings, Mont.—Judge Septimus J. Hanna, September 17.
Butte, Mont.—Judge Septimus J. Hanna, September 21.
Milwaukee, Wis.—Judge William G. Ewing, September 22.
Austin, Minn.—Bicknell Young, September 23.
Dixon, Ill.—Edward A. Kimball, September 24.
Madison, Wis.—Bicknell Young, September 26.
Winnipeg, Man.—Judge Septimus J. Hanna, September 26.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be November 7, 1905. Applications must be in the hands of the Clerk on or before October 23, 1905.

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

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Church By-law.

ARTICLE XXII., SECTION 11.

SHOULD a member of The Mother Church publish, or cause to be published, an article that is false, unjust, or injurious to his or to her Leader, Mrs. Eddy, upon the complaint thereof, by another member, this offence shall be acted upon by the Board of Directors, and if the offender is not dismissed from this Church, his or her membership shall be suspended for not less than three years.

A Progressive View.

THE case of Rev. Dr. Samuel T. Carter of New York, which has been before the public for some time, serves to show the great change now taking place in the world's concept of God. Quite a remarkable feature of this case is that Dr. Carter does not stand alone in his changed views; on the contrary he has the support of his Presbytery, and this support, it is said, will be continued even before the Synod of the State of New York.

The matter is again brought to public attention by the statement recently made, that the opponents of Dr. Carter will try to have Nassau Presbytery disciplined at the coming meeting of the Synod, and in connection with this report the *New York Press* publishes some further extracts from the letter written by Dr. Carter about a year ago, which is at the bottom of the difficulty. We quote as follows from the *Press*:—

"Some of the statements made by Dr. Carter in his letter were as follows, in substance:—

" 'The whole scholastic theology, and the Calvinistic system that is built upon it, is untrue from the base upward.

" 'The doctrine of the fall of man in Adam, upon which the whole scholastic theology depends, is a blunder fraught with most disastrous consequences.

" 'The God I love to-day is very far from being the God of the Calvinistic theology. His love has become to me beyond all bounds and limits, infinite and unsearchable in its profound depths of goodness.

" 'The doctrine of the Trinity has never brought to me one ray of light, and when I see how it has divided Christendom and cut off from the general church fellowship many of the most beautiful souls, I wish devoutly that it had never been formulated. But I fully accept Jesus Christ as the well-beloved Son of God, and can worship him and adore him with a glad, free heart.

" 'As I cannot accept the basis of scholastic theology in the fall of Adam, so I cannot accept one of its chief results —the endless punishment of the wicked. I can in no way make it fit in with the love of God. The dogma of endless torment is the most impossible of all things to believe. My denials pertain to ecclesiastical theology and not to the New Testament Gospel. That I accept with my whole heart and as cordially as any man.' "

That Dr. Carter has not changed his views since his letter was written, is shown by the statement issued by him a few days ago, which the *Press* reports as follows:—

" 'To me this whole subject is one of truth or falsehood. To my own mind the character of God as portrayed in our received Confession is simply false. I believe that the biggest and worst lie of all the big, bad lies of the world is the lie about God. . . . The Confession has a God without a heart, and a God without a heart is the greatest monster in the universe. This is a glorious universe, because it is a universe under a God with the biggest heart of all. Put the Westminster God on the throne and we choose annihilation.

" 'Some weakly cry, "Have done with the whole business, and devote yourselves to peace and work." . . . Peace with a bad theology means war. Work with a bad theology is worse than idleness. . . . Let us try the love of God. Let us sweep away with one hand the bad God and lift up with the other the good God, better than any human or angel heart knows, and lo, the transformation!

" 'The conservatives are engaged in a hopeless endeavor to keep the God of the Confession on the throne of absolute dominion. Let them have done! It is like trying to substitute Aaron's calf for the God of Sinai. Let there be an end of making heretics of the apostles of love. We want a thousandfold more faith and trust in the unspeakable goodness of God. Let the reign of love begin!' "

That these views have found official endorsement is proof that the theological world is revolving rapidly and that thinking men are becoming more and more dissatisfied with the old concept of God, and many are coming nearer and nearer to the acceptance of Mrs. Eddy's definition of God as given in the Glossary of Science and Health (p. 587):—

"God. The great I AM; the all-knowing, all-seeing, all-acting; all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

ARCHIBALD MCLELLAN.

Love's Sword.

Divine Science is absolute, and presents no half-way position in learning the Principle, and establishing the rule by demonstration.

SCIENCE AND HEALTH, p. 274.

JESUS used the expressions of the highest human sense of love to convey to men a nobler thought of the Supreme Being. To those who had been regarding God as a mighty potentate, he brought the parable of The Prodigal, the story of The Good Shepherd. He indicated that we begin to acquire a true concept of God as we gather up the good, the beautiful, and the true in human affection, free it from every flaw, and give it infinite expansion and intensity. He thus awakened the thought of kinship, of possible affiliation and companionship between God and humanity.

As not before since the early days of Christianity, the actual creeds and convictions of men are now being shaped by this teaching of the Master respecting the inherent nature and impulse of God, and rightly interpreted it proves the strength and stay, as well as the comfort and consolation of all who receive it. Its misapprehension, however, may tend to lessen the sense of the inflexibility of divine law, and of the certitude of the exactions of divine justice.

It is well, therefore, to remember always that Love is infinite Truth as well as infinite tenderness, and that Truth is absolutely uncompromising. The symbol of the divine presence in the desecrated garden was a flaming sword, "which turned every way to keep the way of the tree of life," and in unnumbered experiences the children of Israel were made to understand something of God's incorruptible insistence upon the fulfilment of his righteous law,—that law of Love which is as "inflexible as the will of God, and terrible as his purity." The law of the annihilation of sin, its avenues and occasions, which obtained among the children of Israel, and which, apart from spiritual interpretation, may seem unjustifiably harsh, was re-affirmed by Jesus when he addressed the hypocritical Pharisees in terms of scathing and unreserved condemnation. Jesus said, "I came not to send peace, but a sword." His mission was not to put material sense at its ease, but rather to

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destroy it utterly. He made it clear that the greatness of Love's affection for its children is best indicated by its manifestation of good alone. Says a poet, Two things love has learned, an innate tenderness and perfect loyalty to truth. Love's tenderness is indeed sweet to the sons of men, but it is theirs to learn that Love's severity is an essential saving power. The faults that human sympathy would condone, true love would cure, and our friends are they who are ready to sacrifice our good-will, if it must be, for our good.

Christian Science makes supreme demands upon its every student and beneficiary. There is no misunderstanding, no escaping its frank and unyielding imperative. Its plummet is the ideal, its standard perfection. It makes no exception, accepts no excuse, abates no requirement, and all this because it is the Word of God, the going forth of Truth and Love. Speaking of the exactions of truth, a wise man has written, "You say, 'I can never think of some act of neglect, of selfishness, or of passion without pain.' Well, that is as it should be. That is the police of the universe: the angels are set to punish you, so long as you are capable of such crime." The "good works" of Christian Science give convincing evidence that its rule is adequate to the solution of humanity's every problem, and to her who, by unswerving loyalty to the Principle and requirements of this demonstrable truth, has inaugurated so great and beneficent a movement, and who with unfailing alertness and unfaltering zeal has maintained its integrity despite the bitter antagonism of its enemies and the sorry stumblings of its friends,—to her who in the long years of her leadership has stood unflinchingly for the saving gospel of Christ Jesus, and reflected so much of the wise tenderness and healing severity of divine Love,—to her the world owes an unmeasured and abiding debt of gratitude. Love's keen blade alone can pierce "even to the dividing asunder" of truth and falsity in human consciousness, and he who wields it faithfully to the end, shall be held in everlasting remembrance.

JOHN B. WILLIS.

What of the Night?

THE thinker's query, What of the night? is being variously answered. On the one hand we have a ready admission that the age is too material; on the other, the statement that people are growing weary of the burdens imposed by materialism. It is conceded that the love of material possession leads to evil of every sort,—to rivalry, envy, jealousy, hatred, revenge, and death. It is not, however, generally seen that material belief is alone responsible for all the ills which afflict mankind; on the contrary it is supposed that a moderate pursuit of the material is consistent with altruism and progress, though the limitations to this pursuit are never clearly defined by those who protest against absorption in materiality. The failure to apprehend the vital purpose of religion is due to the belief that we are material, for the present at least, and that such being the case, we had better "seek first" the things of materiality,—a course directly opposite to that endorsed by Christ Jesus.

It is now being very generally admitted, however, that a deeper interest in spiritual things will not harm any one, nay, that it will do much good, if this interest does not become too absorbing and lead to dreaminess and neglect of the duties and obligations of the present time. It cannot be denied that many religious theories have had this tendency, and have produced a condition which was compared by a popular preacher to that of a stove which sent all its heat up the chimney, instead of radiating warmth throughout the household. Such a mistaken sense of spirituality lacks the inspiration which is needed to displace the darkness of materiality by the light of Truth and Love, and it has no place in Christian Science.

Many sincere seekers after truth complain that religion demands an assent to much that is utterly incapable of proof; *i.e.*, the supernatural, and that this sort of belief does not effect the moral uplift of those who hold it. Christian Science meets all these objections with the proof that the religion of the Bible, when scientifically understood, is demonstrable in every condition of human experience. This understanding, which is gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, gives, first of all, freedom from sickness and fear, without which no one is ready to work out the problems of life. It also gives freedom from sin, and this leads to the unfoldment of mental and spiritual faculties which can never be utilized while thought is darkened by selfishness and sensuality. The revelation of God as divine Principle makes mighty demands upon us for the demonstration of universal goodness, and as these are recognized and obeyed new opportunities for being and doing good continually present themselves. We do not need to seek the material, for it is perpetually crowded upon the weary sense of humanity, but we do need to seek God and things spiritual, though, as Paul said, "He be not far from any one of us," and in this search there is nothing indefinite or unsatisfying. Christian Science is indeed the religion for those who would prove as they pray. With true prayer comes spiritual illumination, healing, the desire and the opportunity to live the truth and to help (not merely let) others live it. This Science is making the sick whole, the dreamer practical, the agnostic devout, and it unites all of these in the bonds of a demonstrable and satisfying religion, thus bringing in the dawn of that day which has no night.

ANNIE M. KNOTT.

Letters to our Leader.

Concord, N. H., October 11, 1905.

Rev. Mary Baker G. Eddy.

My Dear Leader:—I have your kind note of inquiry as to why I do not write and publish something over my own name on the absorbing question of Christian Science, and I feel grateful beyond expression to you for remembering me in such a way.

I am peculiarly constructed, and I hesitate to urge my crudities, and trespass where those so eminently better fitted tread. I am a radical in every sense of the word, and radicals are poor followers; as a rule, where they try to conform to fixed laws, rules, or conditions, however good, they botch the undertaking; hence, fear of offending makes a coward of me, in this.

From early manhood I had been a sort of free lance in religion; exploring the nooks and corners of every creed and cult, condemning here, commending there, eliminating this from, and embodying that in, my reverential thought, until six years ago, when by what seemed an accident I came into possession of your book, Science and Health, wherein I found so much that appealed to me and so little of that which in the past I had quarreled with, that it became my anchor and has since held me fairly fast.

I am not as loyal as those who write seem to be; I am not as good as I should be; I am learned to the extent of realizing my thousand shortcomings, but not to the extent of knowing how to overcome them.

From this you can see why I do not write. "Physician, heal thyself," keeps constantly intruding upon me, and until I am my own master how can I hope to play instructor to others or pose as such? Until I learn how to obey, how can I be obedient,—how am I to write?

Some day I hope to honor myself by attempting something in return for the blessings that have come to me through you.

Yours in truth,

M. MEEHAN.

[The above letter from the editor of *The Concord Patriot* to Mrs. Eddy was accompanied by the following very in-

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teresting letter to her assistant secretary when it reached the *Sentinel*.—EDITOR.]

Concord, N. H., October 13, 1905.

Mr. Gilbert C. Carpenter,
Pleasant View, City.

My Dear Mr. Carpenter:—I wish you would say to Mrs. Eddy, in due seasonableness, that when those governors, judges, and railroad men from the South were in Concord, during the State Fair, opportunity was made for them to view the exterior of her beautiful church, and to drive past Pleasant View and admire the site, the grounds, the flowers, the plants, and evergreens, which seemed that evening in their pride of glory.

Tell her that the presence of these gentlemen gave choice occasion for favorable answer to many questions touching Christian Science,—the cardinal truths upon which it rests, its "far-flung" line of membership, the positive good in the way of peace, health, hope, and happiness it has brought to its understanding followers; and the pure and sympathetic womanhood, the ideal citizenship, and the wise leadership of its Founder.

Say that these men made clear by their remarks that they had read much about our religion, and that their comments showed much familiarity with Christian Science advocacy, and a well-tempered charity and benevolence; in addition, the subject was considered seriously (a thing, to me, meaning much), and only the kindest expressions regarding Mrs. Eddy were uttered by them.

I would have told this before, but having referred to it at a Wednesday evening meeting, I felt our Leader might have heard of it.

Very truly,
M. MEEHAN.

Ottawa, Ont., October 12, 1905.

Beloved Leader:—I was organist of an Anglican church in this city for over twenty-five years, and I thought it would please you to know that the new tunes to "Shepherd, show me how to go" and "O'er waiting harp-strings of the mind," struck me as being prayerful, simple, dignified, and grand, and, therefore, appropriate to the beautiful words.

We remained after the Wednesday evening meeting to practise them, and it was a loving and joyful practice: we all seemed to realize that this addition to our Hymnal was another step in advance.

Yours sincerely,
E. Y. STEELE.

Pleasant View, Concord, N. H., September 21, 1905.

Dear Leader:—I have read the sixth and seventh chapters of John, which you pointed out to me this morning, and here is one of the lessons contained in that Scripture for me: At a time when the disciples were hungry, they bethought them of the probable hunger of the multitude, and becoming anxious in their behalf, they besought the Master on behalf of the people, and when he said to them, "Give ye them to eat," they understood him not. Then when he prepared the meal for the hungry hundreds, he did not tell his disciples to *eat*, but to *serve* those waiting to be fed; and *afterwards*, when the multitude was satisfied, he told the disciples, not to eat their supper, but to gather up all the fragments, and they "filled twelve baskets," which may mean that they found their own want satisfied in obediently serving, and then each had a *basket full* that might be taken away for future use, consisting of the parts (broken bits unpalatable to the multitude, but savory to them, now that they had begun to understand him); so that by their fidelity to his word they found they were much better off. Hence our work is to hear, heed, and follow; thus shall we be blessed abundantly.

Faithfully your student,
GEORGE H. KINTER.

Testimonies of Healing.

After eighteen years of suffering, from what the doctors pronounced a complication of incurable diseases, my attention was called to the healing of several cases of physical diseases by Christian Science. Being ever watchful of the spiritual welfare of the dear ones committed to my care, it seemed an imperative duty that I should know if there was anything in this wonderful power that would injure those whom I must soon leave, according to the verdict of many physicians. With a prayer to God to keep me from any wrong influence, I began the study of "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy, and as I studied, comparing its statements with those of the great Master, Christ Jesus, light began to break in upon my thought, and great peace, such as I had never known, came to me. I was so full of joy that I voiced it to every one who came in, and was surprised that no one was glad, except my two little daughters, who were my willing assistants when I was not able to read for myself.

At that time I did not understand clearly the teaching of Science and Health with respect to physical healing, and my troubles seemed to assume an acute form. I then called a young student, who never failed in his faithful work for five months, and one day in early spring the power of the Word was verified. I sat alone, thinking of the beautiful teachings of Science and Health, and I said aloud, If this be true, I am well now. For a moment my whole thought was filled with the light of Truth and Love, and I arose from my chair, healed! I went about my home duties, to the amazement of all, save the two little helpers. That was seventeen years ago; since then I have had many wonderful proofs of the loving care and the power of God to bless and heal.

With ever grateful love for the untiring efforts of our dear Leader, I pray that a true life may be the evidence of my appreciation.—MRS. FRANCES A. FOX, Wolfboro, N. H.

When in Malta, at the beginning of last March, I first heard of Christian Science. I was then in a weak state of health, having suffered from Mediterranean fever, accompanied by a disease of the knee, the preceding summer. I was an invalid for two months, but in September I was able to return to my duty. I still continued to take tonics, *et cetera*, but up to the time I first heard of Christian Science, I had not regained my health, and had become quite convinced that I could not do so until I returned to England. One day, however, Christian Science was brought to my notice through a messmate, who knew a lady at Malta that was a Christian Scientist. When he explained that Christian Science is the practical application of the teachings of Jesus, especially as regards the healing of the sick, I never for one moment doubted its truth. I had never understood the Bible, and until explained in Christian Science, Jesus' saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," was absolutely puzzling to me. My messmate and I decided to send to London for the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in a few days it arrived. I at first found it difficult to read, but gradually and surely I began to grasp its meaning. It was delightful to learn that sickness is unreal,—only an erring belief. I had always felt that if God is good, it was strange that His likeness should have to suffer sickness, and that there must be some reason why such was the case; but in Christian Science all is explained. Gradually I found my health improving, and I wish to state that the reading of Science and Health has been the sole means of complete restoration to health, and to-day I enjoy such health as I do not remember ever feeling before. From the very beginning I gave up all tonics and medicines, and have never used any since.

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For four months (with the exception of a few *Journals*) the only Christian Science literature I read was our text-book, and until I returned to England, in June last, I had never met a Christian Scientist. Shortly after my return, I visited the Reading Room of First Church of Christ, Scientist, in London, and there I was deeply and helpfully impressed by the wonderful kindness of all with whom I became acquainted, and I have learned to understand better what helps we can be to one another.

No words can ever express the debt of gratitude I owe for being brought into the knowledge of the truth. I am very thankful to God that through Mrs. Eddy the way has again been pointed out for mankind. It only remains for me to reflect divine Love in my life, and earnestly strive to obey Christ's commands—preach the gospel, heal the sick. The aid Christian Science has already been to me has far exceeded my highest hopes, and I know it will continue to do so increasingly. I little thought at first that there was much in its teaching beyond physical healing, but to be able to apply it to whatever one does is such a sweet comfort, to feel and to know that God is omnipresent to protect—"lest thou dash thy foot against a stone,"—and to have the peace and happiness which pass all understanding, I scarcely thought possible in this life.

Two undesirable conditions I have noticeably lost, nervousness and fear, for which I am especially grateful. Truth has also overcome seasickness and several minor ailments. I should like to relate one incident which to me is a proof of the truth of Christian Science. I fell from the back of a horse, galloping at his topmost speed, without being hurt, except for some slight bruises which very soon disappeared. On the same occasion I was able to ride for the rest of the afternoon with little discomfort. My friend, who started to investigate Christian Science when I did, has accepted the truth, as did another messmate two months later. They also are deeply grateful.

WILLIAM H. COOMBER, H.M.S. "Good Hope," Portland, England.

For six years I was a sufferer from nervous prostration. In the fall of 1900 I had a very severe attack of palpitation of the heart. A physician was called, and after the examination I was told that the heart made one hundred and eight beats a minute. I could eat but very little. I tried different physicians, and everything else that I could hear of, but with only temporary relief. In December, 1903, I heard of Christian Science, but did not become interested at the time. I grew worse all the time, and was not able to take care of my household duties. Then I was ready to give up my medicine, but the next morning I was unable to go to a practitioner, and I asked my husband to do so. He saw the practitioner and she promised to help me. I began to improve from the very first treatment. I could eat anything without distress, my strength returned, and I could do all my work, for which I am very grateful. The Bible means much more than ever before, through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am grateful for all the Christian Science literature; it is a great help in every way. I have been a student of Christian Science less than a year, and my husband has also taken up the study. I am grateful to God, and also to our dear Leader.

MRS. M. E. JENKINS, Decatur, Ill.

I was undressing my three-year-old boy for bed, when suddenly he stumbled and fell against the hot stove, striking it with his bare leg, his arm, and the side of his face. Involuntarily I cried out, but the child did not scream, and his sister immediately declared, "Brother can't be hurt." A little Christian Science friend, who was present, also declared the truth. I gathered my boy up in my arms, and the first words he said, were, "Love is all power. Say Christian Science, mamma." I then began repeating the 91st Psalm. He clung to the words, "Thou shalt not be afraid." "He shall call upon me, and I will answer him." "I will be with him in trouble," and there was such a sweet, trustful look on his baby face; he did not seem to doubt a word of it. He went to bed, repeating our Leader's prayer for the little children (Miscellaneous Writings, p. 400), and saying over and over again the last lines. His sleep was undisturbed, and he seemed to suffer no pain whatever. There was no mark or scar left, simply the black from the stove, to tell of his experience.

I could not express the joy this demonstration gave me. How sweet the little child seemed to us next morning, and how loving and tender we felt toward him. It indeed proved to me that "the standard" of Truth was uplifted against the enemy and that spiritual joy is infinitely greater than any pleasure the senses can give. I felt that the demonstration was given me as a reward for the faithful study of our Lesson-Sermon, and for striving to impress upon the children the truths contained therein. It is my hope that this demonstration may reach some mother who has not yet learned of Christian Science, and who perhaps suffers as much, if not more than one of her little ones, "when the enemy shall come in like a flood,"—that is, when one of her little children is in distress and material means prove powerless.

Thanks to dear Mrs. Eddy, and thanks to those who are contributing their experiences to the *Sentinel* and *Journal*.

MRS. ROSE B. WHEELER, Oklahoma City, Okla.

Christian Science is very dear to me, as it has brought back my sight which was fast leaving me. When a friend came to see me one evening, my condition was such that I was kept from the light and was blindfolded. She kindly told me how she had been healed by Christian Science, and I decided to try it for myself. This was on Monday night, and she took me to a practitioner the next afternoon, with my eyes all bandaged up and colored glasses on. I received treatment, and went home without the colored glasses. The next day my sister took me for another treatment and the third day I went by myself. It is five years since this took place, and since then I have had a great many demonstrations with my little ones. I could write much more, concerning the benefits I have received through Christian Science.

I cannot be too thankful to Mrs. Eddy for giving us this truth.—MRS. MARY E. MUNDT, Washington, Ia.

I would like to express my gratitude to God for Christian Science. While I am taking only the first steps, yet through the understanding of Truth I have been healed of rupture, quinsy, and bronchial trouble of long standing. I am very thankful for the physical benefits received, but through Christian Science I have been spiritually helped out of a condition of hate, fear, and dread, to a realizing sense of God as Love, that divine Love can and does heal, and into my life has come a sense of peace and rest that I never expected to realize. I wanted and expected instantaneous healing, and had a hard lesson in patience to learn before I saw that I was looking for results without being ready to receive them. I am very grateful to our dear Leader.

MRS. EMMA F. JONES, McLeansboro, Ill.

For years I suffered physically and mentally, till this condition terminated in nervous prostration. I had heard of Christian Science, and had read Science and Health, but it did not then seem to be of very much benefit to me. I will not try to describe my sufferings,—the long sleepless nights, when it seemed as if my mind would certainly give way under the strain of nervous forebodings, and I at last turned to Christian Science in desperation. Then,

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when the wondrous beauty of this truth poured in upon my awakening consciousness, it seemed to touch with new life every fiber of my being. Physical health was no longer the main object of my seeking,—it was rather to learn of the deep things of God. I may still have some battles to fight, but I have learned that each trial of my faith in God has been the stepping-stone to higher understanding. This testimony is an expression of gratitude to God, and to our beloved Leader.

MRS. CANDACE GAMBLE, Brandon, Wis.

When I first heard of Christian Science I was in bondage mentally and physically, but was not quite ready to turn to God, so I kept on in the old way, hoping for health and happiness, though all the time I felt and knew there was a better way. I was at this time under medical treatment, and was advised to become a physician, but when I asked for help and was told that only time could effect a cure, I turned to God through Christian Science and found relief. As my thought was awakened and I became conscious of the omnipotence of God, Love, I was healed. All that I am and all that I have, I owe to Christian Science. Many times the way has seemed rugged, but Truth has always been the victor. I am deeply grateful to God, and to His messenger, Mrs. Eddy.

GENA N. DORSEY, Brookline, Mass.

Last summer, when in the woods transplanting a fern, which happened to be in the midst of poison-ivy, I cut my wrist, but did not think anything of it at the time. Before long, however, my wrist and hands became very much inflamed, swollen, and blistered, and of course greatly irritated. At that time I had a number of mosquito bites, and they also became inflamed. Instead of using material remedies, I went to a practitioner for Christian Science treatment, and the result was that all the inflammation disappeared, and in a very short time my hands were perfectly well.—M. LOUISE CARROLL, Toronto, Ont.

Before I came into Christian Science, my heart was troubled very often with the thought that my profession of Christianity was anything but satisfactory. I knew well that I did not have the peace of which Jesus spoke. Ten months ago, through Christian Science, I found the peace for which I had been looking, although for some years I had given up trying to find it. My heart is full of gratitude to God, and to our dear Leader who made it possible for me to see and understand in part God's great love to man. I did not come to this Science for the physical healing, but I very soon found that sickness is no more of God's creating than is sin, and that both have to be destroyed. With four children I found plenty of work to do, as one ailment after another presented itself. Bronchitis, scarlet fever, measles, stomach trouble, earache, and chicken-pox have been met and overcome by the truth. In the case of scarlet fever, I found myself afraid, so called in a practitioner. The child was up and dressed every day, with no bad symptoms except a sense of weakness, which gave way at the third treatment. The practitioner handled contagion so well that none of the others took it, although they were always together. Seeing one disease after the other go out under the blaze of Truth, has given me a clearer and firmer understanding of God's allness. There are many other demonstrations I could give, for I utilize this Science every day and for everything. My prayer is, that my life may prove my gratitude to God, to Jesus the Wayshower, and to our dear Leader.

LIZZIE GAMMIE, New York, N. Y.

It is now fourteen years since I was healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. From childhood I was always considered delicate, and as I grew up I had a lame side and sick-headache which troubled me once or twice a week. I had also another ailment, for which I never went to a physician, as I dreaded the thought of taking medicine. I am happy to say that all these troubles have disappeared by reading Science and Health, and words fail to express my gratitude to Mrs. Eddy, its author, for the many blessings I have received through Christian Science.

MRS. O. W. INGERSOLL, Fergus Falls, Minn.

After two weeks in a hospital, the result of appendicitis, I suffered greatly from having had the afflicted parts frozen, —a new and supposedly scientific form of treatment. I had continual pain in my right side, and the doctor told me all the organs had grown to that side as the result of my treatment in the hospital. I was treated for this condition, but did not grow much better. Later, the digestive organs became involved, and the duct leading from the stomach to the bowels became so inflamed that no solid food could pass through it. This caused me intense agony whenever any food, solid or liquid, was taken into the stomach. My only relief came from opiates, and a friend, who was not a Christian Scientist, urged me to try Christian Science, and, thank God, I was healed in the first treatment, eating a meal of solid food the same evening. The doctor had said I must not go out during the cold weather, but, although it was February when I took the Christian Science treatment, I went out every day and in all kinds of weather. I took about seven treatments at that time, as I wished to learn more of this wonderful truth and get rid of my fear, which was great. I was also cured of life-long constipation, and have enjoyed almost perfect health for the year I have been in this Science.

I cannot express my thankfulness for all Christian Science has done for me. It has been a great help and comfort to me in many ways, and I am truly grateful to God, and to Mrs. Eddy for this wonderful truth. I study the Lesson-Sermon almost every day and find this a great help.

MRS. H. B. WADE, St. Louis, Mo.

It is now almost four years since I became interested in Christian Science, and it has brought me many blessings. I have been healed of indigestion, of constipation of many years' standing, and of ear trouble. This latter ailment, which was quite serious, was entirely overcome through the application of Christian Science, and has never returned. Sick-headaches and other physical troubles are also gradually disappearing. While I rejoice in the physical healing, it is the very smallest part of what Christian Science has done for me. For the spiritual awakening, for the better understanding of God and the Bible, gained through the study of Science and Health, I am unspeakably grateful to our beloved Leader.—BERNICE F. BARKER, Chicago, Ill.

The teaching of our text-book, that to divine Love there is no sin, sickness, or death (Science and Health, p. 567), came to me as a message from God, when two of my children were attacked with scarlet fever. When they came in from school one night they complained of sickness. After I treated them, they seemed much better, but during the night other symptoms appeared, and in a few hours the fever was raging. We held firmly to God as our present help, and tried to see them as God's children, not ours. The eldest child's condition became very bad indeed during the second night, and fear seemed almost to overwhelm me for a while. At this time my husband came to the

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bedroom door, and I told him that fear would creep in. He answered me, "In Love is peace; I will pray with you; just know we have God with us." In a very short time I was helped to rise above the fear. The next morning I asked a Christian Science practitioner to help me; she told me that I must report the cases to the medical officer. We did so at once, and the officer came and pronounced it to be scarlet fever. He advised us to have the children removed to the sanitorium, as he thought the elder girl's condition serious. After some consideration we decided that they should go, and the doctor telephoned for the fever van to be brought at once, but for some reason it did not come that day, and we had the unspeakable joy of seeing the children improve in a most wonderful manner. That night they slept, and in the morning they were bright and happy. The doctor, having to pass our house on his rounds, called in, expecting that the children had gone to the sanitorium. He saw them and was much surprised to find them so very much better. The throat he was so anxious about, only the day before, was quite well. Here words utterly fail me to express what we felt of Love's power and presence. In the four days the children were healed. When the van did come they were sitting up in bed enjoying themselves, and told me they were "well and wanted a good breakfast," which was given them. They asked why they should be sent away, now that they were healed. They were told that as Christian Scientists we must be law-abiding, and that divine Love controlled all. We received little letters from them almost every day, saying they were quite well and happy.

My gratitude cannot be expressed in words for the help received through this experience. It did not leave me where it found me; many valuable lessons were learned.

MRS. HARRIET MASON, Manchester, England.

Five years ago Christian Science healing was introduced to me by way of relief from seasickness. I then had little knowledge of its true power and value, but gave it a trial during a four-weeks voyage, the first week of which conditions seemed worse than ever. After that, I had three delightful weeks at sea, and for the first time was sorry when the voyage was over. Many times before, this journey had been taken with continued illness all the way. I usually needed help to get dressed and on deck. On the return journey I was quite well and enjoyed it. This, however, is the least of my healing; a year ago Christian Science treatment removed a stone from my kidney about the size of a sparrow's egg. For fifteen years I was accustomed to undergo terrific attacks of pain, lasting about twelve hours at a time, and I would be ill for a week. These were more frequent during the winter, three or four always coming during that season, or whenever I got a seeming chill at any time. The kind attention of leading medical men, both in Australia and India, had failed to remove the difficulty permanently.

Living away from a practitioner,—some distance up country, where telegraph communication was difficult,—my healing appeared slow. I found that instead of having treatment when the error was manifest, my best course was to have continued treatment, with the result of complete healing. I may add that most of my treatments were absent ones. In exchange for a very small fee indeed, I have received—in place of fear and pain—contentment, happiness, and health, and a wealth in that little book, Science and Health by Mrs. Eddy, that I value beyond any possession to be obtained on this plane of existence. I cannot express my gratitude and thankfulness enough to our Leader, for this truth. My greatest aim is to gain a fuller understanding of Christian Science and help others. In the words of Swinburne,—

> To fill this worn old world with spring,
> And heal its heart of pain.

NED WATSON, Melbourne, Australia.

The comfort and strength which I have derived from the messages of hope in the *Sentinel* and *Journal*, and coming from those who had been healed of suffering similar to mine, prompt me to send my testimony. Four years ago I turned to Christian Science as a last hope. Five years had then been spent searching for a remedy for a muscular disease of the eyes, for which two operations had been performed by an eminent oculist, with the result of only temporary relief. This oculist told me I would always have to wear glasses for astigmatism, even if the other trouble were relieved. During this search for health I spent six months in a sanitarium, hoping through the treatment to find my health, but all of no avail.

Through the aid of a Christian Scientist, these difficulties were met in one week, my glasses never being put on after the first treatment. This freedom from years of bondage and suffering, when I could neither read nor sew more than a few moments at a time, brought such joy that I felt I should never fear again. Greater than all else was the comfort of finding God a living, loving presence, whom I dared to prove and trust in proportion as I lived the truth.

It soon became apparent, however, that there was more work to do before perfect freedom was gained, and it required three years of faithful work, with occasional help from a practitioner, to enable me to overcome chronic constipation, and to know my dominion over it. This disease had been fastened on me when a child through a long siege of inflammation of the bowels.

One of our little sons was born under Christian Science treatment, and I was enabled to be up the day he came and to be down-stairs in four days. Christian Science has given me unspeakable comfort in bringing up my children. It delivers from the bondage of temper as nothing else can. Measles, chicken-pox, whooping-cough, croup, and other ailments have yielded to the power of Truth in a marvelous way.

I feel that the only way to prove my gratitude to our Leader for the great light I have found is to be more consecrated each day in striving to bring into the lives of other sufferers what has been brought into mine.

MRS. EDNA W. THIELENS, Peoria, Ill.

I feel grateful to God, and to Mrs. Eddy, for Christian Science. I have been healed of extreme nervousness and astigmatism. I had "lords many," but with the understanding gained by the study of the Bible and Science and Health, they are being destroyed. This Science has shown me how to prove that God is a very present help in all trouble. I realized from the first that it was the truth.

MRS. LINA APPLEGATE, Denver, Col.

Changes in the Hymnal.

In future editions of the Hymnal new music will be substituted for that now used for Mrs. Eddy's hymns, 161, "Shepherd, show me how to go," and 179, "O'er waiting harp-strings of the mind." Words and music not heretofore published in the Hymnal will be substituted for 163, 180, 183, and 184.

All the above hymns with the new music will be furnished in suitable form for pasting in old Hymnals, at the following prices: 1 to 25 sets, 5 cents per set; 25 or more, 4 cents per set; 100 or more, 3½ cents per set.

Mrs. Eddy's hymn, "Christmas Morn," with the two present settings printed on one sheet, will be furnished for insertion in copies of the Hymnal which do not contain it, at the following prices: 1 to 25 sheets, 2 cents per sheet; 25 or more, 1½ cents per sheet; 100 or more, 1 cent per sheet.

When inserting the first six hymns mentioned, the old ones should be cut out and the new ones pasted on the stubs.

Send orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

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From our Exchanges.

We live in a time of strong controversy over all the greater issues of life. The most passionate tempest of all beats on the Bible. But this wondrous Book breasts all the raging billows of theological agitation. Churches rise and wane, sects have come and gone, schools of thought have been created and superseded, systems have been evolved and extinguished; and in the midst of all, this monument of inspiration and embodiment of revelation remains intact as when first the complete Canon was sent forth. It has been forcibly said that the Bible is the incarnation of the Holy Spirit. The world at last seems to realize that in it there is something invulnerable and imperishable. It is the Gibraltar of truth, on which storms of opposition can only beat themselves to death.—*The Christian Commonwealth.*

There comes a report from England that the five Methodist denominations there—the Primitive, New Connexion, United Free, Wesleyan, and Bible Christian—will perhaps, in another year, be united into one body. Action agreeable to this proposition has been taken by all the Conferences, and it is probable that an act of Parliament will allow the consummation. Such an amalgamation and unity will be something to be devoutly wished for, and will have its effect in this country, just as the bringing together of the several Methodisms in Canada has had. Unification and consolidation for the purpose of greater efficiency and the realization of a larger fraternity are in the air, and represent what we believe to be a Divinely inspired movement.

Western Christian Advocate.

A worldly Christianity is in contempt even with the worldling. There is always in man, even when he is least a man, the recognition of the worth of truth. The unclean man at heart acknowledges the nobility of the pure life. A religion which he can drag down to his own level, which he can make subservient to his own desires and tempers, which presents no heights, no future, by which out of his lower self he may climb to a higher self, such a religion cannot attract any man, nor claim the loyalty of any soul with a spark of virtue in it. The reason why Christianity has so strongly appealed to the noblest natures is because of all religions it is the most unworldly.

The Christian Advocate.

The world is hungry for faith. Do not doubt this for a moment. More men and women to-day would rather believe in the few fundamentals of the Christian religion than have any other gift that lavish fortune could bestow on them. But these millions want to *believe;* they do not want to argue or be argued at. They want to believe so utterly that their faith may amount to knowledge. Doubtings are disquieting. We want certainty, we laymen.

The Universalist Leader.

A new age of faith is coming and a new revival of religion will take place, when the religious instincts of holy souls turn with gladness to the new knowledge and put first of all the truth, so long seen through a glass darkly, but never fully acknowledged, that the eternal wisdom, which makes of holy souls friends of God and the prophets, has never been absent from those who are teachable and obedient.

The Christian Register.

It is a mighty business we are in as Christians, and we ought to esteem it above any power we will ever possess to express the magnitude and glory of it. Hence, we should not only strive to develop to the highest efficiency our powers, but to direct them in the very best way for the accomplishment of the highest purpose.—*Pacific Baptist.*

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For description, price, and other information, see last page of cover.

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Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

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

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Items of Interest.

National.

President Roosevelt on the 18th began a tour through the Southern States. Everywhere he has been royally and cordially received. At Atlanta he was given a reception, such as has never been extended to a President or any other honored guest in Georgia. It is estimated that there were more than 100,000 people there, from all parts of the State and other States, in addition to Atlanta's population. His visit was responsible for the first public appearance of Joel Chandler Harris, better known as "Uncle Remus," of whose writings the President is a great admirer. At the luncheon at the Piedmont Driving Club President Roosevelt called him forth from the crowd and insisted upon his taking a seat by him.

It is announced at the Treasury Department that it is the intention of the Government to sell bonds to secure funds with which to construct the Panama Canal. The total amount of the bond sales will be $135,000,000, and $60,000,000 of this will be covered into the treasury to wipe out the deficit. This amount has already been expended by the treasury. One of the first acts of Congress will be to pass a resolution correcting an error which prevents the sale of these bonds until there is some legislation on the subject. They will be sold in lots of $25,000,000 and the bonds will be delivered in small lots and paid for, the interest to begin when the bonds are actually sold.

It is considered probable that the President in his address to Congress will recommend the creation of a new department, the Bureau of Insular Affairs, and the appointment of a new cabinet member. This will be the result of a state of affairs which dates back to the conclusion of the war with Spain. At that time the control of the new possessions was placed in the hands of the War Department, since those possessions were under military control. Cuba, Porto Rico, and the Philippines were first governed by military rule and then by a composite of military and civil government, in which there was frequent friction.

When the gates of the Lewis and Clark Exposition closed on October 15, a total attendance of 56,960 for the last day of the fair had been registered, making the grand total attendance for the entire fair period 2,545,509.

A jury in the land fraud case at Portland, Ore., last week returned verdicts of guilty against two more men charged with conspiracy to defraud the United States of a part of its public domain.

Foreign.

The State Department made public on October 14th the invitation of the Russian Government to a second conference at The Hague, and the President's response. These take the shape of two memoranda, one dated September 13, being an unsigned memorandum delivered by Baron Rosen to the President at Oyster Bay; and the other a memorandum, dated October 12, also unsigned, delivered by the President to Baron Rosen in Washington. The first memorandum is a mere recital of the opportuneness of another conference, with the promise to submit a detailed programme by Russia when the congress meets. The President's memorandum is a hearty acceptance of the invitation, and directs attention to the fact that his previous circulars to the Powers appeared to be precisely in line with the Russian papers.

The fine new thoroughfare formed by Kingsway and Aldwych, connecting the Strand and Holborn through the heart of congested London, was opened October 18 by King Edward with considerable ceremony. The new street is considered to be the most important improvement carried out in the metropolis since the construction of Regent Street in 1820. The work occupied six years and cost over $30,000,000, of which it is estimated that two-thirds will be recovered by the sale of building sites. The thoroughfare is three-quarters of a mile in length and a hundred yards wide. The notorious slums of the neighborhood have been eradicated. Underground trolley cars run beneath the new street.

The final payment on the latest Japanese loan of $50,000,000, financed in this country some three months ago, was payable October 16. It amounted roughly to about $40,000,000, but inasmuch as a great number of subscribers availed themselves of the privilege of paying in full on the first call, the final payment hardly exceeded $17,000,000.

The German Naval League, with its 600,000 members, is said to be moving vigorously for a new naval programme that shall greatly increase Germany's defensive resources.

The Yasuda Bank of Tokio proposes to add a trust department to its business, to facilitate the introduction of foreign capital into the country.

Industrial and Commercial.

The Amerika, the latest vessel added to the Hamburg-American fleet, just arrived in New York, is regarded as the most luxurious and largest vessel now afloat. Some of her chief characteristics are: Equipment with the Lloyd-Stone system of water-tight doors, which are all automatically closed from the bridge by turning one handle; great steadiness, owing to her immense displacement; submarine bell signals, automatic fire extinguishing apparatus; wireless telegraphy; balanced engines and no vibration; ventilating system to automatically change the air every few minutes; hot and cold fresh water throughout the ship; three ample promenade decks, the upper known as the Kaiser, the one below it as the Washington, the next beneath as the Roosevelt, and the one beneath that the Cleveland. The vessel has accommodations for 3,057 passengers, her crew complement being 520. The Amerika's length is 687 feet, breadth 74 feet 6 inches, and depth 53 feet, displacement 42,000 tons, gross tonnage 23,000 tons, and carrying capacity more than 16,000 tons of cargo, equal, it is stated, to the load of ten miles of freight cars.

In Shanghai, China, there are six companies operating flour mills, and as two of these own double mills there are in reality eight in active operation. The erection of a ninth mill has just been completed, and the machinery, which is in part American and part English, is now being installed. This mill, it is reported, will begin work in the near future, and its output, it is estimated, will amount to seven hundred barrels a day. Of these eight mills, all are owned by the Chinese with the exception of one, which is controlled by both foreign and native capital. The mills are operated under foreign supervision. The combined output of the eight mills is three thousand barrels a day.

The International Harvester Company of America has purchased the Vulcan Works, near Noorkoeping, Sweden. A Swedish corporation will be formed to manufacture harvesting machinery.

General.

A correspondent in the *New York Post*, writing on a possible substitute for the mariner's compass, says it is proposed to maintain in rotation, by means of an electric motor, a heavy-rimmed wheel, mounted in gimbals. He says: "When the rate of speed amounts to three thousand revolutions per minute, or thereabouts, the plane in which the ring revolves will maintain itself constantly in one direction. If the navigator starting from the port of New York were to set the wheel of the gyroscope revolving in the plane of the meridian, it would continue to revolve in that plane with great regularity. An ordinary compass could be compared at intervals with the fixed directions marked out by the wheel of the gyroscope, and so the error of the compass could be 'checked up' from time to time. This is the conservative prediction, making the gyroscope useful as an auxiliary, to secure greater accuracy. This is not merely a theoretical proposal. Tests have been undertaken at the instance of the German naval authorities on board the war-ship Undine, lasting two days, and made with a view to determining with what accuracy the gyroscope shows alterations in the ship's course, and how well it would stand violent concussion. The result of these tests, the American consul reports, was the acknowledgment by disinterested parties that no inaccuracy arises in the instrument on account of the earth's rotation, that the angles of changes of course are shown with the greatest exactitude, and that shocks or vibration which would render a compass inaccurate or even useless have no effect upon it."

In the recent international race for the Vanderbilt Automobile trophy, a French car, an 80-horse-power Darracq, covered the course of 283 miles in an elapsed time of 4h. 36m. 8s. The Automobile Club of France, which conducted the race in France last year attended by so many fatalities, will not accept the cup, owing to the decision which that disastrous race led the club to adopt. The representative of the club hopes it may be turned into "a trophy for a great touring event."

The Pennsylvania Railroad is about to place an order for 1,500 steel passenger cars. Their use will eliminate the telescoping of cars as well as reduce to a minimum the possibility of fatalities. The management will use a part of them in operating their many limited fast trains between New York and Pittsburg, while others will be built for suburban service. The cost will be about $7,000,000.

The traffic record of the Sault Ste. Marie ship canals is beyond all precedent this season. Up to October 1, freight to the amount of 31,947,443 net tons had been carried through the waterways since the opening of navigation this year, compared with a movement of 20,089,664 net tons during the same period of 1904.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Advancing Conditions.

C. W. CHADWICK.

THE immature thought of many students is doubtless responsible in no small degree for prevalent misconceptions which tend to prejudice people against Christian Science and to blind their eyes to a just recognition of the great good it is accomplishing throughout the world. In his over-anxiety to have his friends share the peace and happiness that have entered into his own life, and actuated, perhaps, by the novelty of the "new tongue," he too often ventures upon the quicksands of inexperience by attempting to explain certain abstract statements, the truth of which he has not proven and consequently does not fully understand.

The natural inference, especially on the part of those not inclined to hear of anything beyond the range of the physical senses, after listening to such premature discussions, is that Christian Science is not at all practical, not at all adapted to meet the every-day needs of humanity, and can we wonder that such is the case? Although their statements may be correct in premise, it is oftentimes overlooked, by outsiders and by students themselves, that they are dealing with absolute truths, which cannot be rightly comprehended from a purely intellectual standpoint, but must be understood by degrees, through earnest and continued effort to spiritualize thought and action. The constant application and practice of its rules can alone elucidate Christian Science, and nothing else will ever make us its practical and effective representatives.

Another most important point, often overlooked, is that there must be a willing mind to receive even the first faint lispings of scientific thought,—the soil must be prepared to receive the seed, else one's most sincere and honest efforts to expound metaphysical propositions are liable to be misjudged or even maligned. The problems to be worked out in every-day life are clearly defined in the Christian Science text-book; and as in mathematics we cannot expect to understand cube-root before we do multiplication and division, so in Christian Science we need to begin with the simplest problems, and to know that if we understand the Principle and apply its rule we shall ultimately be able to solve the greater ones.

Every sinful or erroneous thought overcome, is a step heavenward, and it is a prime essential to our growth that we do not ignore or undervalue the resultant improved beliefs and conditions, for they evidence to the world the advance of Christ's kingdom on earth. How have they been wrought, is the important question to be settled, for, until each individual understands the one absolutely correct standpoint from which to reason, and to demonstrate the power of Truth to overcome error, he will necessarily fail to give God the glory, and will find his door closed to further recognition of spiritual truths. Argument alone can never demonstrate a statement of eternal truth or make it a realized fact. Not through believing that there is no matter, sin, or death, but through understanding scientifically the allness of God, good, do we bring about improved conditions for ourselves and for others. One single demonstration over sin or disease from the standpoint of the supremacy of God, absolute good, should settle forever the vexatious problem of the origin of evil to the one who makes it, and be prophetic of higher demonstrations, yea, of the final conquest over all belief in evil. While it is just as true to-day as it ever will be, from the standpoint of true metaphysics, that matter is but a figment of false sense, alias, the mortal mind, and therefore unreal, the understanding of this truth can be attained only by degrees and through spiritualization of thought. A material sense cannot explain or understand the unreality of matter, any more than one mistake can correct another. It is a positive knowledge of what is right and true that can reveal the nature of what is false and untrue. The correction of some mistaken belief, the abrogation of some asserted mortal law, is a step forward, though it may not be the immediate realization of absolute conditions.

The learned censors of Christian Science will accomplish nothing for humanity so long as they are content to quibble over its letter, and to ignore the practical benefits that accrue from a demonstrable understanding of its truth. There is little hope for the individual who stubbornly refuses to try to apprehend the Principle of Christian Science healing, and who criticises and condemns its teaching, oftentimes without even opening the covers of its text-book. The only consistent attitude of thought is one that will acknowledge the improved conditions that are in evidence among Christian Scientists, and be willing to find out how these changes have been brought about. The wisdom of mortals will argue after this manner, If there is no such thing as material sight, then pluck out your eyes and throw them away. Christian Science demonstrated is a law of restoration and readjustment, and, instead of robbing man of his sight, it gives him better sight; it gradually instructs individual consciousness to discern the great spiritual fact, that man's true sight is spiritual, not material, and that the same law is applicable to all bodily conditions. This discernment is at first manifested in what our Leader designates as an improved belief (Science and Health, p. 442, lines 23 to 25), a condition or state of consciousness between the discord of finite human sense and the perfect harmony of absolute reality, to be attained through further purification of thought.

The Christian Scientist has no indefinite or uncertain goal, but he lays no claim to having already reached ideal conditions. He has simply been shown the one and only way by which to overcome evil with good, and, like the student in mathematics, he begins to apply the rules which one wiser than himself has laid down for the solution of the varied problems of earthly existence. His heart is full of gratitude to God, and to the Discoverer and Founder of Christian Science for her untiring efforts in making this great work of redemption practicable to the whole world. He is content to take one step at a time, and to look to the future for the attainment of absolute conditions; but is meanwhile profoundly grateful for the numerous blessings of divine Love, manifest in the healing of all manner of

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disease and in the overcoming of worldly desires and tendencies.

It is the province of every true Christian to follow in the footsteps of the great Master, and, through patience and perseverance, to win his way to heaven, the consciousness of absolute good. It took the Saviour thirty-three years to reach this goal, and it is reasonable to suppose that his followers will find it a gradual process and not a sudden transformation, here or hereafter. It is the daily improvement of the individual and of society in general of which the world is in need, and Christian Science is meeting this need. Improved beliefs, expressing better moral and physical conditions and an increasing desire for spirituality, greet us on every hand, and they are the natural outcome of the rediscovery of Christian healing in this age.

Christian Scientists have a perfect ideal to work from, a perfect creator and a perfect creation from which to draw correct conclusions concerning the reality of being. When all professing Christians learn to think and to work from this standpoint they will understand Christian Science and will heal the sick in obedience to the Master's command, and thus reveal the kingdom of heaven on earth. It is an undeniable fact that thousands of the world's best people have been healed by Christian Science of so-called incurable disease, and their influence is being felt on all sides, for they are not only learning to control and safeguard their own bodies with healthful, life-giving thoughts in the way mapped out by the Saviour, but they are helping others to understand and to do likewise. Love, purity, and good-will now dominate their thinking, where malice, hatred, jealousy, dishonesty, and kindred thoughts once held sway. They are beginning to realize the practical import of the Golden Rule and to obey that most important injunction of the Master, "Seek ye first the kingdom of God, and his righteousness." Having proven in a degree the omnipotence of good in the healing of physical ailments, they have begun for the first time to understand what they have for years believed, that "with God all things are possible," and this enables them to rely confidently and implicitly upon divine Mind for health and strength, and these demonstrations of the power of Truth are commending Christian Science to the world. It invites comparison with other systems, in full assurance that it is already demonstrating for humanity more practical and comprehensive results than have even been promised by other systems. True metaphysical healing will alone satisfy the needs of humanity, in that it deals with causation, thus laying the axe at the foot of every tree of error, and thereby healing the moral fault which is so often the direct cause of disease.

God speed the day when professing Christians will no longer be disposed to condemn that which they do not understand, but will lend their influence in arousing a dormant world to the fact that Christian Science is all that is claimed for it, an exact and comprehensive statement of the Science of Christianity to this age. True Christian honesty and sincerity will demand that they judge it alone by its fruits, and rejoice in every improved belief as evidence of Truth's corrective influence upon human consciousness. Only as we learn to be truly grateful for our most humble attainments, and to give credit where credit is due, shall we ever attain to the stature of perfect manhood in Christ, and realize our spiritual at-one-ment with God, good.

An Allegory.

Behold, the kingdom of God is within you.—LUKE, 17: 21.

G. C. C.

AN uninteresting looking pebble was placed in a bag with a number of others of the same kind, differing only in shape and size. This pebble was comfortably satisfied with himself, because he felt that he was quite as good as his neighbors, until one day, when he was removed from the bag and saw near at hand the most beautiful stone he had ever seen, clear and transparent, reflecting the most exquisite hues. It was then that he became much dissatisfied, and a strong desire took possession of him to become like the beautiful stone, which he afterwards learned was a diamond. With this desire constantly in view, he prayed night and morning, believing that God could bring about the transformation; but when at the end of a year he could perceive no change, he stopped praying, having lost faith in his petitions. He was in this faithless, dissatisfied condition, when, on a never-to-be-forgotten morning, he was again taken from the bag, closely examined, and he heard a voice say, "I think this is a stone of rare promise." The pebble could not believe that the remark applied to him, and looked about to see who the voice referred to. He then noticed that he was within speaking distance of a number of the same beautiful diamonds he so longed to be like. Seeing his look of inquiry, one of the diamonds said, "It is you that was meant; you are a diamond, like myself, only in the rough." On hearing this the pebble became wild with joy, confidently expecting to experience an immediate change, thinking that the transformation would be effected in some extraordinary, miraculous manner, without discomfort or effort on his part. But the diamond explained that it was a work of time, that he would have to be cleansed of the accumulated dirt, have the rough edges cut off, and be polished with great care. If he would be patient, however, and steadfast under the seemingly uncomfortable but necessary process, his true self would be brought to view and he would reflect the glorious light with the same beauty and color. "You may get discouraged," the diamond told him, "and find yourself tempted to think you were more comfortable as a pebble; you may sigh for a shorter and less dis-eased method of eliminating the false; but you must remember that the penalty for entertaining an untrue condition is the pain caused us in getting rid of this condition."

These kindly, helpful words encouraged the pebble to resolutely and unreservedly follow in the way pointed out, and the results were just as the diamond had said. Then how ashamed the pebble felt to think he had beseeched God to give him something that was already his, and had accused this loving Father of being unable or unwilling to help him, simply because in his own ignorance and blindness he had failed to recognize this fact. He was thus taught the great truth that "Discomfort under error is preferable to comfort" (Science and Health, p. 101), and that his prayer should have been to gain the understanding that as God's children we always have possessed every good thing, and the ability to make it manifest, for is not God's work finished, as the Bible tells us?

"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." (Revised Version.)

Aweary of the World.

REUBEN POGSON.

IF the winds did but store the sighings and sobbings of the sad hearts of all the ages, and did the clouds but hold the bitter tears wrung from the eyes of the countless millions who have fretted through a futile material existence, then, surely, joy could breathe no more in such a burdened air, and sensual pleasures would be drowned in floods of rain, salt with anguish.

Tennyson, unconsciously perhaps, has portrayed in his poem, "Mariana," humanity's sorrowful waiting for a fulfilment of that seductive promise of permanent pleasures which is given so glibly by the carnal mind to the sense-deceived. Is this a too pessimistic view of material existence? No! the material sense of life is a synonym for pessimism; its very optimism is often like the hectic flush on the invalid's cheek, an indication of its own hopelessness. The tragedy of it all is, that when mortals think they

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are most alive; namely, in the early stage of expectancy, they are then really in a worse condition than when they see the hopelessness of it all and long for release from its deceitful promises. Then, if from the depths they cry feebly for help, if instead of longing and looking down the sufferer would but turn his gaze upward and look for a star of heavenly hope, then will he commence to live. He will commence to breathe a new and rarer atmosphere. Mortals often say, "I am aweary of the world," but are they? No! for they love the world and nothing else. They say, "I wish that I were dead," but put them on a bed of sickness and they make frantic efforts to get well. Truly this is a state of "deceiving and being deceived." How often has a fashionable woman said, the morning after a reception, "Ah! if the poor people who envy me only knew how weary I am of it all, they would change their envy into pity." Would they? Not in the least; they would probably say, "Why don't you give it up and let us have a chance?" And why does she not give it up? Simply because she is not weary of it all, she is self-deceived; so are all mortals, until perchance one day, when in repeating the oft-spoken falsehood their conscience is awakened; then there is hope.

What is it really to be aweary of the world? Is it to be in any of the foregoing states of mind? No! The last state mentioned is only a premonitory sign of an awakening to the fact of self-deception; it yet remains for the individual to analyze his motives, aims, and desires, to see if he is really aweary, as he has said.

To be indifferent to things in general; to assume a cynical attitude to most of the pursuits and pleasures of others; is this to be aweary of the world? No, indeed! To be truly aweary of the world one must be in a condition to see the absolute vanity of materiality, with its hopes and disappointments, its pleasures and pains, to know that even if the devil would fulfil his promises, which he never does, and give us all the kingdoms of this world, that then we should have but dead-sea fruit and our last state would be worse than our first. The true weariness of the world is not accompanied by a painfully sad visage and a loose, dejected mien; no, those who are really most weary of the world have a sunny smile, an erect form, and an elastic step. It may be remarked, "But this is not weariness, it is a mere straining of a word to justify the title of the article." Not so, this is the only legitimate use of the word in Christian Science, for when we are most weary of the world we are most refreshed in the consciousness of an ever-present heaven; when we are aweary of evil we are resting in good, and when we are truly awearied of the flesh, "the prince of this world" will come and find nothing in us.

Those who are heavily weighted with mortal beliefs say they are aweary of the world, but it is because they do not know how much of the world they are still content with, that causes the trouble. To say we are aweary of the world is to say practically that we have no sin, and this condition of mind is rebuked by the apostle, who says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to . . . cleanse us from all iniquity." Why are our sins so difficult to get rid of? Because we are not really aweary of them; our difficulties are ours simply because we have made them so. Another student might scorn some of the habits with which I am yet struggling,—they are not difficulties to him,—and quite probably he has things to overcome which do not cling to me. There is certainly no hope for one while he finds any degree of satisfaction in the aims and affections of corporeal sense; not until he begins to see that the material sense of joy is a deceiver, is he likely to become aweary of the world, the flesh, and evil. When he begins to see the nothingness of materiality, when he begins to separate it in thought from his real self, then can he truly say of its falsities, "I am aweary of them."

The Reflection of Substance.

ELOISE CAMERON MAC GREGOR.

As the spiritual concept of substance appears to us, we see how often the seeming power of self-mesmerism has excluded us, like "gates of brass" and "bars of iron," from many advantages,—from the opportunity to work, from happiness, and from the privilege of bestowing happiness upon others. Christian Science speedily shows us how, through Love alone, we may be liberated. It teaches us how to demonstrate that active, unselfish love which is the reflection of substance and whose potency is great enough to break the fetters of evil, thus practically proving the allness of good.

Viewed pedagogically, the forerunner of all attention, knowledge, and obedience, is interest. Looking closely at interest, we find that it springs from sympathy. A great thinker has even gone so far as to say, "The measure of one's sympathies is the measure of his life." On through and after the school period each receives from travel, study, or experience, an enrichment proportionate to his sympathy, —his ability to put himself in another's place. His sympathetic interest is a fund, or working capital, from which he may contribute to his needy fellows and to society; and he is sought out or neglected in keeping therewith.

A self-centered mortal, even when not aggressively "self-made," is always taking, never giving,—a social parasite, neither satisfied nor satisfying. He finds himself, after all his self-seeking, unable to receive, for the very good reason that he is unwilling or unable to give. However much he may mingle with his fellow-men, he remains isolated and is considered a trial and a drag on every one, yet burdening no one so much as himself. Matter, the false sense of substance, or Spirit, cannot be acquired without burdening mortals. Witness the struggles and strifes of history over the "land question" and "property rights," all because of humanity's false sense of matter as man's "real estate."

This false and selfish mentality, or self-mesmerism, burdens and oppresses mankind, crushing out health, happiness, and harmony. Observe, in contrast, the true mentality of the children of God as exemplified in the purity, unselfishness, and affectionate compassion of the great Master. His reflection of the one divine Mind, the true substance, wherein is no room for self-love and self-will, revealed the truth which made free from bondage and enabled him to bestow upon others the "liberty of the children of God." He said, "My yoke is easy, and my burden is light."

The true idea of substance is attained through self-forgetful love. This idea never burdens man, but is purifying and inspirational to such an extent that it lifted Jesus' consciousness above all sickness and sin, and enabled him to triumph eventually over death. He looked to the one Mind, the one substance, Spirit. Faith in God, good, as all powerful, "the substance of things hoped for, the evidence of things not seen," raises mentality out of self-mesmerism, both for ourselves and others. Said Jesus, "And I, if I be lifted up from the earth, will draw all men unto me."

Our most important work, then, is to see to it that the "I"—consciousness—is being lifted up to perceive this true idea of substance.

To spur our lagging footsteps, Truth calls to us from every page of our text-book, and, like the prodigal, we must leave behind us the false sense of substance, otherwise how can we hope to be met by our Father? When we see the nothingness of the husks of materiality, and really arise to go to our Father, then, although yet a great way off, divine Love comes to meet us.

METHOUGHT I built upon a rock
A palace, high and grand;
My pride-blind eyes Truth touched,
And lo! a hut upon the sand.

AMY RUTH WENZEL.

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Selected Articles.

We fail to see any good grounds for the enactment of laws prohibiting Christian Science healers from practising, or charging fees for their services, or prohibiting people from employing them if they wish to do so. Such laws are based on the ground that people should be protected from their fallacious belief, as non-believers would term it, in Christian Science, and from charlatan healers; but we don't see why the State should feel called upon to adopt such a course. There would seem to be less reason to prohibit Christian Science healing, in which no drugs are used, than to prohibit deleterious and positively injurious beverages, medicines, and adulterated foods. The laws permit the sale of almost anything in the shape of patent medicines, and permit the people to buy and drink them; then why should the State interfere and prohibit Christian Science or any other healers, who, if they do not do any good, at least do not give their patients anything to injure them?

While we may not believe in Christian Science, nor care to employ Christian Science healers in case of illness, why should the State step in and forbid any person employing such healers if he does have faith in them and wishes to be treated by them? The law permits people to eat and drink what they please, to wear such clothes and live as they see fit, regardless of the effect upon their health, so long as they do not make themselves objectionable to society: then why not permit people the same liberty of action in the employment of healers of the sick under restrictions prohibiting dangerous practice and the use of dangerous drugs in incompetent hands? Whether or not there is any merit in Christian Science healing, there is good reason to believe that less harm is liable to result from it than from the indiscriminate use of injurious patent nostrums and deleterious beverages and foods, and that there is no urgent necessity for laws prohibiting its practice.—*Dell Rapids* (S. D.) *Tribune.*

Never has the church needed the priestly work of woman as now. We need that work pre-eminently in our homes, in the leadership of the church, in the molding of society, in the shaping of our civilization.

You may discount sentiment as you will, nevertheless it stands out on history's page—and nothing can erase it—that the only act to which Jesus decreed universal fame, of which he established an imperishable memorial, was a thoughtful, sentimental deed by a woman of poetical temperament—the breaking of a box of ointment on his feet as an expression of her devotion to him whom the world hated and was about to crucify. Jesus established that day a memorial to all such, and with it a memorial to Christian womanhood. As Calvary neared, woman seemed to set herself to be exceptionally loyal to Christ. It was so at Bethany; so during the trial and condemnation of our Lord, and so also at the cross.

Of all this series, his recognition of Mary at the feast was the most significant. That day woman became a priestess in the temple of Christianity.

The bulk of the work of the church to-day is done by woman, and she carries with her a gentleness and devotion, a sweet simplicity of faith and a delicate touch of love that Jesus recognized and honored in Mary.

REV. JOHN BALCOM SHAW.
St. Louis (Mo.) *Dispatch.*

Christian Science teaches that the truth about everything in the universe may be known, and that this truth, when understood, reveals harmonious, sinless conditions. Christian Science goes on to teach that sickness and sin are not the true and lasting conditions to which man must subscribe, and that an understanding of the truth touching these conditions will, if applied, bring about their annihilation, thereby demonstrating the supremacy of Truth. A misconception of Life, as of mathematics, produces discord to human sense, and permeates whatever line of endeavor is involved with the mistake.

In the sense that an error in the application of mathematics is not true or real, in other words is not to be accepted as of value or relied upon, so Christian Science regards all conditions which do not measure up to the premise of the absolute truth taught by Christ Jesus.

Christian Scientists deplore and condemn all war and pestilence as earnestly as do all others; and because they do not regard these conditions as necessary or founded on an understanding of Truth, they are prepared to consider them the products of the human ignorance of Truth, in fact the opposite of that which is real and good, and, therefore, in this sense unreal.

Christian Science is known by the good results attending an honest study of its teachings, and its phenomenal growth is the outcome of these teachings. Its followers are improved physically, morally, and mentally since adopting its Christian ethics, and certainly their attitude toward the world and their fellow-men is more loving, unselfish, and compassionate than before gaining the understanding of Truth as divine Principle which is revealed in Christian Science.

H. CORNELL WILSON.
The Truth Seeker, New York, N. Y.

It is stated in the Scriptures that God visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him, and that He shows mercy unto thousands that love Him and "keep" His "commandments."

This Scripture hints that the human law of heredity will exist until overcome by Love. Christian Science inspires the keeping of the commandment, "Thou shalt love the Lord thy God with all thy heart," and "thy neighbor as thyself," through its comprehensive definition of the nature and essence of Deity. If parents are afflicted, it is not by reason of any divine law, but because they are not sufficiently awake to a realization of the divine protection; because through ignorance or carelessness they fail to break the material law of discord and fail to claim their God-given rights to health and harmony.

It was the mission of Jesus to demonstrate the possibility of spirituality and health, and it is the mission of Christian Science to accomplish the same result. If children partake of the discordant bodily and mental conditions of their parents, these can and must be destroyed through the understanding of truth, the divine law which deals with disease by destroying it. Evidently Jeremiah saw this possibility when he said, "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge; but every one shall die for his own iniquity."

Through Christian Science, thousands have been saved from inherited diseases by learning that God is the only real parent, and that that only is real and lasting which is inherited from God. The children of practical Christians ought to be free from inherited discords. Multitudes of cases are recorded where so-called inherited diseases of long standing have been destroyed under the benign influence of the teaching of Christian Science, that man inherits only the characteristics and attributes of his heavenly Father.

ALFRED FARLOW.
Boston Times.

If it is reasonable to blame Christian Science for its failures, by the same token it is right to criticise *materia medica*, which has, as the records show, a greater proportion of failures on its books. Conversely, if for any reason *materia medica* is considered exempt from attack for failing at all, then any curative system, honestly applied, which can show as good a record, must also be exempt, the

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fact or circumstance of the death of the patient remaining practically the same in all cases; that is to say, presenting no unusual or distinguishing features in one case which are not found in all others. WILLARD S. MATTOX.

New London (Conn.) *Telegraph.*

No matter what form sin may assume, its existence and continuity depend entirely upon its indulgence by the sinner. If a thief reforms and stops stealing, what then becomes of the sin in his case? It ceases to exist. If for the same reason all gamblers should stop gambling, the sin of gambling would be no more. When the practice of sin ceases, through the reformation of the individual, the sin also ceases, for it has not the means to perpetuate itself, and falls for lack of support. If all the sin and sickness in the universe could be instantly removed and forever blotted out, no part of God, man, or the universe would be taken away, and nothing that is real or true would be lost or destroyed. The Scriptures say, as a man "thinketh in his heart, so is he." If sin were eradicated from the thought of mortals it would cease to appear outwardly, and thus prove conclusively that sin has no entity of its own, and no existence, save a temporary and wrongful sense in the experience of the sinner. The power of sin can be overcome only to the extent that we render it powerless. Its presence will continue to annoy us until we enforce its absence, and its somethingness will intrude itself upon our thought until we demonstrate its nothingness. ADAM H. DICKEY.

The Word and Way.

The world is sick and tired of doctrinal opinions. Christian Science has no place nor time for them. The Founder of Christianity showed forth the Father, not theologically, nor by condemning others, but by casting out evil and healing the sick. Christian Scientists are striving to follow in his steps and stand for judgment, on the basis of their obedience to Christ's command: "Preach the Gospel and heal the sick." "By their fruits ye shall know them," and know that their God is Love. D. C. PENDERY.

Cincinnati (O.) *Inquirer.*

It is not necessary to hold a brief for Christian Science in order to declare that it is not going to be injured by tirades like that delivered by a clergyman at the Winona camp meeting last Sunday. Opinions may differ as to the claims and achievements of Christian Science, but it is plain that the creed makes unexampled progress and attracts the most intelligent people. Mere polemic denunciation must be utterly ineffective against such a movement.

Editorial in *Chicago Chronicle.*

One of the most fretful, fidgety women I ever knew has been converted to Christian Science. Skeptic as I am, I have to acknowledge the tremendous change in her nature and the pleasure there is now in her companionship. She is amiable and serene, and I doubt if any but a great shock would shake her calmness. Whatever I may or may not believe, I insist that any belief or study that teaches women to govern themselves is admirable, and it is a pity that converts are not more numerous.—*Boston Traveler.*

What an act of infinite wisdom it was on the part of the Senate to concur in the House Bill to squelch Christian Science—a belief or practice that has lifted thousands from misery to health and comfort. While one may prefer medicine for healing, he should be liberal enough to concede the right of another to pursue health in the manner deemed most expeditious and permanent.

Wayne (Neb.) *Herald.*

The Lectures.

Troy, N. Y.

Music Hall was crowded by a cultured audience last night [October 16] to listen to Bicknell Young's lecture on Christian Science. However little or much appreciative hearers may have sympathized with the lecturer's convictions, they must have been impressed with his scholarship, lucidity of exposition, argumentative power and high order of oratory. Without the magnetism which made a Beecher, or an Ingersoll, irresistible; without the story-telling or appeal to the gallery which popularizes many a clever but inferior speaker; without recourse to dramatic gestures, striking inflections, or attitudinizing, Bicknell Young made a modest and masterful presentation of his subject, culminating in tributes to Mrs. Eddy so full of force, richness, and beauty of language as to evoke the admiration of all present. Without passing any comment upon the teachings advanced, it is only just to say that as an eloquent, erudite, and intellectual effort, Mr. Young's lecture is surpassed but rarely on any platform.—*The Troy Press.*

Canton, Ill.

With the exception of the galleries, the Canton Opera House was filled Friday evening [September 22], when Edward A. Kimball of Chicago delivered an address on Christian Science. The speaker was introduced by Attorney Jesse Heylin, who spoke as follows:—

Ladies and Gentlemen:—Probably that which differentiates ancient and modern civilization the most is the tolerance and freedom of human thought and human actions. In contradistinction from ancient civilization, to-day any man who has a message that appeals to reason and conscience will have a respectful hearing, and, in fact, modern civilization demands that such a man shall be given respectful attention. We who are not of them must admit that the Christian Scientists do appeal to our reason and that they do come with a message filled with love and tenderness devoid of terror. We may not agree with them, but we must concede to them earnestness and sincerity.

Canton Register.

Fargo, N. D.

The lecture delivered by Judge Septimus J. Hanna at the Fargo Theatre, Sunday afternoon, September 24, was very largely attended. Hon. George E. Perley presided, and in his introductory remarks spoke in part as follows:—

Truth is many sided, and we, in our ignorance and narrowness of vision, often see but one side, or at best two sides, one of which we are inclined to dispute and oppose. Truth, to us, too often means something that we like to believe, and which comes to us along our own lines of thinking and through channels which we ourselves have constructed. We ought, rather, to remember that all truth is of God, and hence is as boundless and eternal as God himself. I assert that the proper attitude of mind toward a new thought, or creed, or system is not, Does this agree with what I and my friends have been thinking and believing; or will it, if adopted, controvert and perchance overthrow old thoughts and beliefs? but rather, Is this the truth? If so, what message has it for me? If the truth, then I want it; truth though the heavens fall; truth regardless of consequences. I do not appear to-day as an advocate of Christian Science. She needs no advocacy of mine and seems abundantly able to take care of herself. I am not a member of that church; but I am a lover of the truth, a believer in fair play, and broad enough, I hope, to receive with gladness truth from whatever source, or however accredited; and I give it as the result of my calm observation, that the message which this church brings to humanity, is ever one of blessedness and helpfulness, and to me it seems stamped with the Divine approval.

Correspondence.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

An Expression of Thanks.

Washington, D. C., Monday, October 23, 1905.
Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—I want to thank you for a wonderful spiritual uplift through reading the recently revised Section 9 of the Platform in the 361st edition of Science and Health.

Through all my fifteen years' study of the Bible in connection with this wonderful commentary, I have never gained such a clear concept of the relation of Christ Jesus to humanity.

Lovingly and faithfully, your student's student,

DR. JOHN WARNER KEYES.

Good Cannot Be the Product of Evil.

WE occasionally find persons who try to justify the doing of evil upon the plea that good has resulted from it, or will result from it; but this is an impossibility. To assert that good can be the product of evil is to assert that "sweet water and bitter" can proceed from the same fountain, a logically unthinkable proposition which necessarily assumes the reality and desirability of evil.

It cannot be supposed that persons who desire good to prevail in the affairs of men will voluntarily resort to the practice of evil, unless they believe that evil is more powerful than good and that good cannot do as much for the welfare and prosperity of the race as can evil. The logical outcome of this belief would be the postulate that evil is primary and good secondary, a postulate to which no Christian can assent and which finds no justification in the teachings of Jesus. Our Master in nowise sanctioned evil in cause or effect, and to be consistent Christians his followers must avoid even the semblance of evil.

The text, "Surely the wrath of man shall praise thee," is sometimes warped to do duty in support of the erroneous belief that evil can result in good, but this use of the text will not bear analysis. The fact that the wrath of man can be checked and made to praise God is one of the most convincing proofs that evil has no inherent power and that its use is inconsistent with true Christianity. The supposition that evil has any quality upon which goodness can be based, is a harmful illusion that does not harmonize with right reasoning, and that leaves no unvarying standard by which conduct may be judged and morality enforced.

Christian Scientists should be especially alert to detect the error which seems to say that evil has a place and a use in our "passage from sense to Soul" (Science and Health, p. 566). Christian Science presents no halting, changing, obscure method of salvation, which needs to be, or can be, re-enforced by evil. On the contrary, it moves along the strait and narrow path of righteousness which admits no evil. The statement, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), the truth of which Christian Scientists demonstrate daily, leaves no place for evil and no need for its aid in Christian living and Christian teaching. ARCHIBALD MCLELLAN.

An Aspect of Error.

ERROR is always error and never becomes truth or truthful. It belongs wholly to false mortal sense and disappears only as this sense disappears. This distinguishing feature of all falsity is sadly forgotten or ignored among men, many of whom overlook the fact that its least increment is wholly unlike truth, that no subdivision of falsity can make it other than false. It is smitten in its "babes and sucklings," just as surely and unhesitatingly by truth, as it is smitten in its "strong men and cattle." The willingness to tell a fib has been regarded as an entirely different thing from the disposition to tell a lie, and a little bit of that which would be promptly condemned in bulk, is often clung to as though it were not only desirable but necessary. This human tendency is revealed to-day in the effort of many who have broken away from the hard and fast dogmatism of Miltonic theology, and who are trying to escape the incubus of matter by etherealizing it. They are ready and glad to part with the hard lump which they have believed to be a divinely provided basis for the activities of Spirit, but they hold tenaciously to a highly attenuated form of the same old stuff, as a medium for the transmission of mental forces.

In distinct contrast to all this thought and endeavor, Christian Science teaches that "the higher stratum of mortal mind is more potent to injure than its lower substratum, matter." "The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter." (Science and Health, pp. 198, 97.)

We can no more escape from material sense by its refinement or sublimation than we can from immoral habits by their indulgence in an artistic atmosphere, for the less repulsive error is made, the more seductive and deceiving it becomes. Christian Science makes it clear that the essence of materialism is belief in the reality of that which is not spiritual,—which does not manifest Life, Truth, and Love. The materiality of human sense does not depend upon the kind of material substance it posits as the so-called basis of natural phenomena, much less upon the size or mobility of the atoms of which this substance is supposed to be composed. Furthermore, it is manifest that the statement of material beliefs in high-sounding terms and polished phraseology in no wise renders them less opposed to the spiritual interpretation of the universe, or less incompatible with the divine idealism of Christian Science. The two orders of thought are inherently contradictory to each other, and there can be neither co-operation nor companionship between them.

The vain attempt to escape the pains and penalties of matter by etherealizing it, is a serious and far-reaching mistake, which is avoided by every earnest and faithful student of the Bible and of Science and Health. The call of Truth to come out from all materiality and be separate,—to know, and know only, the allness of Spirit and its manifestations,—is imperative and uncompromising, and it is the glory and gain of Christian Science that it counsels an immediate, unreserving, and continuous obedience thereto.

JOHN B. WILLIS.

Feeding the Hungry.

THE account of Jesus' feeding of the five thousand, as given in the four gospels, may well remind us of the angel's declaration to Mary, "With God nothing shall be impossible." As students of Christian Science advance in the understanding of Truth, they become more conscious of the world's great need and long to aid in meeting it, and thus they find a supreme opportunity to prove to themselves how much of the truth they have made their own.

We are told by the evangelists that at the close of an eventful day which was spent by the Master in healing the sick, the disciples came to him and reminded him that the people needed food. His reply is very significant. He said, "Give ye them to eat." Their response indicates that they had not then learned to look away from matter to

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Spirit as the true source of supply, for they began to talk of their limitations, and to say how little even two hundred pennyworth of bread would be, wherewith to feed such a multitude, and then they pointed to a few barley loaves and two small fishes. This unpromising outlook was, however, illumined by the Christly love which had compassion on the sick and the sinful,—the love that had power to draw thousands from the weary ways of mortal experience to listen while he told them of the kingdom of God. He would not send them back fainting to those ways, and though his disciples, so soon after their call to this service of Truth, were not yet rich enough toward God to obey his command, "Give ye them to eat," he did not deny them the privilege of serving his guests. He bade them bring him the scant viands which betokened human poverty, and when all were seated, for no courtesy was overlooked at that never-to-be-forgotten banquet, he blessed and brake the loaves, and the five thousand partook of his bounty,—"as much as they would."

Nowhere in the gospels do we find a more striking contrast between the material sense and the spiritual, than here. "What are these among so many?" said the disciples, as they looked at the insufficient supply, and counseled the sending of the people away from the one who healed all their diseases, and who was as ready to satisfy their hunger by the utilization of the same spiritual law. The vital lesson for the student of Christian Science is found, however, in the Christly command, "Give ye them to eat," and in the clear light of Truth we can find no excuse for evading it and parleying about "two hundred pennyworth" of materiality, since, after two thousand years of experimentation with it, humanity is still starving for the true bread.

If, like Jesus' disciples, we be dull of spiritual perception when the world's need faces us, and have little to offer, —if our sense of Truth's power and our realization of Love's sufficiency be as small as the barley loaves and the little fishes, then is the time to hear and heed the command, "Bring them hither to me." Obeying this command, we, too, shall feed the hungry and heal the sick as did the Master. Our revered Leader comes near to the heart of this question, when she uncovers to the student the culpability of "spiritual barrenness" and "mental penury." (Science and Health, p. 366, lines 5 to 12.) Truly these have no place and no excuse in Christian Science, for in the faithful demonstration of its rules we not only learn how to heal the sick and give them the bread of life, but in obedience to the same law our own "baskets" are filled with spiritual blessings.

ANNIE M. KNOTT.

Letters to our Leader.

Aberdeen, Wash., August 30, 1905.

Rev. Mary Baker G. Eddy, Author of "Science and Health with Key to the Scriptures."

My Dear Mrs. Eddy:—Seven years ago I was healed through the reading of Science and Health. Since then I have longed to tell you how much gratitude I have that there is in the world a volume the reading of which dispels and destroys disease. Such a restoration to health has been my experience, and I am glad to bear testimony to the fact, not alone of the healing but of the permanency of it, as I have since enjoyed obust health. For several years I had suffered with many diseases and complications, chronic, acute, functional, organic, and hereditary, and during the last five years of this period I was slipping away quite rapidly. While some of my troubles were pronounced incurable, and it was generally understood that I would never be well again, I tried to keep hopeful, pinning my faith to drugs, hygiene, diet, air, and exercise, but there came a time when despair was in the ascendancy and the end appeared not far off.

I had heard that people were healed through Christian Science; still I knew nothing of the way this was effected, so I had no expectation of being healed. It seems, however, that divine Love was leading me, for I decided to look into the subject. Science and Health was at hand, and although I was somewhat of a student of all current subjects, I had had no inclination to look into this book, which four years before had been a present. From the first page of the 40th edition of the book, I read on and on. I soon found hope, and in a few days felt that I was changed. It was a great surprise to find that my aches and pains were gone, and to realize that I was well and could eat anything without fear of bad effects.

While I was very enthusiastic over my healing, I felt I had gained a greater treasure which could not be taken away. The "Peace be unto you" had come into my life; I had for the first time known the Christ, the true spiritual idea, the Saviour; I now knew that it is the Christ only which heals and saves mankind from disease as well as sin, that he is present, that I had just touched the hem of his garment and was made whole. It was a wonderful experience. Since then I have studied your book diligently, in order to learn from its pages all that I can of this healing and saving Christ. I have been trying earnestly to live this Science and practise it. During the past year the following results have been accomplished, which could not have been done by me except for the understanding gained from our text-book. The first case was that of a man whose guilt and self-condemnation for wrongdoing hung so heavily upon him that he wished to die. Another was where a physician had diagnosed the disease of a young man as tuberculosis and said it was incurable. He had then purchased a revolver to end his wretchedness. The third was that of another young man who felt he could not bear life longer, mind and body were giving way, and that he would like to drown himself. These three people came to Christian Science for help. Each was transformed, is now well and happy, and "in his right mind."

Yours very gratefully,

JOHN E. PLAYTER.

Boston, Mass., September 30, 1905.

My Dear Mrs. Eddy:—I have so long desired to write to you, that now, on my return from a little sojourn in Concord, I am sending you this letter, trusting it may please you to hear of the prosperity and growth of Christian Science in the sunny Southland of Jacksonville, Florida. As I cannot send you flowers from my distant home, will you not accept the roses I am sending you from Boston? They go to you freighted with love and gratitude. It will interest you to know that Christian Science is well introduced into Jacksonville. Senator Mann and his wife are regular attendants at our services when in our city.

I was in Tallahassee during the pending of a medical bill last spring and found a number of our lawmakers kindly disposed toward our work; and at present, there is little prospect of un-Christian legislation. Our church services are well attended. We own a most desirable lot; and after the completion of the new auditorium at Boston, we hope soon to demonstrate a church edifice. Healing is beautifully manifest among us, and is the mainspring of the degree of success we have attained.

Dear Mrs. Eddy, when in Concord two years ago last June, one of that vast throng visiting Pleasant View, I recall how, at the close of the dear Shepherd song, I was thrilled with desire to labor for you and for what you are teaching us. The inspiration of that moment has many times since then been a help to me. May I tell you the words of a Southern poet which then came to me forcibly, and which seem to express my sense of then and now? In speaking of the Christ he says,—

> Man shall sing thee a true love song,
> Voiced in act his whole life long.

My prayer is that I may increase in worthiness and watchfulness, in my endeavor to serve Truth. My little son

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loves you dearly. His father being a judge, also his grandfather, I trust this little one will be in a measure fitted to uphold the standard of Christian Science in our Southland. With great love and reverence for your blessed work, Faithfully your follower,

KATE G. BAKER.

Lexington, Mass., September 20, 1905.

Beloved Leader:—Half in doubt as to whether I ought to intrude upon your time and thought, I am venturing, nevertheless, to send you, in the same mail with this letter, a small book which is to appear before the public this week, Saturday, and which it may content you to glance through as containing many radical scientific statements uttered by him of whom you speak in "Miscellaneous Writings." Had my father-in-law [William Lloyd Garrison] studied your little, great book, I sincerely believe he would have accepted its platform and given it his allegiance. He truly manifested much of the Christlike spirit, and his "non-resistant" convictions were most scientific, I believe you would say. The volume is a centennial one, gotten out by my husband, the youngest son of his father, and by his brother Wendell, for whom our son is named. The brother, as you may know, wrote a four-volumed life of their father and of his time, in 1885.

I am daily praying to live the greatest of all reforms in my dear home, and in the midst of a dear family of reformers where skepticism, spiritualism, and agnosticism and excessive hero-worship would mightily reign. When I think of your Christ-love and patience, and of all you have faced as a reformer, my daily struggles along the "rugged way" are as naught, and I know that we must have more love, and the infinite compassion that opens the eyes of the blind.

To Christian Science I have given my allegiance for six years, and to you in all that time, beloved and loving Leader, my heartfelt reverence and gratitude and steadfast faith.

Most tenderly and lovingly,

THERESA H. GARRISON.

Magnolia, Mass., August 23, 1905.

Dear Mrs. Eddy:—We, the resident Scientists, and those who are guests at the hotels here, believe it would give you joy to know that the directors of the village church, called the Union Congregational, have granted us the privilege of holding services in their church building, and that we are so doing, every Sunday of this month. We feel sure that the appreciation of such Christian courtesy and brotherly love manifested toward us will be shared by you, and we rejoice that the Word of Truth, as revealed in Christian Science, has been spoken publicly in this beautiful seaside resort. Gratefully and sincerely yours,

SARAH E. BRADLEY.

Changes in the Hymnal.

In future editions of the Hymnal new music will be substituted for that now used for Mrs. Eddy's hymns, 161, "Shepherd, show me how to go," and 179, "O'er waiting harp-strings of the mind." Words and music not heretofore published in the Hymnal will be substituted for 163, 180, 183, and 184.

All the above hymns with the new music will be furnished in suitable form for pasting in old Hymnals, at the following prices: 1 to 25 sets, 5 cents per set; 25 or more, 4 cents per set; 100 or more, 3½ cents per set.

Mrs. Eddy's hymn, "Christmas Morn," with the two present settings printed on one sheet, will be furnished for insertion in copies of the Hymnal which do not contain it, at the following prices: 1 to 25 sheets, 2 cents per sheet; 25 or more, 1½ cents per sheet; 100 or more, 1 cent per sheet.

Send orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

I feel it my duty to relate a few of the many blessings I have received through Christian Science. Four years ago, when I sought Christian Science, I was a wreck, both physically and mentally. From a child I had doctored with the best physicians in the city where I was then living, and had taken various patent medicines, but to no avail. Six months previous to taking Christian Science treatment I was under the care of a physician, suffering from indigestion, catarrh of the stomach, and liver trouble. At the end of this period I was in a worse condition than ever. I had lost faith in material remedies, I was seemingly without hope and without God in the world, thinking my only relief would be the grave. I was in darkness and despair, and my mother and friends were afraid I would lose my mind. I had always believed in a God, and was a member of an orthodox church, but since gaining some understanding of Christian Science I find that my former concept of God was very limited. I formerly believed God to be in some far-off place; and to trust Him in sickness I thought absurd, but the old adage was fulfilled in my experience, for I found it to be true that "man's extremity is God's opportunity." After a week or more of intense mental suffering I asked my mother to pray for me, and I myself prayed to the best of my understanding, to be relieved from the awful suffering. My grandfather, a minister, was called, and prayed for me and read from the Bible. A few days later my mother sent for the kind pastor of the church of which I was then a member, and he also prayed for me. I did not get relief from suffering, yet I believe that through their prayers I was led to ask help from a Christian Scientist. Having an aunt who was a believer in Christian Science, I asked her if she thought I could be helped by it. She assured me that I could, and her talk inspired me with hope and led me to take treatment of a regular practitioner. I did so, and was healed of all my troubles, physical and mental, although it required patience on my part before all these were overcome. To prove that Christian Science has given me hope, health, happiness, and courage, I would like to say that since my healing I have taken a commercial course in one of the business colleges here, and have been able to fill successfully a position of trust in a bank for almost two years.

Christian Science has not only benefited me in a physical way, it has also been a wonderful help spiritually; it has given me a better understanding of the Bible and a desire to study and read it. For these and many other blessings, I am very thankful to God for sending His beloved son, Christ Jesus, to reveal the truth; and I am grateful to Mrs. Eddy, who has re-discovered and taught us the Christ-way of healing not only from sin, but from sickness, and has taught us to rely upon God in our health and in our sickness.

HOMER H. BECKER, Dayton, O.

Nearly all my life I had suffered from some physical ailment, and for the past eight years I had suffered untold agony from muscular rheumatism, there being at one time several weeks that I could not walk. Then again I could not use my arms for days at a time. I was in this condition when I had occasion to call on a Christian Science practitioner, and as I left, she said, "I wish that I could help you." Those words rang in my ears for several days, and I thought nothing of the pain I was suffering, but of the spiritual help I needed. I knew nothing of Christian Science, only that a friend had told me she had been benefited by reading Science and Health. I borrowed a copy of the practitioner, who told me to read it carefully and prayerfully, but I took it simply to see if its teachings were right or wrong. As soon as I began reading, I knew it was right. Such a wonderful inspiration came to me and remained

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with me while I was reading it, and I feel that the Father knew what things I had need of before I asked Him.

During the past two years I have not had one moment's pain from rheumatism or any other ailment that I had formerly been subject to. Words cannot express the deep gratitude I feel for the spiritual uplifting which has upheld me ever since, and for all these blessings I realize that I owe endless gratitude and love to God, and to Mrs. Eddy, who, being led by divine Love, has given to the world this healing truth.—ELIZABETH MOODY, Jonesville, Mich.

I wish to express my gratitude for what Christian Science has done for me. Though I have not risen above all my ills, I am indeed grateful for what I have overcome. In 1893 I was invalided from the army, having been found medically unfit for further service, and from that time till the year 1901 I was constantly under the care of doctors. I also tried almost all the remedies that I saw advertised, but all to no avail, and I gradually grew worse. During this time I joined an orthodox church, and there they told me it was God's will that I should be afflicted, that it was to try my faith, and that I should be all right when I got to heaven. I could not tell any one what kind of a God I used to believe in, but I know it was not the God who is Love. At this time the Bible was my chief companion. I read it through and through, but could not think that all the promises were for me, and nothing but Christian Science has given me a right understanding of the Bible. At that time my sight failed, so that I could not read; then I became desperate and began to say hard things about God. I had lost the use of my hands, too. Then a dear friend gave me a copy of Science and Health. I had never heard of Christian Science, so I could not have much faith in a thing I knew nothing about. I was, however, willing to try anything that was recommended to me, and this friend told me a little about Christian Science; so I tried to read the book, and in a fortnight I could see to read and have been able to do so ever since, though to mortal sense my eyes were bad. I had my eyes tested, but glasses were of no assistance. The tobacco habit in which I had indulged over twenty years, both smoking and chewing, and which I had tried to give up several times, was speedily overcome: in fact, I always say I did not give it up; this time it gave me up, for the time came when I did not want tobacco any more. Words fail me to express my gratitude to our Leader. I can but make one frank statement and say, Thank you, dear Mrs. Eddy, for what you have done for me and for all the world. My prayer is that I may in turn help others.

GEORGE DRAYTON, Welton, Yorkshire, England.

The first ray of light which shone into my darkened consciousness, through the understanding of Christian Science, convinced me that it is the pearl of great price. All my life I had been a slave to the most intense fear, as a result, I now know, of my early religious teaching. I was taught of a God of vengeance, who had sacrificed His own Son to appease His wrath, and who had prepared a place of eternal torture for those who did not love Him. The more I heard and read of this God the more firmly convinced I became that I never could love Him, so I could see no way to escape eternal torment. The thought of my fate filled me with terror, which manifested itself in almost every ill that mortals know. I was always sick, always taking medicine, always praying that I might learn in some way to love God. Nothing, however, but the most terrible haunting sense of fear filled my thoughts. My parents were devout people and I joined their church and tried to live a Christian life, but my fears were only increased from the fact that I had thus made a public profession that I loved God.

The one thing that seemed to me stranger than all else, was that only a part of Jesus' teaching was applied to the Christian life. I noticed that many of those who professed to love God most had the least love for their neighbors, and that the most eloquent preachers did not even attempt to heal the sick. I asked those whom I thought ought to know why it was thus, but no one seemed to know. I then began to wonder how they knew they were Christians. It gradually dawned upon me that I was slowly but surely losing faith in the theology of the church, and this greatly disturbed me, as I had been taught that to doubt was an unpardonable sin. My life became a weary wilderness of doubt, fear, and uncertainty, although day after day was spent in secret longing and prayer that I might know what was right.

Years went by, and receiving no answer to my prayer I became weak, sick, and despondent, with no hope of relief either here or hereafter. At this time I heard of Christian Science, and though I heard but little, it attracted me as nothing else had done for years, and I at once began an investigation, which resulted, after two years of struggle, opposition, and almost insurmountable obstacles, in finding myself at the home of one of Mrs. Eddy's students, in Kansas City, asking for help. I was filled with fear and trembling, for I had no idea of what a treatment meant. The method was very simple: I had often seen people sit with closed eyes in silent prayer, but what I never had before experienced was the glorious result of that seemingly simple process. By it I was transformed. The long night had passed, the morning was come, and all the glories of earth and heaven were revealed! Love filled all space and Love was revealed as my God. There was no fear, sin, sickness, or death in all the glorious universe. All that I have found, as a result of Christian Science prayer, eternity alone can tell, and it would be impossible to write all my blessings down. I daily thank my heavenly Father for the proof of His protecting care in giving us our brave, self-sacrificing Leader, Mrs. Eddy. For years I have read every article in our *Sentinel*, and in the *Journal*, with loving thanks for the help they have been to me. I am thankful to be able to point others to the loving Father, who healeth all our diseases, and I try to realize, as did David, that "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, . . . all that is in the heaven and in the earth is thine."

MRS. MARTHA COLE, Rich Hill, Mo.

Twelve years ago I came from Ohio to the State of Washington, in ill health. I came here for a change of scene and business. I had been actively engaged in the practice of law in Ohio for fifteen years, and my ill health was said to have been brought about by overwork. After coming West I did not experience the improvement in health which I had hoped for, but on the contrary grew gradually worse. I seemed to be afflicted with a complication of diseases which baffled medical skill. About three years ago these culminated in nervous prostration, accompanied with severe and serious attacks of heart failure, which became more and more frequent and severe. Medical skill, electricity, osteopathy, and hygiene had been exhausted, and my condition had become desperate. Friends had advised me to take Christian Science treatment, but I was skeptical. However, one year ago, I determined to give it a trial. I experienced marked improvement after the first treatment, and am glad to say that I have not used a material remedy since taking my first treatment and am now fully restored to health. I am fifty-two years of age, and am stronger, better, and more vigorous than when I was forty years of age. It goes without saying that I owe an immense debt of gratitude to Christian Science.

S. S. GARDINER, Everett, Wash.

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Before coming into Christian Science I suffered very much with my feet and limbs. They were so bad that I had to give up wearing boots, and then I could bear to have shoes on only a short time. On one occasion my doctor asked me if my legs felt numb. I thought at that time if they were cut off below the knees I would not have felt it, so great seemed my suffering. It was in this state that Christian Science found me. My work seemed very hard and life was most wretched, but after having a few weeks' treatment I soon began to feel like a new woman, and as the light of Truth began to dawn on my darkened sense I was freed from the bondage that had so long held me. I feel thankful to say that through Christian Science I have been made free indeed. I am glad for the rest that Christ, Truth, gives, and I am striving for the Mind to be in me that was also in Christ Jesus. My heart goes out in gratitude to God for His goodness, and to our Leader, Mrs. Eddy, for her labor of love in bringing to us this great truth. I am also most thankful for the help I have received through the *Sentinel* and *Journal*.

MRS. MARY A. GIBSON, Newcastle-on-Tyne, England.

During the winter of 1904 I was sadly crippled for many weeks with a festered thumb. The pain was intense, and the disease developed rapidly. I seemed too dull of spiritual sight and hearing to meet and master the conditions, and suffering, prolonged inconvenience, and the loss of the thumb nail were the mournful results.

A few weeks since I was again confronted by a similar ailment. The symptoms were alarming to mortal sense, but I so longed to gain the true consciousness that I at once set about it scientifically. I studied the words of our text-book, so entirely applicable to the case (Science and Health, p. 373), and almost at once there was an abatement of every painful symptom. I pursued my household duties, and in a few days the entire victory was won.

ALICE MARGUERITE TAYLOR, Valley City, N. D.

I am very glad and very grateful for the blessings which have come to me through Christian Science. All my life I had been under the shadow of physical troubles which were supposed to be hereditary. Various material remedies had been tried for me without success, and I was discouraged. I felt very rebellious, because I was often physically unable to carry out my plans, and when the frequently recurring attacks of illness interfered with my college course and thwarted my ambitions, I was bitterly disappointed and unhappy. About two years ago I became interested in Christian Science, through a dear friend, and some months later, while spending the winter in Berlin, Germany, I asked for treatment and began attending the services. Help was lovingly given, and I soon began to feel happier and stronger than I had been for years. Every treatment was indeed a blessing. The testimonies I heard in the meetings and those which I read in the *Sentinel* and *Journal* were also most helpful, teaching me not only of the benefits to be received through Christian Science, but also of the great good which one may bring into other lives through an understanding of divine Principle.

I was entirely healed after having treatment for about two months, and this demonstration of divine Love brought me great happiness. I had, however, learned that Christian Science means infinitely more than mere physical welfare, for with my healing there came a spiritual awakening, a desire to understand this Science which teaches us to know God, and I studied the Christian Science text-book earnestly. I have thus learned that to live Christian Science requires unceasing diligence, but the work is joyous and refreshing, for we know whom we serve, and the daily demonstrations afford a sweet assurance that we are working in the right direction.

I thank God daily for Christian Science, and my thought is full of loving gratitude to Mrs. Eddy.

ALICE M. ROWE, Wiesbaden, Germany.

Several years ago I was healed in Christian Science of a supposedly incurable disease. I at once began the study of Science. At that time I was a member of an orthodox church, and it was a great surprise to me to find out that I was in so much error, that my suffering was the result of wrong thinking. I am thankful that I was ready to receive this truth, for I have found it a present help in every time of need. I have been able to help others as well as my own family. I am a member of Third Church of Christ, Scientist, in Chicago. I have found the *Sentinel* and *Journal* a great help, also the *Quarterly*. The spiritual uplifting has been more to me than the physical healing, and I am grateful for both, to God and to Mrs. Eddy.

MRS. E. LOWES, Chicago, Ill.

It is only a little over three months since I heard of Christian Science, but since then I have given it a great deal of study and have derived great pleasure and benefit therefrom. I had a remarkable demonstration lately which it may help others to know. Whilst using a pump containing a very powerful solution of lime and carbolic acid, the pipe got obstructed momentarily, and on unscrewing it, the contents were discharged into my eye with great force. The pain was intense. I went to my room and sought divine aid. I returned to my work, although in great pain, but was compelled to give up on completing the particular duty in hand. I went into the house again, and a lady who was there was very much frightened when she saw my eye, and wanted to telephone to my sister, twenty miles away, to come and help me; but I declined, as I felt that Truth had already delivered me from what might have caused me total blindness. After a very short time I returned to the lady, and told her that I was free from pain, and my eye showed very little indication of having sustained such an injury. Two hours later I showed the eye to a doctor, who ridiculed the treatment and probably disbelieved my story, as he said that if such were the case I could not possibly be out driving and have my eyesight. I trust that my experience may help other young students of Christian Science to know what they may expect if they trust in the omnipotence of God, as revealed in Science and Health by our Leader, Mrs. Eddy.

HARRY G. SEALE, Decoto, Cal.

Christian Science came to me when I was a physical wreck and kept up by will power alone. I was afraid to live and afraid to die, afraid to be left alone and afraid of everything. I had a sense that the trouble was mental, but my body was racked with pain before I found this truth. I had nervous prostration, neuralgia, constipation, and catarrh, but all have vanished, like dew before the morning sunlight. Can words ever express my gratitude to God? My deliverance was brought about by the faithful study of the Bible and Science and Health; and the mental and spiritual uplifting is far greater than the physical. I am overcoming selfishness, anger, jealousy, malice, and revenge, and great is the joy and peace for each victory over sin. Words can never express my thankfulness.

MRS. MARY A. DENHAM, Holden, Mo.

It is nearly sixteen years since the first shower of blessings came through the reading of our text-book, Science and Health, by our loved Leader, Mrs. Eddy. Health had failed, our financial affairs seemed at a standstill, in fact, life was not worth living, except for the experience which led out of these conditions. I then heard of a neighbor who had gone to a lady for treatment for a lost voice. I had formerly made up my mind that if I ever had the opportunity to be healed by faith I would certainly avail myself of it. I did not know how the faith was to be attained, as I had prayed for it for years without practical results. When the neighbor came home he had a book, and

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the lady said that many had been healed by reading it. I read this book, which was Science and Health, at every opportunity. The mental conflict was for some time very severe,—a mental upheaval, uprooting everything that was not based on the truth, destroying everything "that exalteth itself against the knowledge of God."

As I continued to read, I saw that we cause all our own discords—sin, sickness, disease, and even death—by believing in more than one power, more than one creator, and by accepting the testimony of the physical senses. I saw that we do not need to believe this testimony, and as the spiritual facts of being opened up to me, I was able to prove their truth by a pure mind and a healthy body. I was so thoroughly healed from that moment that it was a year and a half before I ever had any sense of weariness, and then I was helping many others out of their bondage to false sense. I had for fifteen years been a slave to a sense of sickness, both physical and mental, but when I found my birthright I was free. May God bless our Leader, and may this testimony help some other weary pilgrim to rise out of sense into Soul.—Mrs. Ida Nixon, Riley, Kan.

Chief among the many blessings which Christian Science has given me, is the Bible, which had been a closed book. Now, with the Bible telling me what to do, and Science and Health telling me how to do it, I am gaining each day glimpses of God as an ever-present help, to whom I may turn in all the experiences of life. The solution of every human problem is to be found in these two books. Christian Science is teaching me how to separate all error from my thought, and for this I am profoundly grateful. As a mother I find this truth of infinite value, and I wonder how I ever did without it.

To say that I am grateful for Christian Science, and to our dear Leader, who has so abundantly shown her faith by her works, is but a poor expression of what my heart feels. I have only just begun to know how to live, and to reach the goal means work; but for this end I shall earnestly strive, and whether it be slow or fast I shall surely reach it.

Jessie B. Lape, East Orange, N. J.

I began the study of Christian Science twelve years ago, hoping to be healed of hereditary paralysis of long-standing, and was also anxious to learn how to read my Bible understandingly. From infancy I had been treated for extreme lameness. Electricity had been used, surgeons had operated on a crooked foot for drawn cords, and liniments had been applied to cause a better circulation, as the limb was cold and diminishing in size. It ached much of the time, and I had no control of the ankle. I used a brace that extended above the knee, with an ankle support inside the shoe. I also used a cane.

In 1893 I began the study of Christian Science, and had treatment. I soon laid aside the brace and cane, the limb became warm, and the aching was entirely overcome. My healing has been seemingly slow, but I know I gain strength as I gain spiritual understanding. For eight years I have lived on a cattle ranch in North Dakota, many miles from any Christian Scientist, and I find great comfort in the study of Christian Science. I offer heartfelt thanks to our dear Leader, also to the editors and contributors for the splendid literature that is placed within the reach of all, and may each one of us put into practice the truths taught therein.—Mrs. Carrie E. Goodall, Goodall, N. D.

Nearly seven years ago I was healed through Christian Science of nervous, stomach, and liver trouble in a very bad form, after being under *materia medica* about twelve years. I had tried six different methods and was no better but rather worse, and so discouraged that I lost all faith in drugs, but I was healed in this Science in a few weeks' treatment. One year ago I was taken very suddenly and severely with typhoid malaria, and was entirely healed so that I have never had a symptom of it since. Before we knew of Science my husband had trouble with his back and with rheumatism, besides having the grip several times. These ailments have disappeared. For a number of years my son used to have hay fever all summer, every year, and so badly that the doctor said he never saw any one worse than he was, but we have not heard anything about that for three years.

These are only a few of the things that have been overcome by the understanding of Christian Science, for which I feel very thankful. I never can be grateful enough to our dear Leader, Mrs. Eddy, for what she has done. I hope I may be a faithful follower in this blessed truth.

Mrs. C. A. Skinner, Brockton, Mass.

Like the woman who was healed through touching the hem of the garment of Jesus, I, too, wish to acknowledge the manifold healing received through touching "the hem of Christian Science" (Retrospection and Introspection, p. 37). I have no words to express the light which the life and works of Mrs. Eddy have thrown upon the Bible and the mission of Jesus; upon God's purposes for His children, and how they may be made a living, glowing, practical rule of life. A university medical course, and fourteen years of active practice, have been of value to me, in showing me the difference between the highest human methods and those of God as revealed by Christian Science.

My debt to Mrs. Eddy, to the workers at headquarters, and to the entire Field, can only be paid by obedience to infinite Love.—Louise Eleanor Chapman, Dayton, O.

It is with gratitude to God that I tell of my healing in Christian Science. When it was first presented to me it seemed very strange, but I have since learned to identify all that is good and pure with this truth. I was a weak, nervous child, and grew up in this way. I had suffered agony from chronic headache, which had not ceased in years, and the pain in my head made it seem impossible to read or study. My life was a burden, and I often thought the insane asylum would be my last resort, but I was led to investigate Christian Science, and was instantly healed through the realization of God as ever-present. I hope my testimony may help some one to see the truth.

Grace Leavitt Underwood, Peoria, Ill.

I feel that I owe to Christian Science a debt of gratitude which I can never repay. I was a sufferer for some time, from indigestion, and despaired of ever being cured, as doctors and material remedies could give me no relief. I was advised by friends to take treatment in Christian Science. I did so, and to-day I feel like a new creature, being completely cured after having had seven treatments.

Addie Moore, Dundalk, Ont.

[Written for the *Sentinel*.]

The Brave Pioneer.

HON. CLARENCE A. BUSKIRK.

The brave pioneer on the rugged frontier
Is a happier man, after all,
With his thoughts leaping free as the waves of the sea,
Than the man whom the town holds in thrall.
The brave pioneer on the rugged frontier
Of the world's slow but sure thought-advance,
Grows noble and strong with each conquest of wrong,
And God smiles in his conquering glance.

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From our Exchanges.

The *Boston Transcript,* in an editorial entitled "What Have the Churches to Say?" suggested by revelations of mal-administration in the great insurance companies, says, —"During the next decade the pulpit of this country is to be tested on issues which are not sectional as the slavery issue was, but are national. Clergymen are to be called upon to decide between democracy and oligarchy, between denunciation of evil or acquiescence in it, between maintaining churches solely as resorts for mystical devotion and rational edification or as power-houses for ethical and civic regeneration, and in the process of choice and consequent action a marked re-alignment of men and leaders and followers within the churches will come to pass."

The suppression of God's word in the conscience does not dismiss its message forever. The handwriting on the fleshly tables of the heart is brought out in more visible form as one goes on in sin. A man who does not heed and read the first gentle intimations in his conscience loses power to interpret God's handwriting as it becomes plainer. Moral and spiritual obtuseness grows upon him. He cannot discern the finger of God in his experience, although a vague terror may fill his mind. There is necessity for a Daniel to point out clearly the meaning of divine signs.

The Watchman.

The world is living so fast because it fears it has only a little time. Fix the thought of eternal, enduring life in the minds of men, and they will shape their lives differently. It is because of its immediate effect that we urge the preaching of immortal life. Enrich the earth-life with the heavenly until natures are heavenly, and heavenly thoughts and heavenly acts shall come from those lives as naturally as they came from Jesus, who was already in the kingdom of heaven while here upon the earth.

The Universalist Leader.

God does not ask for brilliance, or genius, or even education, much as we admire them all. He asks for something more lasting, more penetrative, more like himself. He asks for love, and if we give Him that we shall live in blessed unbroken fellowship and service with Him every day. Love is the golden key which opens up the vistas of eternity. Love is the hand which lifts the curtain of reserve from the face of God and reveals His glory.

WILLIAM KIRK BRYCE.
The Standard.

The demand of our age is not only for a kind of religion that will bring the sense of forgiveness to the individual heart, the immediate sense of divine peace for the individual life, but our country is asking for the kind of evangel that shall change bad men to good men, that shall make hard men kind and sympathetic. It is asking that public enemies shall be turned into public friends, and from the churches shall go forth a new light that shall leaven the whole lump of society. REV. F. J. GOULD.
The Christian Register.

The impatience of the common man with theology arises from the fact that so much of it seems useless for the purposes of life. It awakens no emotion. It prompts to no endeavor. We cannot get on without theology—though possibly we could spare much from our current theologies and suffer no loss.—*The Examiner.*

Science is breaking up the old beliefs; but it is giving no sound spiritual convictions in their place, nothing on which the faith of the mass of men can rest.

The Christian Register.

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

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Items of Interest.

National.

Dr. E. D. Durand, special examiner for the United States Bureau of Corporations, in the conference on commercial education at the University of Illinois, in the last session which completed the installation of President Edmund J. James, made some interesting admissions in the course of a discussion on "Training for the Government Service." "The majority of people little dream," he said, "as they gaze with awe at the beautiful compilations sent out by the Government Department, of the slovenly manner in which individual items are drawn up. Many of the reports sent out are worthless and meaningless because of this. The trouble is that the Government has put cheap clerks on the work that should be done by expert statisticians. The economic work of the Government is growing rapidly. We need large numbers of good men trained in the schools of commerce. The desirability of having these men is realized more every day by the powers that be. That the Government pays too much to clerks and too little to men in responsible positions is a well-known fact."

Secretary Taft, whose department has charge of the building of the Canal, left last week for Panama in company with a number of officials, to make a personal investigation of the needs there in order that he may be able to report to Congress intelligently on any necessary legislation. He will have a personal interview with Governor Charles E. Magoon, the administrative officer of the Canal Zone, and will consult with Chief Engineer Stevens. Secretary Taft timed his visit so as to be in Panama on November 3, the second anniversary of the independence of the Republic of Panama.

Incomplete returns already show that more letters, packages, and newspapers were handled and more money went through the mails from June 30, 1904, to June 30, 1905, than in any like period since the Government was established. During the twelve months 600,000,000 more postage stamps, stamped wrappers, and postal cards were used than in the preceding year, resulting in an increase in receipts of approximately $10,000,000.

The President has returned from his journey to the Southland, where he addressed large audiences in many cities and was received with expressions of the heartiest enthusiasm. His return was made from New Orleans in company with a naval squadron, which made a fast trip, steaming about twenty knots an hour. By means of wireless telegraphy the progress of the squadron along the coast was constantly followed.

The formal but hearty expressions of thanks from the Russian and Japanese Emperors to President Roosevelt for his services in the cause of peace in the Far East, have been made public by Secretary Root. The Russian Emperor's message was contained in a letter of instruction to Baron Rosen, the Russian Ambassador; the Mikado addressed the President personally.

It is now probable that some of the Panama Canal digging will be done under contract.

Foreign.

On Wednesday, October 18, says the *London Times*, King Edward opened the new thoroughfares of Kingsway and Aldwych, the construction of which forms the principal part of the important undertaking known as the "Holborn to the Strand improvement." The work has been in active progress for a long time past, the changes wrought being so great as almost to bewilder even those to whom the neighborhood is most familiar. Lofty buildings and time-honored landmarks have been swept away, whole streets demolished, and the face of London in this locality completely transformed. The improvement is, indeed, the largest which has been carried out in London since the construction of Regent Street in 1820. The inconvenience in the past, resulting from the existence of the congeries of tortuous and narrow streets connecting these two great arteries of traffic, has been experienced, grumbled at, and endured for at least a century. In 1889, after a number of unrealized schemes in the preceding years, the London County Council took the matter in hand. The royal assent to the improvement was not received until 1899. Kingsway, the new street, starts from Theobald's Road and proceeds southward along the line of what was formerly Southampton Row. Then, crossing Holborn, it passes through what was once Little Queen Street, proceeding in a straight line to the site of the old Olympic Theatre, which fronted Wych Street. At this point the street divides and forms Aldwych, a crescent with a bold and extensive sweep, the eastern horn of which opens into the Strand at St. Clement Danes Church, while the western horn enters the Strand at Wellington Street, almost opposite Waterloo Bridge. By St. Clement Danes Church a site has been allotted by the Council to the Gladstone memorial by Thorn, which will thus be placed in a very conspicuous situation. The complete thoroughfare is about 4,200 feet in length and the width one hundred feet.

The Russian Emperor, in a manifesto dated October 30, in which he touches upon the conditions in the Empire, continues as follows: "We, therefore, direct our Government to carry out our inflexible will in the following manner,—

"First, to extend to the population the immutable foundations of civic liberty, based on the real inviolability of person, freedom of conscience, speech, union, and association; second, without suspending the already ordered elections to the state Douma, to invite to participation in the Douma, so far as the limited time before the convocation of the Douma will permit, those classes of the population now completely deprived of electoral rights, leaving the ultimate development of the principle of the electoral right in general to the newly established legislative order of things; third, to establish as an unchangeable rule that no law shall be enforceable without the approval of the State Douma and that it shall be possible for the elected of the people to exercise real participation in the supervision of the legality of the acts of the authorities appointed by us."

The announcement that King Edward had charged Prince Arthur of Connaught to proceed to Tokio, early in 1906, on a special mission to bestow the Order of the Garter on the Emperor of Japan, has caused great satisfaction there.

An imperial manifesto has been issued at St. Petersburg proclaiming the ratification of peace between Russia and Japan.

Industrial and Commercial.

Under the caption "Record Breaking Orders for Railway Equipment," the *Railway Age* says: "Contracts reported this week show that the high records of 1901 and 1902 for freight equipment and locomotives will easily be surpassed before the close of 1905, although the volume of orders in those years was exceptional, and notwithstanding the high prices and the difficulty in securing prompt deliveries. Orders placed by the Pennsylvania recently for 21,500 cars, in addition to the 10,100 ordered in August, made a new record of contracts placed by a single company, and practically pre-empts all steel car building facilities during the entire year of 1906. It is stated that all car manufacturers are crowded with orders, and that one company alone has unfilled contracts aggregating over 60,000 cars, while no company can promise delivery before the middle of next year unless the order is for a few wooden cars. Orders for freight cars for the first forty-one weeks of the current year are in excess of any previous year, while the contracts for passenger cars and locomotives, if continued at their present rate, will also exceed any previous record."

An order for twenty-five electric locomotives has been placed with the Westinghouse Electric and Machine Company by the New York, New Haven, and Hartford Railroad. These will be driven by alternating current, single phase. Each locomotive is to weigh seventy-eight tons, and is to be equipped with four motors, each of 400 horse-power, making a total of 1,600 horse-power for each locomotive. This is 600 horse-power greater than steam locomotives in present use. The motors will be able to maintain a speed of twenty-six miles an hour in local service, reaching a maximum speed of forty-five miles an hour between stations, and hauling two hundred tons. In express service a speed of sixty to seventy miles an hour can be maintained with a train weighing two hundred and fifty tons.

A statement issued by the Director of the Mint concerning the production of gold and silver for the calendar year 1904, shows a total of gold valued at $347,150,700; an aggregate of 168,403,538 fine ounces of silver, and a commercial value of silver totaling $97,726,300, the coinage value of which is $217,850,200. Of the total the United States produced $80,723,200 in gold and $33,510,000 in silver. Australasia produced the greatest amount of gold, $87,767,300; Africa, $85,013,900. The greatest silver producing country was Mexico, the commercial value of whose output was $35,260,200. The United States ranked next. Russia produced $24,803,200 in gold, and $100,300 in silver. Japan produced $3,084,000 in gold, and $1,801,000 in silver. Canada's output was $16,400,000 in gold and $2,156,800 in silver.

The plan to spend $161,000,000 in order to secure a 500,000,000-gallon daily water supply for New York City, by increasing the present supply 250,000,000 gallons daily, was approved recently by the Board of Estimate and Apportionment. The water will come from the Catskill Mountains.

Lake Titicaca, the highest navigable lake in the world, is to be tapped for electric power to run the Peruvian railways and to supply a surplus sufficient, it is believed, to enable Peru to take a prominent place among the manufacturing countries.

The Mesta Machine Company of Pittsburg has shipped to the Alabama Steel and Wire Company the largest engine ever made, so it is claimed. It is built to develop seven thousand horse-power, and has a fly-wheel weighing one hundred tons.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Neglected Garden.

M. G. KAINS.

MANY years ago I became interested in renovating a garden which had long been neglected. Tall, dead weeds hid much of the surface; a very heterogeneous assortment of castaway articles were scattered about, and it looked as unpropitious an undertaking as one could wish to avoid. Possession was taken late in the autumn and work commenced at once. The debris was cleared away, the weeds cut down and burned, wagon-loads of stones and refuse were hauled away, and the place became almost unrecognizable from the improvements then made.

In the spring, when operations began, plowing and harrowing brought more stones to the surface. When these were removed the seed was sown, part in rows, part broadcast. In a few days countless weeds appeared, and the steel rake was at once started upon the rows. Upon the broadcast area, however, the rake could not be safely used, for fear of injuring the young plants. One plot, broadcast with lettuce, showed minute seedlings in a very short time. The plantlets bore first leaves like those of the sunflower family to which lettuce belongs. Everything looked promising, but the delight at this apparently quick germination was short-lived, for when the third leaf appeared the seedlings were recognized as burdock, and every one of them had to be removed with thumb and finger. In a few days the garden was clear of the early spring weeds, but soon more appeared. These were destroyed only to make way for a horde of other varieties which require higher temperatures to germinate. Thus weed crops of many kinds succeeded each other throughout the summer, each appearing when the time and other conditions were favorable, and it was not until after three years' unremitting effort that some of these pests disappeared.

None of the crops suffered, however; indeed, the yield was remarkably large, far beyond what the croaking neighbors had predicted and even greater than the sanguine gardener had expected. Especially was this true of the tubers,—potatoes, carrots, etc. No vegetables have ever tasted so delicious as those wrested from this untoward weed and rubbish rendezvous, and none have given the gardener more pleasure when presented to neighbors, all of whom acknowledged the triumphs over obstacles which previous occupants had thought insurmountable.

Since becoming interested in Christian Science this homely experience has proved a very helpful lesson. The consciousness of each one who comes to Christian Science is a neglected garden strewed with broken resolutions and the outworn falsities of education; overgrown with the rank weeds of wrong thinking; filled with the stones of bigotry and selfishness. Its renovation seems, indeed, an unpropitious undertaking.

In the autumn of his discontent, when other helpers have turned renegade and the owner seeks in vain for assistance, he finds that the human soil cannot be cleared of debris except in God's own way. In despair with some so-called incurable physical ailment or mental trouble, perhaps unknown to him as the effect of wrong thought, he turns as a last resort to Christian Science, and finds that in proportion to the honesty and persistence of his efforts he sees the surface made presentable. Thus he receives the "sign" in the destruction of his distress, and the conclusion is forced upon him that the only true method of rejuvenation or renovation is mental reform. He thereupon proceeds to clear up visible manifestations of wrong practice and neglect. With the removal of the more evident of these he is astonished at the improvement and seeks to discover more of the method by which the work is done. His search turns up hidden proofs of forgotten, unheeded, or unrepented sins —for all departures from the true way are sins. These must be removed, and the true method adopted and adhered to.

But many seeds of erroneous belief and of wrong education still remain, to sprout when conditions favorable to their germination are presented. As they appear each must be destroyed by the realization of truth. Some, however, so closely resemble the true mental plants that they may at first not be recognized, but when their nature is discerned, then they must be removed with precision and despatch, lest the true growth be injured. Last are those seemingly inherent mental weeds which like quack-grass spring again and again from the same rootstock, threatening to overrule the individual and bring back the former state of mental demoralization. If the quack-grass is not allowed to form green parts it will not be able to elaborate its food and will starve; similarly, if the seemingly persistent mental weed be starved by denying its gratification, it will perish.

Upon well-tilled farms weeds are trivial incidents; if known at all, they are promptly destroyed. In Christian Science we learn that in minds filled with Truth and Love there is no room for mental weeds, and if the seeds of such gain entrance they are choked out by the abundance of the crop and the faithfulness of the tilling,—they cannot find lodgment. (See "What our Leader Says." *Sentinel*, February 4, 1905.)

But what of the results in this mental garden? Is human consciousness made bare and barren by these weed-destroying methods? By no means; it is being planted anew. As in nature plants will grow in every place if given favorable conditions of temperature, moisture, atmosphere, and light, so in the higher nature every one can grow, and under the influence of Life, Truth, and Love, produce all the fruits of the Spirit. As in nature plants rush in to possess the land made bare by a fire, so in the higher nature the destruction of mental weeds is immediately followed by the occupancy of their place by plants of God's creating. These grow to perfection, their usefulness often seemingly unperceived by the mental gardener. It is when some of these fruits are given to others that the magnitude of the harvest is revealed. Then the reward is reaped in the expressions of gratitude for the benefits given, benefits which only the faithful are able to confer. This giving does not impoverish the donor, but by the good accruing to him through gratitude he is enriched.

By an intelligent application of the methods taught in the Bible and explained by Mrs. Eddy in Science and Health, the student of Christian Science gains mastery over his

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mental self and his environment, and proves from small beginnings the verity of its teachings. He learns that the doing of God's will brings forth a harvest of health, holiness, and happiness.

Scientific Healing.

LEWIS C. STRANG.

PERSONS who are experiencing for the first time the wonderful spiritual uplifting which follows even a slight insight into the realities of being as revealed by Christian Science, are apt to confound revelation with demonstration, and to believe, because they have been shown a part of the answer, that they have worked out the whole problem. In consequence of this self-deception, a period of exaltation is often succeeded by a time of depression, when the clouds of materiality seem thicker and more impenetrable, if such a thing were possible, than they were before Christian Science brought them a glimmering of light.

At such times, those who have not yet learned something of the stubbornness of personal sense—also the difference between apprehending the Science of being as a theory and actually knowing it as a fact—are likely to add unnecessarily to their burden of discouragement by unwarranted self-condemnation, or worse still, in a spirit of self-righteousness, they may blame Christian Science because it has not instantly brought them full exemption from false belief.

A recent experience, while traveling, brought home forcibly to me the obstinacy of personal sense, and also showed me the difference between intellectually comprehending a condition as a theory, and positively knowing it so thoroughly and so soundly that understanding could not be shaken by any arguments of material sense. Furthermore, the experience has given me a clearer idea of what Christian Science treatment really is—that it is not a strange, mysterious, or occult process by which natural law is obviated, but a simple, logical, and eminently sane mental procedure by means of which intelligence, armed with truth, asserts and proves its dominion over error.

At a certain railroad station in New Hampshire, northbound trains, in order to connect with trains on a branch railroad, go through a curious manœuvre. The northbound train stops first at the station in question and then proceeds in a northwesterly direction to the station where the connections are made. After this, instead of backing to the first station, the train takes what is known as a "Y." That is, it backs up a branch track, a switch is shifted, and the train advances engine first on another branch track. The effect of this operation is to turn the train completely around, so that it reaches the station, which it originally left to make the connections, headed south instead of north.

It will be readily seen that passengers, unexpectedly undergoing this experience and ignorant of just what has occurred, would naturally be confused when, fifteen minutes after leaving a station on their left hand, they find the same station on their right hand. It will also be seen that the trainmen, who have been through the experience many times and therefore absolutely understand what has taken place, would not be at all confused or mystified. They know the facts, and deceived personal sense, which argues to the ignorant passengers that because a train starts north it cannot possibly be headed south, simply does not exist for the trainmen. In other words, a mistake has power to disturb the passengers because they believe in its reality. It has no power to disturb the trainmen because they know its unreality.

My own case, however, differed from that of either the passengers or the trainmen. I had been over the road before, but it had been my custom to leave the train at the station and await its return. Theoretically I knew exactly what the train did—that it left the station, backed on a "Y," and returned to the station headed in the opposite direction; but I had never actually been through the experience and therefore never had been called upon to demonstrate practically my theoretical knowledge.

One night I stayed on the train, and because it was too dark outside to see much of anything, personal sense failed utterly to grasp the situation. The result was, that when I, in common with the other passengers, was confronted with a railroad station on my right hand, which a few minutes before I had seen on my left, my intellectual comprehension failed to meet the issue. Personal sense declared that I was confused, and the temptation was strong to believe that personal sense told the truth. But my plight was by no means as bad as that of my wholly ignorant fellow-passengers, for I did know the truth as a theory. Therefore, an intelligent sense of the situation eventually assumed control, and with the irresistible arguments of fact quickly brought the erroneous sense into subjection.

Simple and inconsequential though it is, this experience is characteristic of the whole panorama of mortal existence, with its multitudinous tragedies of sin, sickness, and death. Why was personal sense fooled by the train manœuvre? Solely because, ignorant of the facts, it mistook its irresponsible and entirely unwarranted illusions for an actuality. So, whether the manœuvre be that of monumental sin, of devastating disease, or of death itself, personal sense is fooled because, devoid of understanding, it accepts the illusion as a fact. Personal sense is a monstrous egoist, instinctively ready to believe that God has blundered rather than to acknowledge its own unreliability.

Moreover, it is plain that mortal man is by no means freed from the assaults of personal sense simply because he knows something of the truth as a theory. He must prove his right to be free by overcoming error with truth. How is this overcoming accomplished? Reverting to the train incident, it will be perceived that the first step in the destruction of false belief is the recognition of the unlawfulness of the claims of personal sense, arguing in favor of confusion and alarm. It is evident that until this unlawfulness is seen, there is no substantial base from which to begin operations against the enemy. It will be noted that the second step in a successful assault consists in attacking personal sense from the vantage-ground of knowing exactly what it is—a liar, and that the third step is keeping up the attack—piling in the rightful evidence and arguments—until the illusion utterly vanishes.

It is emphatically evident that until intelligence is recognized as the potential master of personal sense, no confident nor effective battle can be made against this arch-tyrant. An equally emphatic essential in truly scientific healing, of which Christian Science is the only exponent, is the same masterful control of the more terrifying claims of personal sense, against which it is the Christian Scientist's privilege and duty to wage unceasing warfare. This masterful control is secured through the conscious presence in the face of all evil of that serene confidence which is bred in humility and fortified by an adequately demonstrated understanding of God and His laws which can only be gained by the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Christian Science maintains the demand of Principle—absolute right, established fact, certified truth—by which all acts of mankind can be accurately gauged, and Christian Science treatment is the means for meeting and mastering in human consciousness all modes of thought which fail to accord with the essential harmony of Principle.

The calm and convincing presentation of the case is all that the human agencies involved in the case can do. The healing itself—the destruction of the erroneous beliefs and the consequent disappearance of their material manifestations—is accomplished by Christ, Truth, operating not miraculously, but according to the established order of divine law.

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Spiritual Sense our Need.

E. H. HALL.

THE world is in extreme need of the truth which is taught in Christian Science. The belief in materiality, and dependence upon it as a source of blessing and comfort, or a true basis of evidence, has long since been recognized as unreliable, transient, and deceptive. The false testimony of the material senses, with the doubts and fears which accompany them, hinders mortals from seeing the supremacy of spiritual thought (their true God-given selfhood) and leads them into the by-ways of sin, suffering, doubt, and despair,—for which there is no remedy in materiality, the carnal mind.

When Peter recognized the Master coming toward the tempest-tossed ship on the sea, his true selfhood, or spiritual consciousness, was awakened, and this enabled him to walk on the water and to give ample evidence that it is right for men to expect, and possible for them to obey the injunction, "Let this mind be in you, which was also in Christ Jesus." After Peter had walked a portion of the way toward the Master he began to sink. Why? The water was no deeper or less buoyant, and Peter was no heavier than when he began to walk. What was the explanation? This: he had taken into his thought the material conditions and "he was afraid." The Master then aided him in his incomplete demonstration, but said, "Wherefore didst thou doubt?" showing clearly that it was the acceptance of the sense testimony which was the sole occasion of Peter's failure. The Israelites' submission to false material thought brought corresponding discomfort to their bodies as well as stagnation to their progress,—out of bondage into freedom, out of sense into Soul.

From the early dawn of the Christian era the Bible has taught the necessity for the transformation of the body by the "renewing of the Mind." But this has not been comprehended, taught, or practised by mortals until the truth of Christian Science was set forth by Mrs. Eddy, who has herself proven, and taught thousands of others to prove, that health, peace, joy, and security which may be realized through the recognition of the allness, the omnipresence of Truth, the awaking to that spiritual selfhood which is the kingdom of God within.

Helps from Object Lessons.

NANCY M. DUNN.

The trivial round, the common task,
Will furnish much we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God.
Christian Science Hymnal.

FINDING that the bulkhead of the cellar had been left open until late one night, I took a candle and went down to shut it. After doing so, I turned toward the stairway to ascend, and walking too fearfully and hastily, the air blew the candle light so nearly out that an object in the corner assumed the appearance of "a burglar," at error's suggestion. As one error (accepted) opens the door to another, the next suggestion was that I had better turn and retreat through the bulkhead stairs, into the yard. This I hastily started to do, the candle light almost disappearing again. Seeing this to be a mistake, however, and realizing to some extent that divine Love is man's wisdom and protection and is ever near, I turned and walked fearlessly and steadily in the right direction, and the light then burning brightly, sending its rays into all the dark corners, revealed—no burglar.

Meaningless as this incident would once have seemed to me, it now brought an increased conviction, gained from the study of our Leader's writings, that important lessons may be gleaned from "The trivial round, the common task."

Since God has created man spiritual and perfect, all the footsteps that lead us toward an understanding of this fact must be taken. This truth came to me with a clearer sense and gave a courage greater than was ever realized before, for I saw that divine Love and law protect man, and so direct us that we can take these advancing steps from wherever the truth finds us. He who knows that it is by divine authority that we advance toward good, will neither proceed too hastily nor too slowly, nor will his light grow dim.

We give the mathematician and the musician credit for ability to demonstrate the higher problems in their different lines, which proves that they must have taken every step from the lower before reaching the higher, yet, while men have believed that God did create man in His own image, they have not given Him the credit of being able and willing to heal a little child of illness, which is, humanly speaking, a much simpler problem than the reformation of the wilful sinner. At the same time, men have believed Him able to reform the wilful sinner but not to heal the willing child. Mankind has thus believed that God is able and willing to perform the greater act, but not the lesser. Jesus, the Wayshower, did not so teach, however. He said, "Suffer the little children to come unto me, and forbid them not," and the beloved disciple said, "Whosoever will, let him take the water of life freely,"—the unwilling sinner as soon as he will.

God surely does understand His own creation, and is always guiding and protecting His children. He suffers no obstacles to retard our growth when we accept His guidance and understand that He not only has greater power than has aught else, but is the only power. We rejoice that this truth is proven to us by the life and work of the Founder of Christian Science, and by hundreds of loyal Christian Scientists who are daily healing both sickness and sin.

Unity.

GEORGE D. MC KAY.

O magnify the Lord with me, and let us exalt his name together.
Psalms.

A CHURCH edifice is the outward symbol of a meeting-place where the worshipers draw near to each other through their desire to draw near to God. It is also an expression or manifestation of agreement to reach the divine ideal. The real meeting-place is in the unity of good, where we are drawn together by the power of Truth and Love. All true building is spiritual, and consecration of thought destroys all that would seek to divide the children of God through a belief in many minds, with separate and widely diversified interests. In spiritual purity is true unity of thought and purpose; in this purity, love for one another is manifested, for we are truly united if we love each other, and we are thus equipped with "a mind to work" effectually on our problem, and we get our answer in patience, perseverance, meekness, humility, unselfishness, brotherly affection, and a home for all God's children.

We are all builders; first building that character in consciousness which is according to the Christ-idea in divine Mind; then through spiritual agreement in the bonds of love we come into and realize the fruition of united effort toward a definite end; viz., the building which is actually and "fitly framed together," and which "groweth unto an holy temple in the Lord." It is said of an Eastern nation, that in times of trouble the whole of the people act as one man to uphold the rights of their country against foreign invasion, and that they are ready to withstand the world if need be. How much more should we, as Christian Scientists, be ready to express to the world that unity of purpose and effort of which Paul says, "Forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

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Selected Articles.

A Doctor's Tribute.

To the Editor of the *Daily Dispatch.*

Sir:—The Rev. W. S. Swayne, in his paper on Christian Science, is reported to have said,—

"The failures of Christian Science are numerous and disastrous. It is responsible for failures which might have been treated with success by a doctor."

I would like to call attention to the recognized fact that in medical practice there are failures, and that we have been accustomed to quietly accept such as inevitable. In fact, it is believed that certain diseases are from the outset bound to prove fatal. Is it such a matter of surprise, then, that Christian Scientists are not successful in every case? There have been four thousand years of medicine and about forty of Christian Science.

However, my own experience on these points is decidedly in favor of Christian Science as against medicine, and I write as a man who for nearly thirteen years was a general medical practitioner. Under the very best that medicine and surgery had to offer, my daughter, suffering from tubercular disease (joints and lungs), was slowly and steadily dying five years ago, losing weight and strength daily, and it is due to nothing else than Christian Science that I am able to say she lives to-day a healthy, strong girl. This case would have been a failure under medicine, but has proved a success under Christian Science.

Again, under medicine a patient of mine was certainly, and in much suffering, going down to her grave, with valvular disease of the heart, and complications. This case also—a would-have-been failure in medicine—became a complete success under Christian Science. Surgery had nothing better to offer a young man, who had disease of the bones of the knee joint, than excision of the diseased bones and joint; thereafter, at best, a stiff, shortened limb. Naturally we would have accepted this measure of success as a very good thing. Yet under Christian Science treatment this man retains the whole joint in a perfect, healthy, and active condition.

When I first put Christian Science to the test with these cases I was not a believer, and knew practically nothing about it. I thought much as other medical men, until the proofs of the superiority of Christian Science healing convinced me.

The conclusion at which Mr. Swayne arrives, that "Christian Science leaves no room for works of mercy, spiritual or bodily, no reason to feed the hungry or tend the sick, dying, and outcast," is one with which I totally disagree, and I think the foregoing cases justify the position I take in thinking that Christian Science "does feed the hungry, tend the sick, dying, and outcast." Surely those who are left without hope of relief from material means can be classified in this category, and these Christian Science is relieving to-day.

W. S. W. WILDING, M.R.C.S., L.R.C.P.

Victoria Park, Manchester.

London (Eng.) *Daily Dispatch.*

The Healing Power of Christian Science.

Christian Scientists do indeed claim that their system of healing is "a rediscovery of the healing power employed by Christ Jesus," and their claim is ably substantiated by thousands upon thousands of authentic cases of healing without the use of drugs or mesmerism, but as Jesus healed, through divine power. If the Church, throughout the intervening centuries of the past, had continued to practise Christian healing through the understanding of Jesus' teachings, as was done for three centuries after Christ (see Gibbon's Rome), there would have been no need of a "rediscovery." After thirty-five years of study and research since her wonderful discovery, she declares "herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. 9). This statement carries with it a deep significance for thinking people.

Mrs. Eddy does not claim this Science to be new, nor that it originated with herself, any more than did Newton claim the law of gravitation to have originated with himself, or Copernicus that he originated the stellar system. These men simply discovered facts which had existed since "the morning stars sang together," but which were unknown to human consciousness. Yet doubtless there were those in their day presumptuous enough to declare, "Why, that is nothing new." And in this connection may we ask our readers: "If the truth taught in Christian Science was taught in the philosophies of Berkeley and others, why did not the same results accrue from the study of these philosophies as from the study of Christian Science? Why did not the study of these philosophies result in physical and moral healing?

R. STANHOPE EASTERDAY.

Marion (Ind.) *News-Tribune.*

When the Christian church awakens to its God-given opportunities, it will welcome Christian Science, and recognize the practical nature of its teachings. These teachings emphasize the necessity for and the divine efficacy of true prayer, and prove what Christianity preaches; viz., the certainty of God's loving presence, power, and willingness to save to the uttermost, not only the sinner, but the sick, the diseased, the despondent and heart-sore one who turns to Him for succor and relief.

Is it an "impertinent question," as our critic states, to ask, "Is it God's will that we should be sick?" If so, is it not equally "impertinent" to ask, "Is it God's will that we should be sinners?" If the fact that "Jesus left the vast bulk of sickness and sorrow of his age unrelieved," indicates that it was not the part of the Christian religion to remove it, what does the same process of reasoning indicate concerning the greater bulk of sin, left "undestroyed" when Jesus departed? That it was not the duty of Christians to destroy it? No! and yet one conclusion is as reasonable and logical as the other. Is it not rather the fact, that both sin and sickness were to be healed, eliminated by the active operation of the Christ-truth, in proportion as it became understood in its fulness.

This is what Christian Science is accomplishing. Its healing work is inseparable from its regenerative work, incidental to the spiritual uplifting, part and parcel of its plan of "complete salvation." It is essentially a religion, not a therapeutical system "competing with doctors for fees," as our critic mistakenly asserts.

JOHN L. RENDALL.

Dubuque (Ia.) *Telegraph-Herald.*

Christian Science is a demonstrable religion, which, when understood, reforms the sinner and heals the sick. Unless one can furnish these fruits as proof of his understanding of the subject, one has not the right to attempt its explanation. It is essentially a religion, not so much of words as of works; and these works are more eloquent and convincing than could be any contest or combat of words which human ingenuity might display. Columbus might have debated with his opponents his belief that the earth is a sphere till the end of his days, with little benefit to humanity, but he chose the wiser course, and made his voyage of investigation, which discovered a new world and demonstrated the truth of his teaching. Christian Science illumines the Scriptures, thus revealing the world of Spirit, which, though intangible to the senses, may be discovered by the unbiased Christian who can learn what Christian Science is and what it is accomplishing for the liberation of humanity.

JOHN H. WILLIAMS.

Florida Times-Union.

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The Lectures.

Concord, N. H.

The annual lecture under the auspices of First Church of Christ, Scientist, in Concord, was held last evening [October 29] in the beautiful edifice of that faith, the gift of the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science.

The lecturer was Judge William G. Ewing of Chicago, and his audience completely filled the spacious auditorium, both upstairs and down. Among those present were delegations from Lancaster, Laconia, Lakeport, Manchester, South Newbury, and other New Hampshire points. A large party came from Boston, returning by special train at the conclusion of the lecture.

Rev. Irving C. Tomlinson, First Reader of the church, greeted the audience in the name of the Church and presented Mayor Charles R. Corning as the presiding officer. Mayor Corning spoke as follows:—

It affords me pleasure and a sincere personal gratification to say here publicly what I have often said privately respecting Mrs. Eddy's relationship to Concord. Not every one, I fancy, among our citizens comprehends the full significance involved in Mrs. Eddy's residence in this city. But, on the other hand, this good lady's friendly partiality to Concord is, I am certain, appreciated and comprehended by us all. It was, indeed, a happy turn that persuaded her to choose Concord as her home and thereby confer on the city a distinction rare and perhaps unparalleled. It is our Concord rather than our Massachusetts namesake that today attracts strangers and visitors not only from all parts of our own country but from lands beyond the sea. Surely no citizen of Concord is too blind to recognize this fact. The Revolution, perhaps, did not do more for the Massachusetts Concord than did Ralph Waldo Emerson the philosopher, and so in our case who cares to deny that the future will regard Concord more for its being the center of a great moral-religious movement than for the city's deeds in peace and war?

But in a material sense we owe a debt of gratitude to the generous donor of this superb edifice, one of Concord's fairest ornaments. Here it will stand, as a perpetual memorial not only to her faith but to her affection for Concord, and both are now inseparably interwoven. Although I am not a member of this society, that circumstance in no wise lessens my appreciation of what Mrs. Eddy has done for our good city. I thank her for what she has done, and in doing this I am certain that I express the sentiments of my fellow-townsmen. Here is an influence and an individuality, and may we not congratulate ourselves that this influence and this individuality are so intimately associated with our municipal welfare?

Concord has always given warm welcome to orators and earnest speakers, and long is the roll of eloquent lips that have delighted our people. To-night, in keeping with our benign tradition, we have a distinguished lawyer, an eminent judge, a prominent member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston. It gives me pleasure to present Judge Ewing of Chicago.

The lecturer began by referring to the gracious words of Mayor Corning in reference to Mrs. Eddy. He said that Concord had in its honored citizen, Mrs. Eddy, one who had reversed the ancient proverb, for she is a prophet who hath honor in her own country. He spoke of Mrs. Eddy's wonderful work for humanity and of the million and more who have been restored from sickness to health through her revelation. He spoke of her own wonderful healing through turning aside from all earthly remedies to her heavenly Father for comfort and relief. Through her subsequent prayerful study of the Scriptures and the Revelation, she has given to the world the method of Christ Jesus for healing the sick. He paid a beautiful tribute to the might and meekness of her character. Notwithstanding the great good she had accomplished, she had kept her own personality from her work. Many religious reformers had given their names to the religions which they founded, as did Luther and Calvin, but the church of which Mrs. Eddy is the Founder and Leader is known only as the Church of Christ, Scientist.—*The Concord Monitor.*

[In addition to the above the *Monitor* and the *Patriot* each published extracts of about three thousand words from Judge Ewing's lecture.—EDITOR.]

West Chester, Pa.

Last evening [October 3], in Memorial Hall, over five hundred interested people listened to a lecture on Christian Science by Mr. Bicknell Young. Isabel Darlington introduced the speaker, saying in part,—

The motive which prompts the invitation to this lecture is not one of proselytism, but is akin, I think, to that which led the woman, when she had found, after diligent search, the lost one of her ten pieces of silver, to call her neighbors together, saying, "Rejoice with me; for I have found the piece which I had lost." Christian Scientists believe that in Christian Science is found and restored the Christ method of healing, practised and taught by Jesus, his apostles, and the early Christian Church. If this be true, it is indeed cause for rejoicing, and we assert that it is demonstrably true, and has been demonstrated in our midst; that in the language of the beloved disciple, we are declaring unto you only that "which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."—*Local News.*

Lincoln, Neb.

Prof. Hermann S. Hering of Boston, last night [October 5], lectured to a large audience at the Oliver Theater, his subject being "Christian Science." Rev. John E. Tuttle, pastor of the First Congregational Church, introduced the lecturer, saying in part,—

We present in this audience the spectacle of diversity in opinion. But ours is also, and we believe with equal clearness, unity in diversity; for does not the name Christian, which we bear, mean that we are all one in the love of, and the quest for, the truth? If this be not true, then we are not Christ's in spirit. We find our unity, not in a common name, not in thinking alike, but in a common hunger and thirst after the truth, that we may know and live it. That unity which makes people love one another as brethren has its roots in the things of the Spirit. On this high level we come together as the children of God, who wish to know His will, to obey His law, and to reproduce in ourselves, in our day and generation, the life of Jesus Christ. And more and more, it seems to me, must we regard the love of truth as the basis of unity among men. The unity of the children of God is no dream of a theorist. It is a solid fact, toward which the race has been slowly but surely tending and which it will at last realize.

Nebraska State Journal.

Lectures at other Places

Devils Lake, N. D. (Chautauqua Program).—Rev. Arthur R. Vosburgh, July 2.
Fortuna, Cal.—Miss Mary Brookins, September 9.
Victor, Col.—Edward A. Kimball, September 12.
Canon City, Col.—Edward A. Kimball, September 15.
Seneca, Kan.—Edward A. Kimball, September 17.
Plattsmouth, Neb.—Edward A. Kimball, September 18.
Fort Madison, Ia.—Edward A. Kimball, September 21.
Le Mars, Ia.—Bicknell Young, September 21.
Fairmont, Minn.—Bicknell Young, September 22.
Grants Pass, Ore.—Miss Mary Brookins, September 25.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Individual Rights.

SOME things are amusing *per se,* while others, serious in themselves, are rendered so by being brought into juxtaposition with each other. An example of the latter is seen in the two paragraphs of a press dispatch which recently appeared in a number of newspapers. We quote from the *Boston Transcript* as follows:—

"Atlantic City, N. J., October 5.—The State homœopathic doctors in convention here yesterday adopted a scale of fees to be charged for operations. The fee for stomach operations shall not exceed $500, nor be less than $50. A patient can have a finger cut off for $5, or a leg removed for $150.

"A committee was appointed to oppose in the State Legislature any attempt of the osteopaths to become a recognized medical body."

The fact that this action was taken in the State which has become known as the home of the trusts, detracts nothing from the unconscious humor of the proceedings. Much as we are amused by this aspect of the doings of the convention, we cannot afford to ignore the evident intention of the doctors who have established themselves within the protection of the law, to bar out all competitors, if such a thing were possible.

As a rule, an effort is made by those who seek restrictive medical legislation, to prove that it is demanded by the people for their safety, but in this case there is no intimation that the public at large is asking that the monopoly of the "regulars" be not invaded. It seems to be a plain case of the "ins" trying to remain in by keeping the "outs" out.

There is no popular demand that a monopoly of the healing art be given to any one class, and it is useless for interested parties to pretend that there is such a demand. Every healing system must stand upon its own merits, and the right of every person to make his own choice in such matters should be so thoroughly recognized by this time as to make class legislation entirely out of the question.

Judge Clifford P. Smith, writing in the October number of *The Christian Science Journal,* summarizes the foundation upon which popular government rests, in the following words:—

"The first and most important consideration is that the American system of government is founded upon the individual and his independence. The constructive statesmen who brought this nation forth, conceived government or the State to exist 'merely as a legal entity, created and organized solely for the protection of the individual.' (Thorpe, Constitutional History of the United States, Vol. 1, p. 43.) 'In the revision and new definition of the State by Adams, Jefferson, and their associates, the individual was recognized as the center of the political system. . . . The American Revolution differed from all preceding revolutions in the history of the world, in its enthronement of the individual and its subordination of the State to him. For a proper understanding of the character of the American constitutions of government, this idea cannot be too well mastered.' (Idem, p. 42.) In the United States, 'organized government has for its object the protection of the individual against undue interference on the part of others with his enjoyment of life and the beneficial employment of his faculties. . . . The purposes of government will not be carried out in accordance with the principles of the Declaration of Independence, unless all men are guaranteed equality before the law, that is, the equal right to protection under the law in the enjoyment of individual liberty, so far as it can be secured without depriving others of substantially the same degree of freedom and opportunity.' (McClain, Constitutional Law, pp. 289, 290.)

"The underlying basis is that men are endowed with rights, 'not by grace of emperors or kings, or by force of legislative or constitutional enactments, but by their Creator; and to secure them, not to grant them, governments are instituted among men.' (Powell *v.* Pennsylvania, 127 U. S. 678.)"

ARCHIBALD MCLELLAN.

"The prayer of faith."

IT has never been denied that faith in God is an essential element of the higher nature, and yet few have had clear views as to how it is to be brought into realization and applied in the varied problems of human experience. Jesus' statements respecting faith leave no doubt as to its vital importance, and in the eleventh chapter of Hebrews, which has been named the great epic of faith, we are told that without it we cannot please God. It is readily seen that success in any human undertaking is largely dependent upon faith of some sort, but while this is well known, it is also true that the rightful significance of the word has been so obscured as to seriously lessen its value, so that many Christian people have come to speak of faith apologetically, as if it were something antipodal to reason. Victor Hugo but voices a popular sentiment when he says, "Faith dissolves under the action of fate."

Christian Science comes to restore the true sense of faith, to remind us that it is one of the fruits of Spirit, and that it cannot therefore grow in a material soil. The mortal belief which is misnamed faith ofttimes "dissolves under the action of fate" and is found to be of little or no value in the crises of human experience. It is, however, none the less true that the kind of faith which the Master exercised and commended is indispensable to our progress, and we owe our revered Leader a boundless debt of gratitude because she not only teaches what it is and how it is to be attained, but her whole career reveals what is possible to those who grasp the true sense of Jesus' words, "Have faith in God."

In our text-book we learn that we must use scientific methods if we expect scientific results, even as in chemistry it would be impossible to make a successful demonstration were any of the necessary elements lacking. A late religious thinker caught a glimpse of the necessity of science to religion when he said, "Shall a mechanical experiment succeed infallibly, and the one vital experiment of humanity remain a chance? . . . If we cannot calculate to a certainty that the forces of religion will do their work, then is religion vain."

Christian Science declares in no uncertain tones that we can so calculate; it shows that every incomplete demonstration is due to the fact that some of the necessary elements are lacking, and that "mental and moral chemistry change the material base of thought, giving more spirituality to human sense" (Science and Health, p. 422). If more faith be needed to complete a demonstration, it must be sought in the Christ-way. If we would have an enlarged sense of faith in God, good, then good must predominate in all we think and do. We shall have faith in the power of Truth and Love, when we live in obedience thereto; and we must see to it that we are not robbed of our faith in the power of good and so made to disappoint those who rely upon us for help. If we have the faith which springs from obedience to divine Principle, it will be reflected by

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our patients, and as of old, our word will be "with power." There can be no question that this faith, expressed in Christian Science, is reaching all mankind as never before, and the one important consideration is to apply it faithfully in every emergency. Well may we pray as did the disciples, "Lord, increase our faith." ANNIE M. KNOTT.

The Harvest.

THE husbandman may rejoice in the prophecy of the fresh young grain, even though his profit is not yet negotiable, but he cannot plan and provide on an assured basis, until the well filled shocks stand at "attention" in their impressive autumnal parade; then he is prepared to remove all doubt as to the wisdom and success of his labor. Thus, too, in matters of religious faith, the final and convincing basis of declaration is a demonstrated proposition. Truth manifest is the one thing of which we can speak unhesitatingly, and it is in this that unmeasured advantage has been conferred upon all Christian Scientists. In their appeal to men they can stand upon the unmovable rock.

In the absence of unquestioned knowledge a promising theory may be very useful as a working hypothesis, but it furnishes ground for nothing better than hope and experimentation. He who is unable to solve its problems can never speak definitely or enthusiastically of his knowledge of mathematics, for he cannot question the fact that if its law were apprehended and applied it would work things out. Jesus clearly taught that garnered results are to be our first and final argument if we would convince men. "By their fruits ye shall know them." There is a gospel of hope and a gospel of expectation, but they serve only as stepping-stones to that gospel of achievement which the world most longs for and needs. Nothing is more pitiful than profitless heroism, unless it be listless indifference, and though discontent be ever so unideal, it is a wholesome mood for those who have faithfully tried to make a theory work and found it incapable of demonstration. The ministry of Christ Jesus was distinctly one of results. His instructions to his disciples make it clear, moreover, that he expected their faith and labor would likewise bring immediate returns, and Christian Scientists accept and act upon this teaching. They find a pertinent rebuke of the willingness to wait indefinitely, and with torpid content, for the fruitage of faith, in Jesus' words, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Jesus proved that Truth's effectiveness is not subject to time limitations; he taught both in word and in works that we are to have that expectancy of immediate results which in Christian Science is recognized as an essential of faith, a logical outcome of the realization that God's will is done, and that its demonstration is effected for us the moment we awaken to the Truth of being.

The normal harvest time in spiritual things is continuous, and he whose faith is intermittent, who thinks of Truth's appearing as a periodic event, at auspicious times for seeking the divine favor, has forgotten the nature and impulse of infinite Love. In the measure of our genuine faith in God, our understanding of the all-presence and power of Spirit, we will have unyielding expectancy of the triumph of good. To lift up our eyes and "look on the fields," is to anticipate Truth's overcoming whenever and wherever the healing word is declared. The church services, the Sunday School and class teaching, the public lectures, together with our spiritual conversations with the hungry-hearted,—all these present opportunities for Truth's effectual working whereby, as Paul says, "he is able even to subdue all things unto himself," and we come far short of our privilege and duty if we are not anticipating and witnessing the healing of sickness and sin on all these occasions.

Nothing conduces more surely to the success of Christian endeavor than that keen sense of the immediateness and naturalness of the redemptive activities of divine Mind which is awakened by the study of Christian Science. When thought is fixed upon the ideal overcoming as the purpose and goal of our every ministry, then we are more sure to remember, and the more careful to faithfully master all the details of that ministry, and thus the days are made more and more joyous with the reapers' song.

JOHN B. WILLIS.

Letters to our Leader.

Portland, Ore., October 9, 1905.

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

Beloved Leader:—I desire to express to you the special praise and gratitude I felt to God, when reading your article, "Watching *versus* Watching Out," for it not only embodied within itself answers to questions that had arisen, but it brought a wonderful illumination, and added strength to keep closer and more untiring vigil, lest I enter into temptation. While I do not begin to conceive the full import of this message of wisdom, yet a profound sense of gratitude—requisite to fuller comprehension—struggles for expression, for this gleam of light, which if followed will lead to complete and perfect understanding.

With deep, unquenchable love, I long to be a nearer follower of the blessed truth you live "to bear witness unto."

MRS. MARY W. WELDON.

Oakland, Cal., October 11, 1905.

Rev. Mary Baker G. Eddy.

Dearly Loved Leader:—From across the continent, I send you loving greeting, and beg to report to you this lecture trip, so unusually eventful and full of happy experiences. I left Minneapolis September 2, and since then have given fourteen lectures, one in South Dakota, eight in Oregon, one in Washington, one in British Columbia, and three in California. Two of the last named were given in a remote section of the State, reached by a sixteen hours' boat ride from San Francisco. One of the Oregon lectures was at Merrill, in the far interior of that State, necessitating thirty-six miles of staging over rough and rugged mountain roads, and twenty-three miles more by carriage.

I know it will give joy to your loving heart, to be reassured by an eye-witness, that even in these remote and almost inaccessible places, the blessed light of Christian Science has penetrated; many longing eyes are turning eastward, Christward (Science and Health, p. 575, l. 27), and many honest hearts beat in loyalty to our beloved Cause and its peerless Leader.

If one needed any added proof of the verity of Christian Science, such would be furnished in the fact that it does so find its way into the far-away nooks of human consciousness. Nothing but an idea of eternal Truth could do that.

The little town, Merrill, Oregon, contains but one hundred and fifty inhabitants, and the audience at the lecture numbered two hundred and fifty,—showing that the attraction of Truth reached beyond the town limits; indeed some people drove more than twenty-miles to attend. The Scientists of Merrill have recently built a neat frame structure of churchly pattern, capable of seating about one hundred people; and, strange as it may seem, this is the only church building in that town. Needless to say, this work is founded upon the demonstration of the Christ-healing which you have revealed,—some of the most wonderful cures having been wrought in that community. In Portland, Oregon, where just now many nations are represented, the lecture was given in their best theater; and it was packed to the last row in the upper gallery, with about two hundred and

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fifty Scientists seated on the stage. A little boy was healed during the lecture of a severe sense of pain. It was also my privilege to speak to our brethren across the (imaginary) line, in Vancouver, British Columbia, and I found the same earnestness and devotion there.

Returning from the north, my next appointment was in Oregon's capital city, Salem. On the way there, through no fault of mine, except lack of understanding of man's complete dominion, my trains missed connection, and, rather than fail in meeting my appointment, I hired a special train, consisting of an engine and one coach, to go a distance of fifty-three miles, so that I arrived *just* in time. Thus do obstacles melt away before the onward march of Truth. Here in Oakland we have had another demonstration of the great interest in Christian Science. The theater, one of the largest, was packed and about five hundred people were turned away. Each morning, anew, I put my work into God's care and keeping, and it is nothing less than wonderful to see how each step is shielded and directed by His all-loving power.

I trust I have not burdened you with too long a tale, but out of my deep gratitude to you, and the recognition that this is all a part of your great work, I could not refrain from telling you about it.

Very lovingly and gratefully, your student,

MARY BROOKINS.

MRS. EDDY'S REPLY.

"No good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

M. B. G. EDDY.

Kansas City, Mo., October 13, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—I have just received a copy of the new Hymnal, and am impelled to write you of the joy it gives me. For a number of years I have longed to see better music for your words. The new hymns are most admirably written for congregational singing. They are melodious, rich, stately. And the new solo! my heart o'erflows with untold gratitude. It is beautiful, rich, and full of the dignity which is so much needed in our music. It has been my privilege to study with one of the world-renowned instructors in the theory of music, and to enjoy the friendship of many other musicians, thus you can realize my appreciation of the new music, when I say that in this and in past work for you, Mr. Johnson has succeeded in expressing the sentiment of your most beautiful words in a better manner than would have any other. A detailed study of any of the solos is a conclusive argument against any criticism which may be offered by casual observers.

To show you to what extent I am fitted to criticise musical compositions, I send these few facts:—

My musical education was obtained in Boston, which was my home up to four years ago. My instructors were the best obtainable, one of whom was the world-renowned authority on musical theory, Percy Goetschius, Mus. Doc. One of his greatest organ compositions has been dedicated to me. I was selected as one of the organ soloists at the Pan-American Exposition in Buffalo, and I understand that I was the youngest organist to be selected. It was my privilege to represent the Commonwealth of Massachusetts on Bunker Hill Day, at the Exposition. My recital work has taken me both East and West, and a year ago I was called to the position of organist, in Second Church of Christ, Scientist, Kansas City, Mo.

Again expressing my appreciation of the new hymns and solo, and also the new By-law relative to the organ music in our churches, and your unceasing watchfulness over our noble Cause, I am

Your humble follower,

E. RUSSELL SANBORN.

Testimonies of Healing.

I wish to express my appreciation for the many very beautiful articles which appear in the *Sentinel* week after week. I have just closed my season with a theatrical company, having traveled from the Atlantic to the Pacific coast, from Canada to the Gulf, and back again. The trip was a very pleasant one, for it gave me opportunity to meet a great many Scientists, and I took advantage of every opportunity to visit the Christian Science churches. When I first heard of Christian Science in November, 1898, I was a wreck,—physically, mentally, financially, morally. I did not know what to do, and was very despondent, when a friend (God bless him) said to me, "Why don't you try Christian Science?" I had never heard those blessed words before, so I asked him what it was, and he told me it was the truth, explaining to me as best he could what he knew of it, and what he knew it had done, and what he thought it would do for me. I was very sick, and tired of the many kinds of medicines I was taking, which were doing me no good, in fact I was getting worse all the time; so I made up my mind to try Christian Science. I went to the Reading Room in Minneapolis, where I was playing at the time with an opera company, met some Christian Scientists there, and bought a copy of Science and Health. In a few days we moved over to St. Paul, Minn., and there I looked for a practitioner. I was led to a lady, who talked very kindly to me and gave me so much hope that I at once asked for treatment. That one treatment did so much for me that I went to her for three days, and then I was convinced that this was the truth, and I was determined to give it a good trial. I threw away all my medicine and started in to study the Bible, which I had not read since I went to Sunday School, and Science and Health. We had a long trip that season, going to the Pacific coast, and I was digging away all the time with my books, so the time passed very quickly. In the autumn of 1899 I was in Chicago, where I was located with an opera company, and received class instruction. Since then it has been one glorious struggle, climbing up the strait and narrow path.

Leaving Chicago in 1901, I traveled with a small opera company through Illinois, Iowa, and Missouri. I carried my Bible, Science and Health, and *Quarterly*, and attended service, inviting my associates to go with me, whenever we spent the Sunday in a town that had a Christian Science church or society; and when we spent the Sunday in a town where there were no Scientists, we had our little service in my room or in the hotel parlor, where the entire company would assemble, excepting three or four of the members.

I have had many beautiful demonstrations of Truth over error, and I want to say that all I am, all that I have to-day, I owe to Christian Science. Although the physical healing has been cause for much rejoicing, it is of little moment compared with the moral and spiritual healing. My heart is filled with love for dear Mrs. Eddy, since it was through the study of her writings that I was led to see the truth which makes free. I thank God each day that I am able to at least touch the hem of Christ's garment.

GEORGE BEE JACKSON, New York, N. Y.

While an inmate of the State asylum for the insane at Middletown, Conn., an epileptic, and at times confined to my bed with bilious attacks, pronounced incurable by the doctors (at least six in number), the book "Science and Health with Key to the Scriptures" by Mrs. Eddy was placed in my hands. After reading a few pages, I became very much impressed with the truth therein stated, and although I was surrounded with opposition, I knew that "underneath are the everlasting arms." Since that time —past the middle of the year 1899—I have kept pressing

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on, until I have been healed by reading Science and Health. At times I was beset by what seemed unconquerable opposition, until the first week in October, 1904, when, upon going to my home in Darien for a visit, I was given my liberty, and I am now earning my living in this city. After having been subject to epileptic attacks since 1892, and at one time pronounced dying by the doctor in charge, I am now well. I have had no fit, or symptoms of any, since the first week in May, 1904.

I trust that this testimony to the healing power of Truth, realized by reading Science and Health (for I had no treatment), may reach the eye of some to whom the battle seems long, and inspire them with fresh courage and a realization of the worth of the victory. I am filled with inexpressible gratitude and love to God, and to Mrs. Eddy.

MRS. BELLE B. COLEMAN, Stamford, Conn.

I feel an unutterable sense of thankfulness that I am permitted to live in an age when we can realize the fulfilment of the promise that Love will destroy fear, when we apply this truth as directed in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Recently one of our children came home from school, and seemed to be suffering from an attack of grip. The truth was immediately declared, and it was but a few moments until she was at work. That same evening she got her lessons as usual, and the next morning went to school, walking a mile. To material sense the attack seemed very serious, and others in the neighborhood were kept in bed under medical treatment for the same conditions. I speak of this with a heart full of gratitude, and because it may be interesting to some one in need. I also had an experience in overcoming an attack of grip for myself. The power of Truth enabled me to rise above the conditions which presented themselves, so that I could do the farm work, even when the weather was very cold, and I did not suffer any inconvenience from so doing. At the same time my wife seemed to be taking the same ailment, but the truth, spoken audibly and firmly, destroyed it, so there was no further manifestation of the disease, proving to our satisfaction that what our text-book says is true.

I thank God, who has given to us the unlimited treasures of Truth, revealed to us through Science and Health by one who is laboring unceasingly and untiringly to bring a blessing to all men and turn thought into the right channels, that all may behold their rightful heritage and dominion. May the rich blessings of Love rest with her ever.

J. E. BOUNDY, Melvin, Ill.

Two days before last Thanksgiving, when I was preparing for our family gathering, I had what was to me a wonderful demonstration of Truth's power. A crate had been left in the hatchway of the cellar, and I thought best to bring it in. About two o'clock I stepped into the hatchway, which was quite dark, and as I was holding the crate in front of me I caught my foot and fell with terrific force over the crate to the cement bottom of the cellar, badly bruising one knee and bending the foot back, almost under me. I was so shaken that it seemed to me every bone in my body was broken and the muscles in my foot all torn loose. I cried out in pain, but my mother, who was the only person in the house at the time, did not hear me. I gathered myself together, and vehemently denied the thought that I was injured, and after a little was able to crawl up the steps and sit down. Over and over I declared the power of Truth, and my sense of suffering was overcome so far that I was able to get upstairs. When my daughter returned from school the pain in my ankle had become so great that I was obliged to remove my shoe, and soon the foot became greatly swollen and too sensitive to be stirred.

Owing to the fact that there was so much depending upon me, when preparing for Thanksgiving, my fear was great, and I sent for a pair of crutches, but the effort to walk, even with them, caused me torture.

Upon retiring for the night the weight of the bed clothing upon my foot seemed more than I could bear. All this time I was feeling almost certain that I could not overcome this trouble without help, and there was no practitioner nearer than twenty-five miles. Suddenly the words, "O ye of little faith!" flashed over me, and at once I cast aside every fear and declared the allness of God, and that nothing could harm me, as we are taught to do in our text-book (Science and Health, p. 397, line 10), and in a short time I fell asleep and slept sweetly. In the morning I dressed myself, and after a little found that it did not hurt my foot to move about, and I realized the blessed truth that it was well, for I could walk with perfect ease.

I was on my feet most of the day without any suffering whatever. The next day (which was Thanksgiving) the swelling was down so I could wear my shoe, although for two weeks or more the flesh was badly discolored.

I rejoice to think of the unnumbered lives into which Mrs. Eddy has brought sunshine and joy in setting forth the scientific truth contained in Christ's teachings, which enables poor, struggling humanity to overcome sickness and sin. Words could never express the joy it has been to me, and the help it is in our home. Old things are indeed "passed away," and all things are become new!

MRS. CORA L. RICKER, Fillmore, N. Y.

I first came to Christian Science in 1901. A friend gave me two copies of the *Sentinel* to read, and I became interested in the testimonies. I wrote to a practitioner for treatment, and received a kind letter, telling me many wonderful things of God that were new to me. She treated me, and I was healed of many ailments through her understanding of divine Love. She also told me that I must read Science and Health, but I had no money at hand to get it, and the rest of the family were very much opposed to what they thought Christian Science to be. I knew I need not look to them for any means, and I did not then know that the source of all supply is divine Mind. I was, however, led to a way by which I could get the book. I have been through deep waters and much darkness, but God has been very good to me, and I am indeed grateful for the truth that makes free. God bless Mrs. Eddy for her faithful work.—ROSIE RHOADS, Arapahoe, Neb.

About twelve years ago I met with an accident by falling down-stairs and after that I experienced a roaring noise in my head, so loud that I thought people near me must hear it. My eyes were dimmed, and my hearing inpaired so much that I could only communicate with my customers by writing, because I could hear but part of what was said. I was under the care of four specialists for the eye and ear, each of them for several months, but I found no relief from any of them. Feeling discouraged and disappointed, I wrote to my relatives in Germany. They answered that they knew some ladies who had studied Christian Science in New York, and advised me to go to a practitioner for treatment. I went to a Christian Science church and found the atmosphere so congenial that I left the church of which I had been a member for several years. After a time I took treatment and found a gradual improvement, and I can say now that I have no more trouble with my eyes and my hearing is much improved, so that I can enjoy the meetings and hear the Readers when sitting in any part of the church. I gratefully give testimony that I have not only been helped physically, but Christian Science has made me a better man in every way. I desire to express thanks to God, who is ever present, and

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to our beloved Leader, Mrs. Eddy, who so bravely faced the world to awaken mankind to seek and find the kingdom of heaven within. God bless her.

WM. SCHROEDER, New York, N. Y.

When quite young I formed habits that were in direct opposition to the teachings of Christ Jesus, and when told that they were sinful, my excuse was that I was just as God had made me. Years passed, and our only child was taken from us. My wife said God had taken her, and I thought it was the wrath of God that had taken our darling little girl on account of my sins. I then joined a church and tried to live a Christian life. I remember the consoling words of the minister who spoke of the love which Jesus had for little children. Time passed and I found myself in the same old rut, and thinking all the time that I could not help myself. I moved to another city, but my thought did not change until I read "Science and Health with Key to the Scriptures" by Mrs. Eddy. As I studied it, I found that God never made a sick and sinful man, and I also learned what it means to be God's child and a joint heir with Christ in everything that is harmonious. I may never see Mrs. Eddy, but the thought of that exalted woman will always have a place in my heart, and inspire me to keep the Commandments and live up to the teachings of Christian Science.—W. M. CAMP, Clinton, Ill.

It is a little over two years since I was healed through the knowledge of the truth, as taught in Christian Science. Words cannot express my sense of gratitude for the rest and peace it has brought to me. I was healed of many diseases, in their worst form. These had made their appearance six years previous, while I was quite young. I was treated by three doctors, from whom I received no benefit. My condition became worse, and they told me that I would have to undergo an operation, so I was taken to Keokuk, Iowa, to a medical college, and had the best surgeon in the State of Iowa. The operation was a severe one, as an incision was made which required twenty-four stitches to close up the wound. The doctor told me that I must not go up and down stairs fast, and that I must not do any hard work, or the trouble would come back. I was in the hospital three weeks, and came home in a worse condition than when I went. Instead of gaining, I grew worse; then we called in another doctor, and he said that another operation was my only hope, but that I was too weak to have it at present. For this I have been very thankful. After consulting the sixth doctor, I was given only a short time to live.

Then, when all hopes had failed, I was told about Christian Science, which I was slow to take up. It was two months before I would consent to try it, as I had spent so much money and time with the doctors. When I was at last persuaded to try Christian Science, I was carried one Wednesday about a half mile, and placed in a buggy and taken to the boat, then to the train, and finally reached the practitioner's house. The next morning I came home, feeling no better, but by Sunday evening I felt the effects of Christian Science. I was like a little bird just out of the nest,—I wanted to fly. Christian Science has done wonders for our family, and I feel as though I cannot praise God enough. I am very thankful to Mrs. Eddy, the Discoverer and Founder of Christian Science,—the one who has revealed to the world the healing power of Truth.

MRS. LEOTA MILLER, Nauvoo, Ill.

I am led to acknowledge the truth of Christian Science, which has healed me of neuralgic headaches, paralysis, inflammatory rheumatism, and other troubles. I feel that I owe to Christian Science, my life, health, and happiness. The understanding of God as Life, Truth, and Love, has brought a joy I cannot express in words. For all my blessings, physical, mental, and spiritual, I am grateful to God, and to Mrs. Eddy. The Bible, Science and Health, *Quarterly*, *Sentinel*, and *Journal*, are my companions. I love them, and the truth they contain is growing clearer and dearer to me, and when shadows fall upon my pathway I can now look up to my "Father-Mother God," and say, "I know that my redeemer liveth."

MRS. B. J. RANDALL, Sea View, Mass.

It is not possible to tell in a few words the benefits which I have derived from Christian Science. I wish to express my deep gratitude for our text-book, Science and Health by Mrs. Eddy. I am also grateful for our services, for many times I have gone to them with a great sense of weariness and discouragement, and have come away uplifted and refreshed, and often healed of physical inharmony. Through this glorious understanding of man's true relationship to God, as taught in Christian Science, I have been healed of many ailments. About four years ago I was healed of lockjaw, against which *materia medica* is so helpless, and since then of the grip, tonsilitis, neuralgia, and great trouble with my eyes; also of frequent and severe headaches, which I had had all my life. From having been considered a very delicate woman and always limited because of this, I am now able to do anything and everything that comes to me to do, knowing that my health and strength are in God. Not only for my own healing am I thankful, but also that through a slight understanding of this truth it has been my privilege to help others. There is no circumstance, no matter how trivial it may seem, in which we cannot use our understanding of divine Mind, and meet every situation as its master.

Is it surprising that our hearts go out in love and gratitude to our beloved Leader, for the patience with which she has revealed to this age the Christ-idea, through which we can scientifically demonstrate over inharmony and discord, whether it be manifested as sickness or sin.

THEODORA S. BOLLES, East Orange, N. J.

I read Science and Health through, five years ago, just as I would any other book, but laid it aside, saying that I could not understand it. Two years later I came to New York City for the purpose of going into a hospital to train for a nurse. I boarded with Christian Scientists and was asked to attend their services. I went a number of times before any impression was made upon me, then I began to see that Christian Science is the truth. I then went to the hospital and told my friend I had given up the idea of being a trained nurse.

I found another way to earn my living, and in all my spare time I studied Christian Science. Many were the battles I fought, but Truth was the victor through all. I have found that when I looked to Principle, and not to personality, I have never looked in vain. I have learned not to despise the day of small things, and that everything is of importance which helps to bring out harmony. Sometimes it has seemed as if I have had to stand with folded hands and wait for Truth to move upon the troubled waters, but when I have shut out material sense what a calm there has been! I have been able to turn away from what the physical senses said, and prove the nothingness of fever, a broken nose, sprained wrist, and faintness, also whooping-cough, sick stomach, and other ailments. I have helped myself most when I have reached out to help others. I am indeed grateful to God, and to our Leader, Mrs. Eddy.

LUCILLE PORTER, Williamsport, Pa.

It is nearly five years since I became interested in Christian Science, and we have had many beautiful demonstrations in our family. In the first place, I was healed of a

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trouble of ten years' standing, with three weeks' treatment. My husband and little girl were also treated at the same time, he being healed of a severe stomach trouble of several years' standing, and my little girl was healed of chronic constipation. She was at that time five years old, and had been troubled with this since she was two weeks old. I had two children before coming into Christian Science, and had a great deal to endure. I had to undergo very severe treatments from physicians, and was not able to do my work for five months and sometimes longer after my babies were born, but when our baby was born to us after we were in Christian Science, I got up the second day and walked to the dining-room and ate dinner with the family. We can only give God the praise, for in Him is our strength and health. There is another demonstration which I will mention. My husband slipped on the ice and injured his hip so that he was compelled to use crutches, and he seemed to be in great pain. I gave him a treatment and in a few moments he was resting easy and was soon sound asleep. Next morning he thought it best to have assistance, so he procured the services of a practitioner, and in the course of five days he laid his crutches aside. We are thankful for this blessed truth which makes us free and happy and gives us a true understanding of God and our relation to Him. I never understood the Bible, and it seemed an uninteresting book to me. I read it, though, because I thought it my duty to do so. I now read it in altogether a new light, in connection with our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. We cannot be too thankful for Christian Science and the many blessings we have received through this understanding. Language is inadequate to express my gratitude for this wonderful truth which has been revealed to us by our dear Leader.

MRS. W. S. BRUTON, Clyde, Col.

Looking back over eleven years, I discern that each day since I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have gained some good; and in proportion to my faithfulness to its teachings, I have reaped spiritual and physical blessings. Through it I have come from invalidism and never-ceasing pain to normal health. I am grateful to parents who reared me in an environment which enabled me to gain all there was to be gained from faithfulness to the orthodox teaching, but my questions were never answered to my satisfaction. I groped in darkness, and caught at everything that promised light, until Science and Health was offered me. Since then the way has many times seemed dark, but from afar I have always discerned that first gleam of light, and I have been encouraged to toil on.

Science and Health and Mrs. Eddy's other writings teach me my true responsibility as a mother; and how good it is to know that if we are faithful, our children need never cry vainly for light.

MRS. LOUISE SHERWOOD ANDREWS, Chicago, Ill.

Almost six years ago I came to Christian Science for help, having been a great sufferer since childhood. I had tried many physicians, and had a surgical operation performed which they promised would make me a well woman, but nothing relieved me. As a last resort I tried Christian Science and was healed in about one month's treatment. In the first treatment I was healed of chronic dyspepsia, also of nearsightedness, for which I had worn glasses for six years. For all this I am very grateful, and yet Christian Science has brought much more into our home; it has brought happiness, peace, prosperity, and a right understanding of God. Words are inadequate to express my gratitude to God, and to our dear Leader, for giving to us this truth that does make men free.

MRS. S. S. HUBBARD, Chicago, Ill.

When quite young I was impressed that the Bible was not properly interpreted by the preachers, for I could not conceive of a God of wrath who was unjust enough to allow His little ones to suffer pain, misery, and death. I had hope, however, that some day the truth would be revealed to an awakening world, but little did I dream that even then there was one of God's noble women who reflected sufficient purity and holiness to entertain the "angel of his presence," and commune with the true God.

I was believed to be predisposed to scrofula, so that I was not a strong or attractive child, and my girlhood and womanhood were scarcely ever free from dread of the laws of matter and lack of strength. The climax was reached when a physician informed me, after weeks of treatment, that I had a fibroid tumor, which required an operation. The conditions were most trying and I was heartsick and discouraged when, in January, 1893, I heard of Christian Science through a letter from a dear sister who had been greatly benefited thereby, and I resolved to go at once to a practitioner, for I believed it to be the long-lost truth that would make me free. It meant a great effort and sacrifice for me to go to Chicago at that time, but divine Love opened the way and I reached there in March. I had been in my sister's home but a few days, reading Science and Health almost constantly, when I asked her if I had not better have treatment for the tumor which had given me so much trouble. She said to me, "You feel well, do you not?" I assured her that I never had felt so well as I had since reaching there. "Well," she said with decision, "your tumor is gone, for God never made it," and her statements were true, for it has never been heard of from that day. Since then I have been healed of chronic sore throat, bilious attacks, erysipelas, hay fever, and other troubles, and I know that Christian Science is the truth. I would express my gratitude to Mrs. Eddy for her life of consecration and devotion, and I feel that only a life wholly devoted to the cause of Christian Science can fitly express our thanks to her for the truth brought to us in Science and Health and her other writings, all of which are so plain, pure, and helpful. I have recently been made more appreciative of the depth and wisdom of the Manual, and know that its strict observance has been a source of strength to me in my work. In the By-laws she has shown us "how to go." May we "follow and rejoice all the rugged way" (Miscellaneous Writings, p. 397).—B. W. STOWE, Coldwater, Mich.

It would take me a long time to tell all the blessings Christian Science has brought to me in destroying both sin and sickness. From the time I was fifteen till I heard of Christian Science I practically never knew a well day. The chief error was female weakness. This led to many other troubles, among them chronic constipation, sick-headache, and a tendency always to reject my food,—the last mentioned, ever since I can remember. This was the first ailment to be healed. Chronic sick-headache has been the slowest to disappear. It is only slight now. Many times I have been in the very depths of mental and physical distress, but Christian Science has brought into my life such a blessing, it has stilled the storms of error and shown me there is nothing to fear. At first the physical healing was what I thought most about. I thought it would be so nice to be free from pain, but now I realize that this is only a small part of the good to be gained. Christian Science has helped us spiritually, physically, and financially. I am truly more thankful each day to God, and to Mrs. Eddy for showing me the way to apply Jesus' teachings to my every-day life.—MRS. ANNIE ELIZABETH ECKLES, Cass Lake, Minn.

Pleasure comes of its own accord in the right way of life, and the simplest, the cheapest, and the most inevitable pleasures are the best.—CARL HILTY.

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From our Exchanges.

One cannot do well with life as a whole unless he does well in the infinite array of small affairs out of which life is composed, and he cannot do his best in these unless he is interested enough to do them with all his heart; but most of them are so simple, so commonplace, that they have in themselves no power to stir the heart. Here, then, lies one of life's supreme problems. Whence shall we bring to these little commonplace things the enthusiasm without which one can never do them finely? The answer is, of course, that the interest which belongs to life as a whole must be attached to each of its minutest parts. Every great achievement is composed of multitudes of trifling details, any one of which, standing by itself alone, would be insignificant enough. Ten thousand little, simple touches of brush to canvas, each guided by a great thought, each tempered by a vast emotion, each co-ordinate with all the others, have given us the Sistine Madonna.—*The Congregationalist.*

The power of a Christian life is determined by its likeness to Jesus Christ. Spiritual life is begotten of spiritual life and by nothing else. We have every right to expect that a Christian will be Christlike, and failure of church members to conform to the likeness of their Lord is one of the most serious hindrances to the progress of the kingdom. The main evidence of likeness to Christ is not found in devotion to forms of worship or correct theological statements, but in the common relations of every-day life. Whenever a Christian man contents himself with a credal statement and fails to illustrate the graces of the Christian character in his daily relations, whenever he is found faithful in his attendance upon the public services of the church but unfaithful to the great laws of brotherhood and forgiveness and love, so often do we have a testimony to the low valuation placed by this professed Christian upon those things which Jesus made of primary importance.—*The Standard.*

When our religious formulas and services do not attract and satisfy, when men turn away from worship to get comfort and joy in the other interests of life, let us not hasten to credit this to depravity or unspirituality. We ought rather to ask ourselves bravely if some of this indifference may not result from the too narrow philosophy of our devotions. It may be that our point of view is entirely unsatisfactory to some who have felt the swing and rhythm and thrill of the mighty processes of creation and of human history. It is a deplorable and demoralizing situation when in the last analysis, in its deepest life, at any point, the human spirit finds itself at war with the only conception of religion and the only formula of faith with which it has ever become familiar.—*The Universalist Leader.*

There is no authority or reason to-day for applying any other than the test of Christ. Those who show his spirit, obey His commandments, honor His name, and seek the advancement of His kingdom are entitled to be treated with the consideration enjoined upon the followers of Jesus in their relations to each other. From the Christian point of view there are only two parties in the world: those who are for Jesus Christ, and those who are against him.

The Watchman.

Attacks on Christianity are often simply attacks on ecclesiasticism, the human perversion of the divine ideal. Those who make these assaults ought to be wise enough to distinguish the one from the other.—*The Examiner.*

To wait for God is not faith. To do the little we can do and leave the rest to God—that is faith.—*The Outlook.*

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

Preparations are already being made by the contractors for building the large irrigation dam at Roosevelt, Ariz., for the United States Government under the reclamation act. The dam will, when completed, be one of the highest in the world. The Cheesman dam, which supplies Denver, Col., with pure mountain water, now holds that distinction, but this one will be higher by at least twenty-five or thirty feet. Its height will be 236 feet. Its length across the top will be 800 feet, with a width on top of 16 feet. The length at the bottom will be only 20 feet, with a width of 160 feet. The reservoir that will be created will have a capacity of 1,000,000 cubic feet, and will hold sufficient water to irrigate 250,000 acres of land. After the first year, when the ground has become thoroughly saturated, it is expected that the water supply will be sufficient to irrigate considerable in excess of the 250,000 acres.

Duties amounting to $194,606 were levied and paid upon the works of art imported for the Boston "Fenway Court" by Mrs. John L. Gardner. This payment was made because the Secretary of the Treasury ruled that the exhibition at the "Court," for which at stated intervals a limited number of admissions at one dollar each are issued, did not allow the art treasures to come in free of duty as is the case when intended for a public museum. Pertinent to this is the remark of Sir Caspar Purdon Clark, who was recently elected Director of the Metropolitan Museum of Art, and has just arrived from Liverpool. "The American," he said, "is artistic as the Englishman. The greatest mistake and discouragement over here is the heavy duty imposed on art objects. I cannot see the reason for putting a duty on an object two thousand years old. There can be no competition."

Secretary Taft has transmitted to the Treasury Department his estimates of the appropriations required for the War Department for the fiscal year 1907. These estimates aggregate $104,088,267.75, being $9,717,922.52 less than the total appropriations made by Congress for the use of the War Department for the current fiscal year ending June 30, 1906.

Capiases were served last week on seven residents of Washington and Yuma Counties, in the northeastern portion of Colorado, based on indictments returned by the Federal Grand Jury sitting at Pueblo, charging forgery and perjury in the location of Government lands in those counties.

The President, on October 31, appointed Charles A. Stillings of Boston as public printer.

Foreign.

Yu Chuan Chang, a member of the Chinese Commission which is to draft a constitution for the Chinese Empire, arrived in the United States last week. He is the secretary of a branch of the Commission which will study the Constitution of the United States. Prince Tasai Tsche is the head of this section. Other sections will investigate simultaneously the constitutions of foreign countries. Secretary Chang said: "When these special ambassadors have finished their work and submitted the draft of the constitution for China to the Emperor, China will step out of the ranks of absolute monarchies and enter that of the constitutional empires. The Chinese constitution will embrace all the best features of the constitutions of America, Japan, Great Britain, France, Germany, and Austria. The travels of the special embassy will be ended in about eight months, after which the envoys will draw up a constitution." Mr. Chang added that this departure from ancient usages was due to the gradual spread of Japanese influence over the Empire since the Japanese-Russian War.

The old union flag was struck throughout Sweden November 1, and the new Swedish ensign was hoisted to the accompaniment of salutes, the ringing of church bells, and parades of troops. In Stockholm the whole garrison paraded and most of the population thronged the streets. At nine o'clock, the flag flown by Sweden before the union with Norway, nearly a century ago, was again hoisted over the palaces, church steeples, public and private buildings, and steamers and sailing vessels.

The exchanges of communications going on between the Powers have reached a stage where a joint naval demonstration against Turkey is probable unless the Sultan promptly accepts the plan of the Powers for financial reforms in Macedonia.

Constantine Petrovitch Pobiedonostseff, Chief Procurator of the Holy Synod, has resigned his position as head of the Russian Church. Prince Alexis Obolensky, a member of the Council of the Empire, has been appointed to succeed him.

Industrial and Commercial.

President Carroll D. Wright of Clark College, at a Teachers' Convention in Springfield recently, declared emphatically against competition between colleges in athletics. "There should be a prohibition of such competitive games," he said. "A college having a three-year course, which will be the custom in the future, cannot afford the time necessary for competitive games. One need not make any argument relative to the demoralizing influence of such games, or to the physical consequences of severe contests. Such arguments can be set aside at once, for they are ample, it seems to me, to warrant any college in taking a course that will reduce athletics to their proper standing." President Eliot of Harvard, in an article in a recent issue of *Success*, has also spoken emphatically of the evils of football.

The Pilgrims, the English association football players, sailed recently for their homes after two months' missionary work in introducing "socker" to the American public as it should be played. During the trip, which began in Canada, September 2, the team played matches at Montreal, Quebec, Toronto, Hamilton, Berlin, Rosedale, Detroit, Chicago, St. Louis, Philadelphia, Boston, Fall River, and New York, in all twenty-three games, winning twenty-one and losing two. The mission of the visitors was to introduce association football to the American public, more particularly the colleges, with the hope of supplanting the present style of football as played by the big teams. Plans are already under way for a return visit next year.

The Universalists, in the recent General Convention at Minneapolis, received greetings from Rev. R. W. Boynton of St. Paul and Rev. F. F. Southworth of Meadville, Pa., theological school delegates from the Unitarian National Convention, both of whom expressed in plain language their wish that the Unitarian and Universalist Churches might unite in one creed and organization, forget their doctrinal differences and, united, advance the great fundamental truths of Christianity in which both sects believe. Dr. John Coleman Adams of Connecticut responded for the convention, rejoicing in the "increasing spirit of common fellowship in Christ growing up between these two denominations."

The threatened strike of the 20,000 operatives at the cotton mills at Fall River, Mass., was compromised last week by an arrangement which is regarded generally as a considerable victory for the operatives and is thought to mean a virtual increase of about ten per cent in wages. Both sides agreed upon a straight advance of about four per cent in wages, to reduce from 75 to 72½ the margin between the cost of cotton and the price of print cloth, on which a profit-sharing dividend will be paid, to compute the dividend weekly instead of monthly, and to make no change in the minimum of wages for a full year.

The *Manufacturers' Record* of Baltimore says the capital invested in cotton mills in the South in 1880 was $21,000,000; in 1905, $225,000,000; the number of spindles in the same years was 667,000 and 9,205,040; the value of the cotton crop in the respective years was $313,000,000 and $680,000,000; the capital invested in manufacturing was $257,000,000 and $1,500,000,000; the value of the products $457,000,000 and $1,700,000,000; assessed property increased from three billions to more than double that amount.

In order not to be dependent upon lumber shipped from territories far from the line, the Pennsylvania Railroad Company is planting 600,000 locust seedlings on the company's properties at a number of places along the Susquehanna and Juniata Rivers. In the last two years the road has set out about 800,000, and next year proposes to plant about 300,000. About 620,000,000 cross ties are required to furnish the railroads of the United States annually.

As the result of experiments it has been demonstrated that cotton can be grown successfully on what was formerly known as the Staked Plains of Texas, a region embracing an area 200 miles wide by 300 miles long. It is claimed that this undeveloped region is capable of producing more than 2,000,000 bales of cotton.

This has been a banner year for timothy and clover in Indiana, the value of these two crops aggregating $34,000,000. This, when added to the value of the wheat, oats, and corn crops, makes a total of $166,000,000 for the year.

According to a despatch from Dawson the gold shipments of the Yukon territory for the season of 1905, just closed, will amount approximately to $6,000,000.

The production of lead in the United States for 1904 was 307,000 short tons, valued at $26,402,000; the production of zinc was 186,702 tons, valued at $18,670,200.

It is reported as probable that the great southwestern branch of the National Steel and Wire Company will be located at Los Angeles, Cal.

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CHRISTIAN SCIENCE SENTINEL

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

President Roosevelt's Thanksgiving Proclamation.

WHEN nearly three centuries ago the first settlers came to the country which has now become this great republic, they fronted not only hardships and privation, but terrible risk to their lives. In those grim years the custom grew of setting apart one day in each year for a special service of thanksgiving to the Almighty for preserving the people through the changing seasons. The custom has now become national and hallowed by immemorial usage. We live in easier and more plentiful times than our forefathers, the men who with rugged strength faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. It is eminently fitting that once a year our people should set apart a day for praise and thanksgiving to the Giver of good and, at the same time, that they express their thankfulness for the abundant mercies received, should manfully acknowledge their shortcomings and pledge themselves solemnly and in good faith to strive to overcome them. During the past year we have been blessed with bountiful crops. Our business prosperity has been great. No other people has ever stood on as high a level of material well-being as ours now stands. We are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites, and follies; and against these there is always need that we should war.

Therefore, I now set apart Thursday, the 30th day of this November, as a day of thanksgiving for the past and of prayer for the future, and on that day I ask that throughout the land the people gather in their homes and places of worship, and in rendering thanks unto the most High for the manifold blessings of the past year, consecrate themselves to a life of cleanliness, honor, and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this second day of November, in the Year of Our Lord One Thousand Nine Hundred and Five, and of the Independence of the United States the One Hundred and Thirtieth.

(Seal) THEODORE ROOSEVELT.

By the President: ELIHU ROOT, *Secretary of State.*

From our Contributors.

The Sunshine of Christian Science.

W. D. MC CRACKAN.

CHRISTIAN SCIENCE shines into every nook and corner of the human consciousness, and chases away the shadows which otherwise lurk there, unseen and undisturbed. It exposes the dark and hidden places and effects a species of mental housecleaning all the year round. Before its beneficent rays not only do false race beliefs disappear, but hurtful idiosyncrasies of personality also shrink back into the nothingness of oblivion. The sunshine of Christian Science thus delivers men from the routine and rut of evil ways of thinking, which bring in their train moral and physical ills, and substitutes for them the divinely natural thoughts of good, which result in happiness and health.

All mankind love happiness and health and seek them in that particular way which it is thought will enable the seeker to capture and keep these priceless possessions. No one consciously desires to destroy the available stock of health and happiness, therefore humanity's prevalence of ill health and unhappiness can only be ascribed to the pursuit of wrong methods, or to ignorance of "the way," the Christ-truth, or Christian Science, which is revealed in Science and Health. All men are united at least in their desire for health and happiness, even though they may be deceived into by-paths, or lured upon the dangerous quagmires of vain hopes by material will-o'-the-wisps. If men and women feel that they have suffered enough, each in his own way; if they have placed their ambitions on mere phantoms, so that their desires have not borne the right fruit; if they have been disappointed in friends, in theories, possibly in their study of the arts and sciences, their expectations of conventional charities, or of special reforms, from which they had hoped so much; if they have thought in the still hours and wondered, perhaps have fought for their convictions, though right did not seem to conquer,—then surely the call has come to them to let in some of the sunshine of Christian Science, in order that it may change their thinking. Let them take possession of their surroundings, rather than let their surroundings take possession of them.

Christian Scientists believe in wholesome happiness and in its realization here and now. They desire to share this happiness with all men. Though they once sought satisfaction in other fields of endeavor, and in other ideals, they now find that this new interpretation of life makes them healthier, happier, and better. Can any one receive greater gifts than health, peace, and an abiding sense of safety?

"How can I learn about Christian Science?" asks the reader. The text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, contains the whole of Christian Science. If the inquirer has questions to ask, where else can he expect to have them answered, except by those who already understand Christian Science in a measure and strive to practise it? One thing is ever needful; namely, a sincere desire for the truth. The impressions of every honest inquirer have value. If he has entered upon his investigations with a sense of the need of mental, moral, or physical health, he will almost invariably find himself benefited through his desire to understand, though possibly without knowing how; in any case he will be cheered by the general air of hope and courage which pervades the Christian Science ranks. Christian Scientists naturally display joyousness and good nature towards all men. Moreover, they grant to every critic the full right to his own opinions, although, in common with all other people, they also demand that the critic's opinions shall be based on correct statements of fact, and shall be honestly presented.

The sunshine of Christian Science is the best-known cure for pessimism. It dissipates this deplorable habit of thought

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by exposing its asserted cause in the human mind and by leading its seeming victims from barren theories to practical good works.

The tendency to look forward to evil instead of good is checked, corrected, and reversed by Christian Science, which proves to humanity that evil, far from having reality, has no real existence or actuality at all; that it is reasonable and logical to accept the truth; that life and love are eternal and indestructible entities; that God's creation is complete and "God saw that it was good;" and that true optimism, or the tendency to anticipate the best instead of the worst, is altogether the most sensible attitude of thought for men to cultivate, for it is based on sound reason and leads to normal results. Optimism, springing from the spiritual understanding of God, man, and the universe, as they are revealed in Christian Science, spells common sense of the most approved kind.

There is a very prevalent supposition that evil must exist in order to contrast with good, or to "set it off," as the saying is. The question is sometimes asked, How can good be known except by contrast with evil? This question, by its very nature, presupposes the priority of evil and the subordination of good to evil, so that, according to the view implied by this question, good must perforce be dependent upon the existence of evil first and be susceptible of measurement, description, and definition in terms of evil. As well say that mistakes in arithmetic are necessary in order to prove the correctness of the multiplication table, or that discords prove the science of harmony. It would be more in accordance with logic and the facts of being, in a universe created by an infinitely good God, to recognize that good is first and foremost, established and firmly founded, and that in contrast with good the belief of evil can be exposed as nonentity, fraud, and pretence of being.

Harassed and haunted by the fabulous fears of mortal experience, prodded into spasmodic activity by the seeming immanence of danger, mankind tends to fall back upon its own resources, until such time as the strain and terror grow too great, and mortal man cries out for help to a power beyond himself. When Christian Science is first presented to such an one the sense of limitation is often still so great, that God and His creation seem too good to be true, until the inherent, essential naturalness of health, holiness, and happiness are made evident, and suffering and sorrow are uncovered as false beliefs, having no basis, no initiative, no effectiveness, no reality.

Those who treat disease from any other standpoint than that of Christian Science are hampered by their bias of thought in favor of the reality and inevitable nature of sickness and death. This bias in itself constitutes a species of pessimism, although those who accept it may be entirely unconscious of this fact or of its harmful effect, and may outwardly manifest the usual signs of optimism.

Such states and stages of human belief as sin, sickness, sorrow, catastrophe, and downfall provide the opportunities for proving the metaphysical unreality of human experience with all its phenomena of rise and fall, origin and decay, including the accidents that lie between a supposed beginning and ending of mortal existence. But to indulge in the opinion that sin, sickness, and death are necessary and inevitable is to lay the basis for pessimism of the darkest dye and to fall into the mistake of supposing that evil has divine origin and sanction.

It is by declaring and demonstrating that evil, contrary to common opinion, is not necessary and not real, that Christian Science has flooded a sin-sick world with sunshine, warmed the hearts of multitudes, clarified the mental atmosphere of homes, purified the work of business men, and lifted the shadow of melancholy from those who once brooded over sorrow and disappointment. Far and near, its rays of health, hope, and happiness are lighting men and women to their daily tasks, and revealing joy and gladness as natural and spontaneous, real and reasonable.

A New and Living Way.

J. M. S.

"And why," I asked, as I looked toward a rise of ground on the New England shore commanding a broad, beautiful stretch of ocean, sand-dunes and islands, sky and clouds, "why should it be called 'Heartbreak Hill'?" The answer to my question pictured the Puritan maiden who day after day had climbed to the brow of the hill, with the vain hope that the sail which should bear a loved one home would whiten the horizon. The beauty was not for her, hers only the sense of loss. That which she deemed necessary to happiness was gone—her heart was broken.

It was a Sabbath morning, and with my books and a dear friend I took my way toward Heartbreak Hill. One said to me as I started, "Go by the carriage road. It is not on the ocean side and you will get no view, but it's easier climbing than by the path;" and another added, "If you do go by the path, be very careful, for it is overgrown with poison-ivy." We chose the path, however, and now and again we caught bright glimpses of the sparkling sea, ever growing broader and larger the higher we climbed. Once we stopped, thinking we had reached the summit; but no! there was yet another climb, yet a grander view! The spirit of Truth came very near to us that morning as we read the lesson, and Heartbreak Hill became for hearts open to "pure thoughts from God, winged with Truth and Love" (Science and Health, p. 298), a Mount of Revelation.

I did not then know that my way in the days to come was to lead up one of the long "heartbreak hills" of mortal existence. The months following brought a sense of loss of much that this world holds dear; brought a load of care with responsibilities and duties too heavy, it seemed, for one to bear, and error would have crowned its work, I doubt not, with bitter and rebellious thoughts, had I not known the "new and living way" to meet such trouble, had I not chosen to climb my hill of difficulty, alone with God, by the narrow path of Christian Science, which teaches us *how* to "meet every adverse circumstance as its master" (Science and Health, p. 419), *how* to "overcome evil with good." Walking in the light which its teaching has shed upon life, I knew I could ever gain glimpses of the ocean of Love to cheer and strengthen me. Over and over, as the clouds of error settled down and mortal sight could see no path, I declared "My path in life *is* free," and took the only step that I could see ahead. How truly I proved that "When evil cometh upon us," if "we stand before . . . thy presence [Truth], . . . and cry unto thee in our affliction, then thou wilt hear and help;" and when I felt as though the problem was too great for me to solve, and fear tried to creep in and say, "You have not the understanding necessary, there are errors of thought too deep-seated, of too many years' standing to be overcome," I turned ofttimes to the admonition in the same chapter, "Be not afraid nor dismayed by reason of this great multitude [the errors of a mortal sense of things which try to assert their reality and power]; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, . . . fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you." Then the fear would be stilled, as a sense of the presence of divine Love changed the darkest hours to light, even to joy, and I was led to know, through experience, that in the time of greatest trial Truth and Love are savingly near.

One error, among others which tried to hinder the solution of my problem, asserted itself in the belief in many minds—the belief that, since my problem was so interwoven with that of others who were governed by very diverse thoughts, it was impossible either to free myself or to raise them. This I met with the constant assertion that there was but the one Mind which governed the thoughts of men. One instance among many will serve to illustrate the

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result. After constantly holding to the thought of the government of the one Mind and seeing no evidence of it in a certain crisis, the moment came when a step must be taken and I seemed left alone, not only with my own burden but that of another who seemed unwilling to assume it. In the moment at my command I closed my eyes and realized that God's children reflect justice, courage, freedom, love. A step approached, and as the door opened I was greeted by words which showed a right attitude of thought and bore evidence that the leaven of Truth had been working, though until now unseen. It must not be thought that this is in any way a bringing of others to our way of thinking. As high as are the heavens above the earth, so high are God's thoughts above our thoughts. The first work is with self, to see that we have no thoughts or desires but such as are in accord with divine Principle and manifest Truth and Love. Then must we know that nothing can hinder our manifestation of God, and that every thought of every child of the same Father, Spirit, must come from the same divine source, God, and be in harmony with Him.

Each day, as I took up my problem, I prayed that my spiritual sight might be undimmed by even a moment's belief in the reality of the dream through which I was passing, or by a single thought of ingratitude to God, but that I might rise into clearer understanding of the truth which was bringing to light and proving the impotence of what had seemed insurmountable error. I must not waste one moment in bitterness over the lessons I had to learn; rather must my "heartbreak hill" be to me only one grand Mount of Revelation.

When to-day I look back and still more clearly see how carefully I have been led, what mountains have been laid low before me, there dwells with me a deep sense of the divine love, and a gratitude that is beyond words goes out to God and to our Leader for the "new and living way" through Christian Science. It has been proven to me that the birthright of God's child is dominion through Love; that it is his to conquer sorrow and sickness, bitterness and the most adverse human conditions, to fill his place in this world and at the same time to know only peace and love, —to dwell in the realm of Mind.

Truth Solves all Problems.

BEULAH G. HINES.

In working out the problems of mortal experience it would sometimes seem that an error of long standing is more difficult to overcome than one of recent appearance, and with this belief comes the thought "too late." Many a heart's hope has gone down at this thought, and it is surely time to begin the destruction of such a depressing belief. It is never too late to do good, or to rise and be saved, if we take with us the Christ to the place where mortal belief says our dearest hope is buried. When Jesus raised Lazarus from the tomb he had already lain there four days; everything seemed to stand in the way of his resurrection, especially the sense of time. Martha said, "Lord, by this time he stinketh: for he hath been dead four days," although Jesus had said to her, "Thy brother shall rise again." To her mourning sense of loss he did not say, Lazarus shall rise, but "Thy brother shall rise again."

This spiritual lesson of the Master was not intended for that incident alone, but like all his acts and sayings its deep teaching unfolds to those who follow him to-day. Every belief in something separate from God is a stone to be rolled away from human consciousness, and the false sense of time, in connection with our work, is a great stone. Sometimes this is the first thing we should remove. To know that time has nothing to do with Life, that it neither weakens nor strengthens the power of Truth,—this hastens the healing, and the process becomes shorter.

Another stone that must be rolled away is the belief of a limited understanding. Error may whisper into thought: If some one else would do the work for me; I haven't the understanding to bring out such results. This is almost like saying, I haven't any God. It is a belief in a mind in matter,—an error which must be given up before we can rise to the true understanding of man's divinely-bestowed capacity. Jesus said, "Take ye away the stone." In the presence of Truth, we learn how to get rid of the stones of limitation, of feebleness, of a self apart from God, and we then rise to a truer, higher consciousness, which recognizes the Saviour in Mind,—omnipotence, omnipresence,—and which knows that this Mind governs our thinking, speaking, and acting. Thus we find self, limitation, and fear all gone; and we are lifted up above all the error that had seemed to exist. "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things."

God can always show us a way to overcome error, even though to human sense it may seem impossible, and this is the best way, for we then recognize the Saviour, and give glory to God, knowing in whom we have believed. The impotent man at the pool of Bethesda was waiting for some one to put him into the water, but Christ Jesus came and commanded him to rise and walk. The gentle Master would not have thus commanded if he had not known that the man could obey, and we are many times required to rise and do our own work, because we must learn that we have the ability given us from God.

Every condition of mortal mind, every erroneous belief, is destroyed by the demands of Truth at some time and in some way. If error presents a personal enemy or a personal affront, we should always be ready to take the Christ there, and meet the conditions as we know the Master would have done. If we discover some hidden serpent of sin in our own consciousness, then is the time to take the Christ there, and to stifle the error before it can go abroad to harm others. The publican wail that smites its own breast, denies and casts out its own secret sins. This cry to be healed of sin leads to deliverance; Christ, Truth, enters, and so fills the room made for him that nothing else has any place. After a sin is destroyed we are not only saved from it, but we have more love, more patience, more purity, more spirituality than before.

There may be times when, after a peaceful, uplifting realization of divine Love, error tries us sorely, presenting a sense of hate, while all that had before been so lovely, now seems to be the exact opposite,—no sweetness anywhere, no joy, even the flowers are robbed of their beauty. In such experiences an earnest prayer to God will explain the reason of this. In Science and Health (page 564) we discover why greater faithfulness is demanded and further progress needed to ensure our safety. We must fearlessly meet the foe in ambush, and then rejoice in new victories. God will not forsake His children. He does not leave them to battle alone in the dark, but always shows them the way out of error when they turn to Him earnestly and cling to His omnipotent aid.

[Written for the *Sentinel*.]

Law.

WILLIS VERNON COLE.

A truth most strange hath been revealed,
In our Creator's perfect plan;
When willing to become a child,
One issues forth a mighty man.

Unto another mystic law,
Immortal mind hath given birth;
Man freely giving all he hath,
Doth then inherit the whole earth.

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Selected Articles.

The Mid-week Testimonial.

The mid-week testimonial meeting at the Christian Science church last Wednesday evening may well be denominated as having been distinctly western in nature, from the fact that all the testimonies and remarks were by visiting Scientists from the far West. As such it was intensely interesting to the local adherents and attendants, for it gave them a taste of the robust enthusiasm which characterizes the work of these people.

Rev. Mr. Tomlinson, First Reader of the church, chose for the Scripture reading, portions of Acts, including the remarkable record of the healing by Peter of the impotent man "whom they laid daily at the gate of the temple" to beg for alms. The Scripture was supplemented by correlative readings from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The quotations from the latter volume and the opening remarks by Rev. Mr. Tomlinson directed special attention to the fact that Christian Scientists regard the stone which was mentioned in the fourth chapter of Acts, as set at naught by the builders, as the Christlike manner of healing the sick. This rejected stone is considered by them to be at last restored as an essential part of true Christian doctrine, and has "become the head of the corner"—a firm foundation or basis upon which the superstructure of spiritual building or growth must rest.

Mr. Tomlinson incorporated in his remarks a brief reference to the healing through Science of Judge William G. Ewing, who lectured in the church last Sunday evening. This instance occurred twenty years ago.

Among the speakers of the evening and those who gave testimonies of healing were Mrs. Blanche K. Corby, C.S.B., of Los Angeles, Cal.; Mr. and Mrs. Gilbert Hunt of Walla Walla, Wash.; Mrs. Lucretia H. Kimball, C.S.B., of Salt Lake City, Utah, and Mr. Clarence C. Eaton, C.S.B., of Tacoma, Wash.

Mr. Eaton is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. He was called to lecture in New York City last week, and came on to Concord this week to visit the local Scientists and to see the magnificent church edifice which their Leader, Mrs. Eddy, gave to our citizens of that faith. He expressed his appreciation of the beauty and grandeur of the structure and its significance as a gift which speaks to all of the donor's loving loyalty and devotion to God, a tender regard for and watchfulness over the interests of her followers, and a sacrifice and love for humanity which shall endure forever.

Mrs. Corby tendered a cordial greeting from Second Church in Los Angeles, and cited instances of the healing through Christian Science of her mother, brother, and herself, the results of which had been far-reaching in influencing others to apply for and receive aid from the same source. She also mentioned the complete healing from alcoholism of a well-known newspaper man of California. She expressed her gratitude to Mrs. Eddy and the joy experienced in attending a meeting in the Concord church.

Mr. Hunt, who is mayor of the city in which he resides, and one of its most influential and wealthy business men, spoke of the great good which the Science is accomplishing among the traveling men. He cited the speedy healing through its means of a child afflicted with a fever, and also the almost instantaneous restoration to health of a man suffering from consumption.

Mrs. Hunt supplemented her husband's testimony in the latter case with several minor details familiar to her, which showed that the case was certainly a marvelous one. She also related the instance of the healing of a sick Chinaman. This one has never allowed an opportunity of expressing gratitude for his healing to pass unimproved. Both Mr. and Mrs. Hunt spoke feelingly of Mrs. Eddy and her great work for mankind.

The last speaker, Mrs. Kimball, told of the gratifying progress of the Science work in Salt Lake City. Mrs. Kimball spoke of the inspiration which her visit to Concord had given her, and offered a loving tribute to Mrs. Eddy.

Mr. S. L. Bowman of Seattle, Wash., and several other visiting Scientists were also present. At the conclusion of the meeting the visitors repaired with a number of the local Scientists to the room in the church set apart for Mrs. Eddy's use. The comfort, convenience, utility, and beauty of its appointments appealed alike to each one.

Concord (N. H.) *Patriot.*

From an English Paper.

To say that the Christian Scientists are indignant at the attack made upon their faith at the Church Congress, on Saturday, would not be correct. The Christian Scientists could scarcely be indignant at anything, it seems. But they are none the less willing to refute the charges brought against them.

Lady Victoria Murray, First Reader at the church in Victoria Park, Manchester, was seen at her home by a *Daily Dispatch* representative.

Lady Victoria Murray, a daughter of Lord Dunmore, was herself the recipient of the blessings that she claims flow from the faith. Ten years ago she was dangerously ill with consumption and spinal disease. All other hope failing, she was given into the care of Christian Scientists, in whom she did not believe. To-day she is a quiet lady, who, in the midst of an active, busy life in connection with her church work, can spare time patiently for inquisitive pressmen. Traces of past suffering there may be, but there are no present bodily pangs. Her father, too, was cured of a bad injury. She related some cases within her own knowledge of people being cured. They were generally skeptics when they came—they came as a last resource.

The Scientists were accused of not believing in the Divinity of Christ, in the crucifixion, the resurrection, and the ascension, "but," said she, "these seem to us to be the essence of Christianity. Our work depends upon understanding the divine Christ. Our converts do believe thoroughly, not merely in the faith as a cure, but because Christian Science gives them a perfect God. We teach that all good and only good comes from God, and therefore that we have no right to believe in the negation of goodness. And it works out that our time is so taken up with good that we have no time for evil."

With regard to the criticism that if Christian Science were true there would be no charity or sympathy in the world—that no one would have anything wrong with them—Lady Victoria Murray pointed to the fact that Christian Scientists were devoting their lives absolutely to the amelioration of sickness and suffering. Modestly she said that in her five years in Manchester she had not been to a single social event.

Lady Victoria Murray spoke as one pleased of the circumstance that she had seen Mrs. Eddy, the Founder of the faith, four times, and had talked with her. Mrs. Eddy was born probably about the same time as the late Queen Victoria, but she was still active and able to run up and down stairs,—a proof of her theory that old age was not inevitable.

"Do you hold, then, that we need never die?" asked the pressman.

Lady Victoria Murray smiled. "Ah! death," she said, "is our final enemy, and some day may we not overcome this enemy as we have done others?"

Daily Dispatch, Manchester, Eng.

[The article, "A Doctor's Tribute," which appeared in last week's *Sentinel*, was inadvertently credited to the London *Daily Dispatch*. The credit should have read, *Daily Dispatch*, Manchester, Eng.—EDITOR.]

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The Lectures.

The Mother Church in Boston, Mass.

The semi-annual lecture of The First Church of Christ, Scientist, in Boston, was delivered by Rev. William P. McKenzie, C.S.B., in Symphony Hall, Thursday evening, November 2, before a representative and attentive audience which filled this large building. The lecturer was introduced by Mr. W. D. McCrackan, First Reader of The Mother Church, who said,—

Ladies and Gentlemen, Friends:—You have been invited this evening to listen to a lecture on Christian Science. The time has come when no one who desires to be well informed can any longer afford to be ignorant concerning Christian Science, what it teaches and what it practises. Everywhere people are asking each other what it is that is performing these modern marvels; those who have been looked upon as hopelessly engulfed in sin have been reformed, those who have been called incurably sick are now well and strong, and the sorrowful, who have grieved for years in melancholy and despair, are comforted and made happy and useful members of society. The lecture will deal with ultimate Truth, and at its close we shall know more about God, and man in His image and likeness, and more about the universe as it really is, than we know at this moment. Christian Science is at work in the world with its blessed ministrations. Here in Boston we are all more or less going to school. It is characteristic of this great center that everybody is at work learning something, —active in the pursuit of knowledge and reaching out for a clearer understanding of truth. No wonder, then, that an audience of this magnificence and size has gathered here this evening to learn more about Christian Science. It is not without special significance, therefore, that the headquarters of Christian Science, its Mother Church, and attendant activities, should be located here in this alert and hospitable Boston; that Mrs. Eddy, the Discoverer and Founder of Christian Science and author of its text-book, should have planted in this city of learning her Metaphysical College, from which emanates the knowledge and understanding of practical Christianity so greatly needed by the world at large; and that the text-book of Christian Science should here be published for distribution to all portions of the habitable globe, in response to the urgent demand of those who need mental, moral, or physical help.

The lecturer of the evening is one well qualified by years of practical experience to explain the subject of Christian Science, and I take great pleasure in introducing to you the Rev. William P. McKenzie, C.S.B., member of the Christian Science Board of Lectureship.

[Mr. McKenzie's lecture will appear in full in the December *Journal*.—EDITOR.]

Chicago, Ill.

Edward A. Kimball lectured on Christian Science last night [September 28] at Fifth Church of Christ, Scientist, explaining the teachings of Christian Science concerning the nature of sin and disease and of the saving mission of Christ.

The new edifice of Fifth Church, 4840 Madison Avenue, was filled to overflowing, and hundreds were turned away who were unable to gain admittance. The large audience listened attentively to Mr. Kimball, who spoke particularly in refutation of many of the misrepresentations which are prevalent regarding Christian Science. The audience manifested the closest interest, and evidently was much impressed by the statements that were made.

Chicago Post.

Mr. George Shaw Cook, who introduced Mr. Kimball on the 28th, and again the following evening at the same place, said in part,—

This lecture is not for the purpose of proselytizing; for Christian Scientists understand that each individual must in his own time and in his own way, and as the result of his own peculiar need, seek the kingdom of God, and that thus seeking he shall find. This lecture is not for the purpose of disturbing the religious belief of any one; for Christian Scientists recognize that every man is entitled by right to the undisturbed pursuit of his particular belief, whatever that may be, so long as he is satisfied with the results thereof. The fact that Christian Science heals the sick as well as the sinful is already well established.

The effect of this lecture will be to allay antagonism, to correct misrepresentation, to destroy prejudice, to quiet fear, and to heal, purify, and uplift the thought of every one in exact proportion to his receptivity.

The lecturer will say something which will make you happier, more hopeful, less fearful, more courageous; something which will give you added assurance that there is present here and now an understandable, demonstrable, irresistible potency which is delivering men from the fancied "power of darkness" and transforming them "into the kingdom of His dear Son." He will tell you something, but not all, of the Science of that truth which makes men free, and of its discovery and revelation to the world by a gentle, loving, God-crowned woman.—*Correspondence.*

Merrill, Ore.

A large and interested audience greeted Miss Mary Brookins of Minneapolis, who lectured on Christian Science Thursday evening [September 21] at the Opera House at Merrill. The Christian Scientists have recently erected a very creditable church building at Merrill and are in a very flourishing condition. In introducing the speaker, Judge H. L. Benson of Klamath Falls said in part,—

I must confess to a degree of embarrassment in introducing the lecturer, because of my ignorance of the doctrine of Christian Science. However, special ignorance is no crime, if unaccompanied by presumption, and our friends will doubtless pardon our ignorance, since we all belong to the class of American citizens who like fair play, and who will gladly give ear to any worthy organization bringing an important message to us. Christian Science is a system of theology, or philosophy of religion which is attracting the attention of the thinking world, and we are fortunate in having so able an exponent of its doctrines to address us to-night.—*Klamath Republican.*

Lectures at Other Places.

Brookings, S. D.—Miss Mary Brookins, September 3.
Arcata, Cal.—Miss Mary Brookins, September 10.
Fortuna, Cal.—Miss Mary Brookins, September 12.
Monmouth, Ill.—Edward A. Kimball, September 25.
Rockford, Ill.—Edward A. Kimball, September 26.
Roseburg, Ore.—Miss Mary Brookins, September 26.
Barre, Vt.—Prof. Hermann S. Hering, September 28.
Maquoketa, Ia.—Bicknell Young, September 28.
Eugene, Ore.—Miss Mary Brookins, September 28.
Brandon, Man.—Judge Septimus J. Hanna, September 28.
Virden, Man.—Judge Septimus J. Hanna, September 29.
Sedalia, Mo.—Hon. Clarence A. Buskirk, October 1.
Vermontville, Mich.—Edward A. Kimball, October 1.
Chicago, Ill. (Sixth Church).—Bicknell Young, October 1.
Rich Hill, Mo.—Hon. Clarence A. Buskirk, October 3.
Minneapolis, Minn. (First, Second, Third Churches).—Prof. Hermann S. Hering, October 3.
Joplin, Mo.—Hon. Clarence A. Buskirk, October 5.
Jamestown, N. Y.—Edward A. Kimball, October 6.
Oneonta, N. Y.—Bicknell Young, October 6.
Chester, N. H.—Rev. William P. McKenzie, October 8.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

"By their fruits."

THOSE who are asking the question, Why is the Christian Science denomination growing at such a rapid rate? will find an answer in the experience of Dr Wilding of Manchester, England, which he details in a letter to the *Daily Dispatch* of that city. He writes,—

"My own experience . . . is decidedly in favor of Christian Science as against medicine, and I write as a man who for nearly thirteen years was a general medical practitioner. Under the very best that medicine and surgery had to offer, my daughter, suffering from tubercular disease (joints and lungs), was slowly and steadily dying five years ago, losing weight and strength daily, and it is due to nothing else than Christian Science that I am able to say she lives to-day a healthy, strong girl. This case would have been a failure under medicine, but has proved a success under Christian Science.

"Again, under medicine a patient of mine was certainly, and in much suffering, going down to her grave, with valvular disease of the heart, and complications. This case also—a would-have-been failure in medicine—became a complete success under Christian Science. Surgery had nothing better to offer a young man, who had disease of the bones of the knee joint, than excision of the diseased bones and joint; thereafter, at best, a stiff, shortened limb. Naturally we would have accepted this measure of success as a very good thing. Yet under Christian Science treatment this man retains the whole joint in a perfect, healthy, and active condition.

"When I first put Christian Science to the test with these cases I was not a believer, and knew practically nothing about it. I thought much as other medical men, until the proofs of the superiority of Christian Science healing convinced me."

Our Master said, "Ye shall know them by their fruits," and it is because of such fruits as those named by Dr. Wilding that other fathers and mothers are accepting for their children and for themselves Christian Science as the Christianity of Jesus, the Christianity which healed the sick and reclaimed the sinful during the first three centuries.

These wonderful works are being done in the name of Christian Science through righteous prayer, the prayer our Master commended to his followers when he said,—

"Have faith in God. . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

ARCHIBALD MCLELLAN.

There is Hope for All.

IT is a pitiful thing to be sick even when there is promise of speedy recovery, but when conventional authority has rendered its decision, and the solemn sentence of "Incurability" has been pronounced, then indeed does mortal experience become a tragedy whose presiding genius is despair. Upon those thus condemned, however, a great light hath shined in our day. The hopeless pessimism of the well-nigh universal thought respecting them, is being replaced by that glad assurance and expectation of their freedom and joy which Christian Science brings as the benediction of heaven.

When we remember that a large proportion of the incurable are being tortured from their childhood in punishment for offences which they have not committed, and that they have been taught to accept their fate and patiently endure their suffering, by those whom Jesus has commanded to heal; and when we know that numbers of these unfortunates have been set free through Christian Science, and therefore that others now in shackles might be freed, but for the ignorance or prejudice which forbids,—then the awryness of mortal sense and man-made theology begins to appear in its true proportions, and we are stirred both by a mighty protest against false belief and a mighty longing to save its unfortunate victims.

Happily the hearts of men have ever been more logical than their heads, and human sympathy has hastened to succor those whom human belief has beaten and enslaved; nevertheless, individual and organized expressions of a humanitarian spirit have been found wholly incapable of remedying the wrong, and their very multiplicity has served to intensify the mortal sense of the vast sadness of the situation, and render doubly dark the prospect of its indefinite continuance. In bringing something of light and cheer to the darkened chambers of many a "shut-in" life, human sympathy has expressed a sincere interest and a worthy motive, and, therefore, the expectation was entirely legitimate that every lover of men would rejoice in the unquestionable proofs which Christian Science has brought, that there is health and happiness for those who hitherto have all their lifetime been subject to bondage; and human history has never presented a more surprising and incongruous spectacle than that witnessed to-day, when many professed Christians unite in decrying and resisting a faith which in Christ's name questions the asserted incurability of disease, and which would bring to otherwise hopeless invalids the realization of that freedom for which they are praying in tearful agony.

This asserted offence Christian Science can "neither palliate nor deny." At the moment when in the world's great arena the victim of false belief had fallen to his knees, and his appeal to the crowded galleries was met with the doom-sealing answer "To the death,"—then came this messenger of Truth and Love to deny the authority of humanity's fateful verdict, and to shield the bleeding sufferer from the final stroke of a relentless mortal law.

In the name of Truth and justice, and in the spirit of brotherly love, a great company of Christian Scientists are to-day waging a heroic struggle for the rescue of those who are now remitted to the bondage of so-called irremediable disease. They honor, as eternal truth, the declaration of Scripture that justice and judgment are the habitation of God's throne, that mercy and truth ever go before his face, and they consequently declare that no injustice or wrong can be attributed to Him. They accept with humble and dutiful purpose all the responsibilities and privileges which Christ Jesus conferred upon his every true follower, and they must, therefore, continue to voice their appeal to humanity's nobler sense in behalf of those who at so many firesides are denied even the expression of a hope that as of yore Truth may bring them its blessed freedom. They remember with gratitude the splendid daring and unfaltering zeal of their Leader, who for long years "fought a good fight" for "incurables," single-handed and alone, and they rejoice in the strength and beauty of the song which in all the world to-day is rising from lips that were erstwhile sad and silent,—a song which is ever multiplying the comforting ministries of Christian Science to mankind.

JOHN B. WILLIS.

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True Helpfulness.

THOSE who come into Christian Science find themselves regarding all things from a changed viewpoint; for them old things have indeed "passed away," and often they are led to pause and ask how they shall most consistently fulfil their obligations, as followers of Christ Jesus, when the problem of poverty confronts them. Christian Science brings a quickened sense of sympathy for all human need, and the realization that material methods have fully proved their inability to supply that need. The Psalmist says, "The earth is full of thy riches," yet in spite of the evidences of divine bounty, dire distress and want prevail among mortals. Jesus' words, "The poor always ye have with you; but me ye have not always," may be taken as a reproach to that poverty-stricken condition of thought which fails to discern and appropriate "the unsearchable riches of Christ." One thing is sure, viz., it is a Christian act to help those in need; the question is how we can best do it. No one can be blamed if he give of that which is to him most precious.

The student of Christian Science, to be consistent, must ever keep in view the basic teaching of this Science, not only in working out his own problems, but also in his efforts to help others. He can no more accept the testimony of material sense in respect to poverty than to sickness. In Genesis we are told that when Adam complained that he was naked, God asked him, "Who told thee that thou wast naked?" and this question was followed by a stern inquiry as to whether Adam had eaten of the forbidden fruit of the tree of the knowledge of good and evil. With the Adam-sense comes the belief in poverty and all other ills; with Christ, Truth, comes the only remedy.

This question was once discussed by some young students of Christian Science, and the thought was brought out that if we offer for human want anything less than the best, we only prolong the struggle with error. Soon after, one of these students had an opportunity to test her understanding of Truth in the case of a man who was, according to sense-testimony, very ill and very poor. She freely gave her services in overcoming the first-named condition, and then was tempted to offer material aid for the other, but she saw the wisdom of leading the patient's thought up to where he could claim his spiritual inheritance. The result was that he soon received a sum of money which had been due him for a considerable time, and he thus recognized the operation of the law of justice and the law of Love. In another case, a student went on for weeks supplying the material wants of a family, but felt too timid to offer the truth, lest they should consider this aid intangible. She then woke up to the fact that no advance was being made, and asked another worker to take up the case. This was done, and in a week the sick father of the family was healed, and after a successful struggle with the stupefying influence of tobacco, which he had indulged in, even when his children were without food, he sought and found remunerative employment.

Here, as in all else, the Golden Rule may be applied. We would not like to be pauperized and held under a belief of poverty, but we would be profoundly grateful to the one who could make the truth sufficiently clear to us to enable us to "work out" our own salvation and rise above all sense of limitation. If those whom we seek to help are left with a material sense of the blessing received, we may well recall Jesus' reproachful words, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

On the human plane one gains the supply for his own need by supplying some need of others, and from this a lesson may be learned which points to higher attitudes of thought. There, too, the law is, "Give, and it shall be given unto you." Obedience to this law reveals the fact, made so clear in our text-book, that in order to be healed of either sickness or poverty, thought must be turned away from self. Our Leader says, "We should forget our bodies in remembering God and the human race" (Science and Health, p. 261). In this holier service we find the secret of Love's supply for all human need. ANNIE M. KNOTT.

Letters to our Leader.

[Telegrams.]

New York, November 2, 1905.

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

The association of my students, in annual reunion, unite with me in expressing to you, our beloved Leader and Teacher, our obedience, our loyal love, and our grateful recognition of your continued guidance of mankind to the realization of eternal Love. AUGUSTA E. STETSON.

MRS. EDDY'S REPLY.

Concord, N. H., November 4, 1905.

Mrs. Augusta E. Stetson, C.S.D.,
1 West 96th Street, New York City.

Thanks to you and your association for telegram and your grand glorious work for humanity. This reply delayed by mistake.

Lovingly yours,
MARY BAKER EDDY.

Augusta, Me., August 7, 1905.

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

Dearly Beloved Leader:—For many weeks I have desired to write to you, and may I tell you of my love and gratitude? I owe to your labor of love for mankind, all of comfort and joy that I have in this earth-life. I desire to express to you my gratitude for the sacred privilege which was mine, of receiving instruction in the May, 1905, class of the Massachusetts Metaphysical College. There, dear Leader, I received a higher sense of God, of Love, of true humility, and of your God-appointed mission. Your telegram to our class is very precious to me. Your words, "Watch, pray, demonstrate," ring in my consciousness, and may I ever be obedient to that heavenly message, is my prayer. Since my return from that class I find in my daily study of the Bible and Science and Health that truth unfolds to my understanding as never before. As I enter the hall where our Christian Science services are held, the flowers placed there by loving hands always seem to speak of your unselfed labor of love; their beauty and fragrance seem a tribute to you.

We see signs of a new awakening to Truth in this place, and we feel to praise God. I would like to tell you, dear Mrs. Eddy, that since I was healed of a so-called incurable malady by the study of our text-book, I have found the same truth to be a balm for sorrow and the sense of loss. I have longed to write you, but much more is in my heart than I can express in words. I hope you will see this letter and know that I love you and am grateful to you. I know that God's richest blessings will ever rest upon you.

Gratefully and lovingly yours,
EMMA ELLIS.

Denver, Col., May 6, 1905.

Beloved Teacher and Leader:—Twenty years ago to-day I first heard Christian Science explained and took my first treatment in Christian Science, and in looking back over these years I am prompted to write to you. We were then living in Beatrice, Neb. At that time there was only one practitioner west of the Missouri River, and she had been practising less than three weeks. The evening of the following Fourth of July, eight persons met at our home to talk over the advisability of starting meetings to study the Bible and Science and Health together. We decided to

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hold weekly meetings and from these sprang the organization of the church in Beatrice in 1889,—the sixth Christian Science Church organized, and the first west of Chicago. I speak of these things just to show how God has blessed and prospered our Cause in the West.

In looking over the April *Journal* of 1885, I find just fifty practitioners' cards and one teacher's card. I started with the eleventh edition of Science and Health. The happiest days of my life were when I first realized that Christian Science is the Christ-truth, and that the theology of Christian Science heals the sick as well as reforms the sinner.

I wish I could express to you my gratitude for the blessed privilege of going through two of your classes and hearing the unadulterated teachings as no one else can give them. Each day I pray for wisdom and guidance that I may be constant and faithful. There has never been one moment since this day, twenty years ago, that I doubted that Christian Science is the truth; I have never questioned your wisdom as the Leader of our Cause; and as the years go by I see more clearly that God is directing every step you take.

With grateful heart I am your loving student,

SARAH E. BENFORD.

Boston, Mass., October 15, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dearly Beloved Leader:—Assembled in annual meeting, the Bay State Christian Science Institute Association extends to you loving greetings, and, trusting that it may gladden your heart, sends to you a word of grateful appreciation for the knowledge of Christian Science that has come to us as a result of your early normal teaching, through your devoted, loving student, Mrs. Mary W. Munroe, C.S.D. As our association meets each year, we have a clearer realization of the priceless value of this enlightenment, received through your revelation in "Science and Health with Key to the Scriptures," and a higher line of demonstration is unfolded as we recognize and appreciate the magnitude and import of your noble life-work. Our earnest endeavor is to give a practical support to the various demands for the Cause of Christian Science. During the past year we have been enabled to continue our contributions to the Building Fund for the new auditorium of The Mother Church. We recognize you as God's chosen Messenger to this age, and we know that His blessing rests upon you. Divine Love upholds and sustains you in your ceaseless vigils, your untiring labors for humanity, and divine Love alone can reward you. May this simple message of love throw a beam of brightness on your way. Love and gratitude from the Association.

EDWARD T. BLANCHARD,
CAROLINE S. WELCH,
DELMER GODING,
Committee.

Ottawa, Dominion Day, July 1, 1905.

Beloved Leader:—The Ottawa Christian Science Students' Association, of which Mrs. Elizabeth W. Higman, C.S.B., is teacher, desires to tender to you an expression of loyalty and love. For the many blessings of health and happiness which we have experienced through Christian Science, for the wisdom which safeguards our Cause unceasingly, and for the noble example of your holy life, we are sincerely grateful.

It is our earnest prayer to be faithful to all your teachings, to The Mother Church, the Church Manual, and every message of divine Love which you have given us.

Yours faithfully,
EVELYN Y. STEELE, *Secretary.*

Testimonies of Healing.

Divine Love does indeed supply all our needs. My son, fifteen years of age, was taken ill with all the symptoms of typhoid pneumonia. The veil of material sense was so thick that the divine idea seemed to be completely hidden from me, and although I had almost from the first, since studying Christian Science, been able to make my own demonstrations, this time I seemed to be quite willing to stand aside and let some one else do the work, when suddenly I recollected that I had not even tried to help the boy, but was in every way contributing to the weaknesses and burdens of materiality which were now holding him in bondage.

At once I began work, by first casting out the fear which held me down, and then I was able to take my seat by his bedside and treat him. Hardly was I seated when he fell into a quiet sleep, from which he awoke feeling somewhat better. The following two days were trying ones, but on the third day he made his final exit from bed. That evening he ate a hearty supper, and at about eleven o'clock he sat down to a lunch, then went to sleep. In a few days he was in his usual place in school, although he was so deaf that he could accomplish but little there. I kept on treating him, and in less than two weeks his hearing was wholly restored.

When asked by friends for what I came into Christian Science, I think I can truthfully say, for everything. It was first brought to my notice a little more than four years ago, soon after I had returned from a health-seeking excursion of almost three years in the southern States. Instead of accepting the truth, I reviled and laughed at it, but "sorrow ends the laughter of fools." The following year I was forced to ask for treatment for my son, who was suffering from a disease which brought great anxiety to me. His recovery awakened an interest in Christian Science, and I borrowed a copy of Science and Health and commenced to study it. The result was that I soon began to demonstrate what I had learned. A chronic complaint, from which I had suffered since childhood, and for which I had used so much opium in thirteen years that my last physician had told me I was threatened with insanity, was the first to leave me. I had worn glasses for twelve years, and these were soon laid aside. I had all my life suffered from laryngitis and a bad cough, but these, too, were soon overcome. My husband had been subject to severe bleeding of the nose all his life, and this left him after a year's study of Christian Science. With all this to encourage me the "little book" soon became my daily companion. In Christian Science I have found the pearl of great price. In sickness it is our physician. In cases of accident, and these were many during my first year of study, it was our surgeon. In an hour of bereavement, grief, and desertion, it became the still, small voice which said, "I will not fail thee, nor forsake thee." It has also helped us in a financial way, for our bill for doctors and medicine would run from one to fourteen dollars a week, not mentioning the hundreds of dollars we spent for travel, all of which can now be used in the family. I have also been able in a small way to help others, and my heart goes out in gratitude to God, and to our dear Leader, who has given to the world a religion which is raising so many from lives of bondage to sin, sickness, and selfishness to lives of purity and usefulness, through the spiritual understanding of the Bible.

ANNA DELIND KARSEBOOM, Muskegon, Mich.

In June, 1903, when our dear Leader, from the balcony of her Concord home, looked into the upturned faces of thousands of her followers, and uttered those memorable words, "Trust in Truth, and have no others trusts!" she knew the injunction would be heeded and bear fruit. A notable instance is the case of Robert Waddell of West Mitchell,

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Ia., whose testimony appeared in the *Christian Science Sentinel* of February 11, 1905. He had been drawing a pension of fourteen dollars per month, but when healed through Christian Science could no longer truthfully remain on the list of invalid pensioners, and so surrendered his claim, and at his own request was dropped from the rolls.

When the truth of Christian Science dawned upon my vision, there was so much moral housecleaning to be done that quite a chemicalization was induced, which it is to be hoped will continue so long as there are errors to be thrown off. First, my banker failed; next, land values suddenly declined and my holdings left me, some by mortgage foreclosure, and the balance through forced sale. Then a life insurance policy became worthless, through the defalcation of the company's president, and a house and barn I had builded were hastily hurried away, so far that I never after saw a stick of either. All this was in the far West, where I had gone with the hope of securing the health denied me by Eastern doctors, drugs, and travel,—foreign and domestic. After the healing of my wife and myself through the recognition of Truth, I closed my two dental offices, supposing I should never practise again, held an auction, and departed for another State, there to commence the practice and preaching of that which had so blessed us. We followed this pioneer work for several years, in several fields, and with varying success, but there was always something wrong, though what it was, we did not (strange as it may seem) know. I had been healed of so-called incurable diseases, was able to, and did, daily ride my bicycle up hill and down, yet each three months, in full accord with the laws of the land, I took oath before a magistrate that I was an invalid through disabilities incurred during the Civil War in the service of the United States, and that I was thereby entitled to a pension of twenty-four dollars per month! But things did not go right; plenty and poverty alternated, and the practice of dentistry was necessarily resumed. Surely we had Jonah aboard.

Proportionate to the disappearance of pensionable ills came the demands of conscience, which were somewhat quieted by the vivid memories of the hardships and dangers incident to service in the field, but when I read in Science and Health, to myself and others, "The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience, through pangs unspeakable, how to divide between sense and Soul" (p. 240, l. 29), it somehow seemed to apply to me. When I would commend Christian Science to my suffering comrades of the Grand Army, the subject of pensions was usually avoided.

The reluctance of a veteran soldier to forfeit his place on the pension roll, aside from the financial element, a civilian cannot know, and I am sure that the widespread belief that the United States government owes to its soldiers who were in active service a debt that money cannot pay, was for me a quietus to an accusing conscience. Besides, in my case, the pension seemed the most stable, and often the only remaining asset, but the testimony of Comrade Waddell awoke me, and I saw that the pension was my Jonah! Then came the test. Mortal sense argued that if ever I needed a pension, it was now, in my sixtieth year; that it was legal, and that thousands were doing the same thing, etc.; but Truth won a victory, and though I was reduced to my last hundred dollars, I immediately sent my pension certificate to the commissioner, with a letter stating that having been healed of the disabilities for which I had been pensioned, I could no longer draw an invalid pension without perjury, and asked that my name be dropped from the rolls.

The results in the short time that has elapsed, correspond with the experience of Comrade Waddell, to whom I am sincerely indebted; and I am inexpressibly grateful to our Leader, who by her life of selfless love has made it possible for me to uncover and cast out this sin.

JOHN WARNER KEYES, D.M.D., Washington, D. C.

I desire to acknowledge what Christian Science has done for me, although words are inadequate to express the blessings I have received or the gratitude I feel to our dear Leader for having given us Science and Health, which makes plain to us the Scriptures. I began to study our textbook about six years ago. I had for several years been seeking sanctification in an orthodox church, but could not feel that peace of mind which I knew ought to come. I finally met a Christian Scientist, and she loaned me Science and Health to read. I asked her how long I might keep the book, as I could not read long at a time because of weak eyes. She said it would not hurt my eyes to read that book or the Bible. I refrained from telling her that I read my Bible daily, but that it pained my eyes to do so. I hurried home, for I was anxious to see what the book contained. After supper I took it up, and in my haste to read it I forgot to put on my glasses, which I always used when reading. It was eleven o'clock when I looked up. I had been reading by lamplight all this time without my glasses and without any pain, and I have never had any use for glasses since. As I read, day after day, the whole world seemed illumined; to me it was indeed the second coming of Christ.

Although I had not sought Christian Science for physical help, I was healed of many ailments before I had read Science and Health through. One which I will mention, besides weak eyes, was a discharge of the ear which was very painful when I took cold. This was supposedly caused by having measles when a child. I had tried several doctors and two specialists without receiving any relief. I had often prayed to be healed of this trouble, and wondered why God did not answer. I did not know that I was asking blindly. Since I have learned how to pray aright I have had many demonstrations in my own family and for others, although there have been times when God seemed hidden from me and I alone in the wilderness of mortal belief; but He has always led me through, and it proves to me that divine Love will never forsake us.

MATTIE BRISCO, Burns, Ore.

As far back as I can remember, I have suffered from terrible headaches,—inherited, so the doctor said, my grandmother and mother having suffered before me. I tried many physicians during the past twenty-one years, and all, without a single exception, gave me morphine and atrophine hypodermically. I was opposed to these drugs and would suffer untold agony before I would take them. I seldom went over three weeks without having a headache; and have lain for six days without eating or swallowing anything except an occasional sip of water.

My health grew worse, and I suffered more and more; for now it was not only my head but my heart and spine. The last six months of this existence (I cannot call it life) I was in bed most of the time, and took a strychnine tonic so strong that the pharmacist who filled the last prescription said one dose would kill a man; I took three doses a day. This was my condition in October, 1903, when heart-failure set in. I had three attacks, and sent for a Christian Scientist. I began taking treatment the 31st of October, and the 4th of November I was able to be up.

More than a year previous, while on a visit to a loved one who was taking Christian Science treatment, I had read Science and Health to her and was struck with the beauty and purity of Mrs. Eddy's teaching. Though I did not doubt the truth of her statements, I thought it was not for me. I had been trying to live a Christian life for thirty years, and through all my suffering I knew that God is Love, and trusted Him. Though I thought my afflictions were sent by Him, yet I did not doubt His wisdom, and would rather have died than to have lost faith in God.

November 4, about ten o'clock in the morning, I was reading the 91st Psalm. When I came to the last clause in the fifteenth verse, "I will deliver him," it did not seem

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to me I had ever read it before; I re-read it; yes, it was there. I read it again, then I closed my Bible,—it was enough; it was God's promise and it was to me. My whole being was filled with that precious promise. My breathing said, "I will deliver him," my heart beat it, my pulses throbbed it over and over. The joy and peace that came to me are beyond words to describe. How I wished that the dear woman who was treating me would come, but it lacked three hours of the time for her visit. Then this thought came, Why should I wait for her to come? Why not get up now? God has delivered me. At once came the Saviour's words, "Take up thy bed, and walk." I obeyed. All of a tremble I started to a chair by the fire, when this beautiful truth came to me, "The Lord is my strength," and as I silently affirmed it, my strength came. The trembling ceased, and I knew for myself that Christian Science is of God, the way that Jesus taught.

Since that time I have studied faithfully, that I may be able to help others as I have been helped. I find Science and Health a guide and counselor at all times. I derive great good from studying the *Quarterly*, and am greatly helped by reading the *Sentinels*, *Journals*, and other literature. Though I cannot express in words my deep gratitude for what Christian Science has done for me, I have written my experience as a testimonial of my gratitude to God our Father, to Christ Jesus our Lord and Master, and to our faithful Leader, Mrs. Eddy. I sincerely hope this may help some one.—Mrs. Etta J. Beavers, Chickasha, Ind. Ter.

Eight years ago, feeling that medicine could not help me, I turned to Christian Science for physical relief. The trouble was indigestion, and it disappeared only after a month of faithful work on the part of the practitioner. Since that time I have always gone to this Science when in need of physical healing.

During all these years, however, with practical proof of the truth of the teachings of Mrs. Eddy, mortal mind has been very slow to yield, very slow in giving honor where honor was due. But at the birth of my child, a birth which in *materia medica* would have been accompanied by serious injury to the mother, under Science there was proof that in the one Mind all things are possible. I want to publicly express my reverence for and my gratitude toward our Leader. "By their works ye shall know them." How can we give aught but honor to one whose teaching gives us health, supplies our needs, and regenerates us spiritually.

R. Colby, San Francisco, Cal.

Through the understanding that God is divine Love and ever ready to meet all human needs, many blessings have come to me. I was taught from infancy in a strict orthodox church by a devoted mother and teachers. During the past few years, however, I was not fully satisfied with my church, feeling that it lacked the spirituality that God would have among us. I had visited other churches, but with the same results. I had practically never heard of Christian Science.

A few months ago I came to Chicago, met some Scientists, became deeply interested in the study of Science, and soon realized it was that for which I had hungered. I felt that I had found the Christianity which satisfied my wants. I had worn glasses off and on ever since I was eleven years old, but discarded them as soon as I became interested in Science. I was healed of inherited catarrh. My mother, sisters, and brothers soon took up this study, and our home is one of harmony and happiness.

I am thankful to God for these teachings, which are made clear to us by one so unselfish that divine Love, through her, has lighted the way for all humanity. I am not as grateful as I should be for all I have received, but my one desire is that I may be worthy to be called a true Christian Scientist.

Anna R. McMahon, Chicago, Ill.

For nearly sixteen years Christian Science has been my refuge and rock of defence in the different experiences that have come to me. When it was first brought to my notice, I had been an invalid for several years. I had been treated by different physicians, but was no better, and I was tired out and discouraged,—of no particular use to myself or any one else. Notwithstanding my great need, and the fact that I had seen some of the work which this Science had done, I did not accept it readily. Science and Health was left on the table near by, and I would not look in it; but God was leading me, and finally one day I opened the book, and the more I thought of what I had read the more reasonable it seemed to me. I continued my reading, and my antagonism soon faded away. I very soon had treatment, and was quickly healed of the different troubles that had held me in bondage so long. I had attended churches all my life, more or less, but did not feel drawn toward any of them. Now I feel that my need has been met. I have found a very practical religion, good for every day in the week and every hour in the day. My growth in Christian Science has been slow but steady, and I feel, as the days go by, that it becomes more and more woven into my life. I feel a deep sense of gratitude to God, and to our Leader, through whose faithful work this blessed truth is revealed to suffering humanity.

Mrs. Florence A. McConnell, Pierrepont Manor, N. Y.

I have often thought that I would like to send to the *Sentinel* the story of my healing, which to me was most wonderful. When I look back to the bondage from which I escaped seven years ago, through Christian Science, my heart overflows with thankfulness. I was in a most miserable mental condition, as the result of a disease that had clung to me for over fifteen years. It was pronounced chronic ovarian trouble, and caused me much suffering at times. I also had severe attacks of rheumatism and constipation of long standing. Another trouble presented itself five years before I resorted to Christian Science, which steadily increased, until a year before I began treatment I could not lie down at night. I would bolster myself up with pillows, and even then, after a few hours, I would be obliged to walk the floor in great distress. I thought I did not care to live unless I could be cured. A friend suggested that I try Christian Science. I knew nothing of it, never having investigated it, but decided to try it, as medicine had failed to cure me. I consulted a practitioner, told her of my ailments, and asked if she thought she could heal me. She said that God did the healing. I rather doubted that, for I felt that God had taken very little interest in my sickness, or He would have helped me long ago; but I told her that I would take treatment, that she might as well experiment on me as on others. She told me to go to bed that night like other people, and to put only one pillow under my head. I thought to myself that she knew very little of my condition; nevertheless, I was willing to be obedient, and did as she advised, and to my surprise rested better than I had for a year. I took four treatments, and found myself a well woman.

I then began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, to learn what had healed me. My memory had been extremely poor for a long time, but my physician said that need not alarm me, as that was caused by the ovarian trouble, but as I grasped the meaning of our text-book this difficulty vanished, and I have never been troubled with it since. As the realization of God's power entered my consciousness, my joy was unspeakable. My whole thought was changed. I realized that I had at last found the Great Physician who healeth all our diseases. My heart was overflowing with the desire to help others, and as I prayerfully studied, the understanding came which enabled me to enter into the Master's vineyard. I am striving for a greater understanding, that I may accomplish more for my fellow-men.

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Through my healing my husband became interested in Christian Science. Sick-headaches, to which he had been subject for years, vanished. Pleurisy, also, which he had for thirteen consecutive winters, has never returned since he began this study. I wish to express my gratitude to our faithful Leader, Mrs. Eddy, who has shown us the way to Truth.

MRS. MARIAMNE H. WITHERSPOON, St. Louis, Mo.

"And ye shall seek me, and find me, when ye shall search for me with all your heart." This passage of Scripture had always meant a great deal to me. I tried faithfully to fulfil its requirements according to my best understanding, and I devoted myself to church and Sunday School work, kept the Lenten season strictly, and lived up to all my duties as a church member. I thought this the only way, yet I was not satisfied. I was not searching for a God who healed the sick as well as the sinner; my church did not teach this.

During four years of invalidism, "afflicted, tossed with tempest, and not comforted," losing all faith in *materia medica*, the burden of my cry was, "Is there no balm in Gilead?" In the latter part of the year 1886, I first heard of Christian Science, but my thought of it was that it healed the sick without drugs through some mysterious agency. In reading the literature, however, I found it was practical Christianity, the theology Jesus taught. The Bible became a new book to me, and through this light I gained a glimpse of the true meaning of this text; I learned that it required the destruction of error, selfishness, pride, envy, and hate; this was the purifying process, and without this He could not be found.

I thank God for this new light, and words cannot express my gratitude to the Discoverer and Founder of Christian Science, the one who has shown the way for all mankind out of bondage to the flesh into life eternal. I am glad to know this is a warfare of extermination to every form of evil, to everything unlike God, and I rejoice that I am in the battle.—ROWENA E. ROWLSON, Hillsdale, Mich.

At the time when Christian Science was brought to my attention I was suffering from what specialists called far-sightedness, which commenced about fourteen years ago and steadily grew worse until it hindered me from attending school. I was finally compelled to take treatment under a specialist, which I did for about six months. This brought me no relief and he gave me up to become blind in a few years. My last resort was to an oculist, and this gave me relief for a time, but each year I was compelled to get new lenses, and each time a stronger lens was needed. At last I could not read without the use of my glasses and of a reading lens also, the time being limited to about one half hour per week.

At the time I heard of this Science I was a member of another church, and did not believe in it, thinking it to be the work of the devil. As a result I did not accept it until the wonderful healing of a relative, when I finally decided to take a trial treatment. As a result, in one day's time I was healed so that I could read without my glasses and without pain. At present I am attending school and spend many of my evenings in reading. I also find that it has brought me great relief in many other ways, and having given it a trial of eighteen months I have found that in general my health is very greatly improved. For the light that I have thus far received; for my clearer understanding of God as the only Mind and of my relationship to Him; for the certainty I have that perfection will eventually be reached if I am faithful, I am thankful. I can now realize the truth in the statement that "God is Love," and I feel that it is a duty to express my gratitude to our dear Leader, Mrs. Eddy.

ENNO E. MURREY, Grelton, O.

When I first heard of Christian Science I was in great need of physical healing, but I rejected the idea that it could cure me, and asked the Scientist who had ventured to speak of it to me, "What do you believe about God?" In her answer were the words "divine Principle, Life;" and I said that I believed it was the religion for which I had been searching so long. She loaned me her copy of Science and Health, by Mrs. Eddy, that night, and I sat up until morning, reading it, for the first page convinced me that it was the truth. It was many years before I saw that woman again, and could thank her for telling me of Christian Science, for I immediately returned to my home in a distant city, where I procured a copy of Science and Health from the library, and read it constantly for about two weeks, without once thinking of my physical condition, so happy was I that my long hunger and thirst for a true knowledge of God and man was being satisfied.

One day when I had tried to walk a little down town, I had returned depressed and suffering, and was lying down in a despairing frame of mind. I turned and saw Science and Health on the bed beside me, where I had been reading it before going out, and the thought came to me like a flash, "You have accepted this as your religion, why do you not let it heal you?" I knew nothing at the time of churches or of practitioners, but I stopped all my medicines and put aside the many false beliefs I had accumulated through three surgical operations, rest-cure, massage, and other so-called remedies. I then went to work again, reading Science and Health with the desire for healing, and I received it immediately. The morning of the third day I realized that I was perfectly well and found I could go everywhere with strength and freedom.

I then sought the church, and soon received class teaching. This occurred eight years ago, and while my experiences have been varied, and many times I have been far away from Christian Scientists, I have been learning the lessons most needed for my individual unfoldment into spiritual sense. My understanding that Christian Science is the Word of God to this age has grown into a loving reverence for this revelation, which is at once most practical and most transcendental. My gratitude to its Discoverer and Founder, Mrs. Eddy, comes next to my gratitude to God.—BESSIE LEONARD YOUNG, New York, N. Y.

Changes in the Hymnal.

In future editions of the Hymnal new music will be substituted for that now used for Mrs. Eddy's hymns, 161, "Shepherd, show me how to go," and 179, "O'er waiting harp-strings of the mind." Words and music not heretofore published in the Hymnal will be substituted for 163, 180, 183, and 184.

All the above hymns with the new music will be furnished in suitable form for pasting in old Hymnals, at the following prices: 1 to 25 sets, 5 cents per set; 25 or more, 4 cents per set; 100 or more, 3½ cents per set.

Mrs. Eddy's hymn, "Christmas Morn," with the two present settings printed on one sheet, will be furnished for insertion in copies of the Hymnal which do not contain it, at the following prices: 1 to 25 sheets, 2 cents per sheet; 25 or more, 1½ cents per sheet; 100 or more, 1 cent per sheet.

When inserting the first six hymns mentioned, the old ones should be cut out and the new ones pasted on the stubs.

Send orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

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From our Exchanges.

It is now an obstacle to belief to hold that since the closing of the New Testament no one upon the earth has been authorized to speak in the name of God or has been inspired by Him to utter divine truth fit to be called holy Scripture. It is an obstacle to belief to say that any person could be a passive agent in the communication of truth direct from God, who was not himself prepared for his utterances by high resolve and holy life. It is now an obstacle to belief to be told that all inspiration is miraculous in its origin, and dependent for its credentials upon evidences which make it impossible for ordinary persons to expect similar revelations of the Holy Spirit.

The new belief that the infinite energy of the Holy Spirit is everywhere pressing upon human souls, awaiting to be received into them and waiting to express itself through them whenever they are prepared in thought and action to receive the divine gift, gives us back our Bible glorified, because its most glorious heights of spiritual attainment are seen to represent the possibilities of human nature, everywhere and always, when it comes into right relations with the life of God.—*The Christian Register.*

The *Christian Register* quotes the following from a sermon on "The Divinity of Christ" by the Rev. O. D. Sewall:—

"The intellectual exercise of fixing Christ's place in the Godhead, while significant and important, sinks into absolute insignificance in comparison with the worship which his great life should inspire. In relation to the great doctrine of which we are speaking, there is to-day among many people a conviction of the head, but not of the heart. . . . Many, giving weight to certain supposed infallible testimonies of Scripture, have yielded assent to the doctrine of the divinity of Christ. But it is a creed without substance, a confession without power. . . . They have absolutely no appreciation of those perfectnesses of character which make up the glory of the Master's life, and which it is so necessary that they should worship as holy qualities if they are to come themselves to such excellences. It is positively dangerous to found your belief in the divinity of Christ primarily upon anything else than his moral perfectness."

In the future, then, we may expect that less stress will be placed upon creed and upon the particular forms of worship, and a great deal more stress will be placed upon life, and especially the spirit of a man's life. In other words, religion will become more spiritual and less formal. Right opinion will count less than unselfishness. To give one hundred thousand dollars for foreign missions will count less than justice and righteousness. The lust of money will be accounted a worse thing than staying away from church.

H. Symonds, D.D.
The Homiletic Review.

If in this life only we have hoped in Christ, then we are of all men most pitiable, for we have missed our chance, we have wasted our opportunity, and gone hungry and naked and sombre through a world of plenty and joy; but in the radiant light of immortality which shines down through ages from the open tomb of Christ, we see the elements of eternity glorified in time, and the nature of God shining through the face of man, and the children of men are become the sons of God, no longer to live after flesh, but after the Spirit.—*The Universalist Leader.*

The strength of the Church is in her purity. Her attractive power for good souls is in her goodness. Her evidential value does not depend upon her numbers or her wealth, but upon her likeness to Jesus Christ.

The Standard.

The Christian Science Text-Book.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

The New Concordance.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of Science and Health, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

Church Manual.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, $1 per copy; $5 per half dozen; $9 per dozen.

Address all orders for books named above to Joseph Armstrong, 250 Huntington Avenue, Boston, Mass.

Church Tenets.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to William B. Johnson, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

Building Fund of the Mother Church.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

Stephen A. Chase, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

Church Treasurer.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A Word from Mr. Chase.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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

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

Stephen A. Chase, *Treasurer.*
Box 56, Fall River, Mass.

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THE CHRISTIAN SCIENCE JOURNAL

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

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

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Items of Interest.

National.

The Secretary of the Interior has awarded the contract for the construction of the Belle Fourche dam, South Dakota, and distribution canals. The dam, when completed, will be one hundred feet high in the highest place, one mile long, and twenty feet wide on top. The area of water surface will be nearly nine thousand acres, and the water will be sixty feet deep, and will irrigate about eighty-five thousand acres of land. The bid on the dam was $874,164.

In the year 1901 an officer of the United States Department of Commerce and Labor, says the *Scientific American*, suggested that for the furtherance of export trade it would be an excellent idea to equip a large steamer as a floating exposition of American products, and dispatch it on a tour of the principal ports of the world. Great Britain and, we believe, Germany have already tried the experiment. A strong company has been formed in New York and has decided to adopt the suggestion. It is proposed to equip a steamer of about eight thousand tons for the special purpose of the expedition, and fit up the various decks with exposition booths of much the same character as those to be seen in any of the great industrial exhibitions, with the one important exception, however, that only exhibits of a thoroughly serious character will be accepted, those of a trivial or purely speculative and doubtful character being refused. The steamer, in addition to devoting three decks to exhibits, will have living accommodations for about two hundred representatives of exhibitors. A route has been laid out which will include a visit to practically every port of importance in the world, and will involve a journey of about sixty thousand miles, the trip around the world being made in about fifteen months' time.

Chairman Shonts of the Isthmian Canal Commission, in a speech last week at the New Willard Hotel, Washington, before the American Hardware Manufacturers' Association, said: "In my opinion it is a mistake to handicap the construction of the Panama Canal by any laws save those of police and sanitation. I want to go on record here that the application of the eight-hour law, of the contract labor law, of the Chinese exclusion act, or of any other act passed, or to be passed, by Congress for the benefit of American labor at home, to labor on the Isthmus, is a serious error. Over eighty per cent of the employes of the Canal will be aliens. A majority of the other twenty per cent employed will be in a clerical or supervisory capacity. The application of these laws on the Isthmus will benefit a very small number of American laborers, but will enormously add to the cost of construction, and American labor at home will have to pay its share of the consequent increase in taxation."

The total area of the Federal forest reserves at the present time, exclusive of Alaska and Porto Rico, is about ninety-one million acres. These reserves, ninety-two in number, are situated in the West, in Arizona, California, Colorado, Idaho, Montana, Nebraska, New Mexico, Oklahoma, Oregon, South Dakota, Utah, Washington, and Wyoming. Strong influences are now at work to create a reservation in New England, in the White Mountains, an area of about eight hundred thousand acres, and another in the Appalachian Mountains. Both for sentimental and economic reasons these proposed reservations are receiving strong backing from various organizations, industrial and otherwise, and favorable action by Congress is anticipated.

There seems to be ground for thinking that the Board of Consulting Engineers of the Panama Canal will recommend a sea-level Canal. The five foreign members of the Board seem inclined to lay little stress upon the extra time and cost involved, when compared with the consequent advantages. Three of the seven American members have already gone on record as favoring the sea-level project. The cost of construction along those lines would be, according to estimates, $230,000,000.

A cablegram received from Governor Magoon at Panama last week stated that Secretary Taft, after a personal inspection of the Canal work expressed his gratification at the progress made and at the present condition.

Foreign.

The misunderstanding between Venezuela and France has been so far adjusted through the good offices of the American Minister that the French Cable Company will be permitted to transmit cables from Caracas and coast offices if the Company will undertake to make a satisfactory arrangement with the Venezuelan Government within eight weeks, but failing to do so, the Government will proceed with the execution of the mandate closing the offices of the Company.

Practically all the Powers have now accepted the invitation of Emperor Nicholas to be represented at the second Peace Conference, and the programme which Russia will submit for the consideration of the delegates at The Hague is being elaborated at the Foreign Office. The date of the conference has been tentatively fixed for May next.

The diplomatic representative of the South American Republics to the United States will decide on December 7 which country will be designated as the meeting-place of the next Pan-American Congress, which is to assemble in 1907. It is likely that Venezuela will be chosen and that Caracas will be the convention city.

Arrangements are already well under way, under concessions granted by the Mexican Government, for the early entrance of the United States Packing Company into that branch of commercial activity in Mexico. Packing plants and cold storage warehouses are now in process of construction.

Industrial and Commercial.

King Leopold of Belgium strongly urges the project of making Antwerp one of the greatest ports of the world. In 1865 there cleared from the port of Antwerp 3,010 vessels, the total tonnage being 776,343 tons, but in 1904 5,841 vessels cleared, with a total tonnage of 9,340,669 tons. During the past year thirty steamship lines could not find accommodations in the port. With the view of enlarging the port the Government has elaborated a comprehensive plan. First, a new bed will be dredged for the Scheldt for a distance of four miles; ten new basins have been planned, which will be sixty-five hundred feet long and nine hundred feet wide; a new city has been laid out which is in front of the old Antwerp and which extends along the new docks. The new basins will give one hundred thousand feet of basin wharfage, while the new Scheldt bed will give thirty thousand feet of new deep-water wharfage. The cost of the work is estimated at $37,000,000.

J. H. G. Becker, an American who went to German East Africa two years ago under contract with the German Government to instruct the natives in growing cotton, has returned, and reports that the lands in German East Africa possessions are well adapted to growing cotton. "The short staple cotton like that grown in the United States does not do very well there," he says, "but the Egyptian long staple variety does remarkably well. Last year on the demonstration farms three thousand bales were raised. The colonial department of the Government is under obligations as well as contract to see that all the cotton raised in the possessions is marketed at fair prices, so every person who raises cotton in said possessions is safe in this direction, which means a great deal to the people who raise it."

The St. Mary's ship canals, for the season up to November 1, carried 37,099,030 net tons of freight, a record amount.

The total value of rice of domestic production exported by the United States in the fiscal year 1905 was $5,301,641.

General.

Prince Borghese, the Marquis Ferrarinati, the Duke of Sermoneta, and the other great Roman nobles owning the Pontine Marshes, have, after many years of negotiation, at length concluded a contract with a German syndicate, headed by Baron von Donath, for the draining of the marshes and their conversion into arable land. These marshes, from the earliest times considered pestilential, extend over a distance of thirty miles from near the sea to the Alban hills. The law sanctioning the Baron's project was enacted a number of years ago, but until now the great territoral magnates have stood in the way of the execution of the project, preferring to use the marshes as game preserves. The marshes are to be drained without expense to the State or to the land owners, the syndicate asking only a certain percentage of the land reclaimed. It is said that Julius Caesar had several schemes under consideration for this purpose when laid low by Brutus.

In felling the giant California redwoods for timber, tons upon tons of the foot-thick bark accumulated and often seriously interfered with the removal of the logs. It was allowed to remain on the ground until it rotted or was burned. This waste now, however, is utilized in many articles of service, and among them are pin cushions, pen wipers, table mats, flatiron mats, bathroom non-absorbent mats, fishing floats, temporary corks, life-buoy filling, "cork" jackets, cold-storage insulation, house sheathing, heat insulation (it will burn under great heat, if attacked on both sides, but is about six times more efficient as a heat insulator than woven asbestos), coin mats, moisture-proof match safes, bicycle handles, silk-hat brushes, chair seats, sound-deadening insulation, mattress fillings, cork carpet substitute, and a variety of other uses.

The attempt to acclimate in England the famous blue poppy of Tibet has proved a failure.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Christian Science Treatment, the Practice of Christianity.

SAMUEL GREENWOOD.

OBJECTIONS have been raised against the practice of Christian Science healing, on the ground that it cannot properly be classed as a religious or Christian practice. Attention has been called to the use by Christian Scientists of the word "treatment" in place of the word "prayer," and it is claimed that this denotes a professional rather than a religious act. The conclusion that Christian Scientists are therefore amenable to the laws regulating the practice of medicine is hasty and unwarranted unless the premises can be sustained by fact. No profession, system, method, or religion can claim proprietary use of common words; neither can medical nor other curative systems claim suzerainty over the healing of the sick. Both common usage and human rights are opposed to all such monopoly.

In defining the practice of the Christian religion the court or the legislature cannot accept or be guided by the tenets or beliefs of any particular denomination or organization. To allow equal rights to all, and permit the freedom of religious conviction so sacredly cherished by our forefathers, and guaranteed by the constitution of nearly every civilized country, the only definition that is broad enough to cover every case is that given by the Founder of Christianity as recorded in the New Testament. To deviate from his standard in judging any particular case would be a serious menace to the integrity of any constitution which aims to safeguard the religious freedom of the citizen. The only limitations which can legitimately be exercised are where the peace, safety, or morality of the community is endangered.

The charges which have been made against Christian Scientists concerning their method of caring for the sick are based on the assumption that healing, legally considered, is not a feature of Christianity. The decisive question, however, regarding these charges, is not what any medical school may believe regarding the treatment of disease, but whether there is anything in Jesus' teachings, or in the history of Christianity, which will sustain Christian Scientists as within their rights, when they treat the sick without drugs or other material agencies. It is noteworthy in this connection that no objections have been urged against the means employed by them in healing the sinful and depraved, although identical with the means employed in healing the diseased. The debauchee, the thief, the vicious, may resort to Christian Science without fear of protest or prosecution, although in greater need of the right remedy than the physical invalid.

Those who have the welfare of mankind uppermost should rejoice at the great good Christian Science has brought to so many thousands of sufferers, instead of prosecuting its adherents because they no longer follow the undemonstrable beliefs of the past. The best defence of Christian Scientists, one which should meet every objection and satisfy every scruple, is the success of their work. But apart from this they have an impregnable defence in the liberty granted to the citizen in the practice of his religion, so long as it does not interfere with the rights of others. If the healing of disease without drugs constituted a feature of original Christianity, it cannot be legally objected to as constituting a feature of Christian Science; for that Christian Science is Christianity is admitted in the high estimate placed upon the character and conduct of its believers, and the reformatory and elevating influence of its teachings. Other denominations surely do not claim to be more Christian nor more religious than Christian Scientists because they do not heal the sick while Christian Scientists do.

Faith in Christ is commended as an excellent thing, and is the main essential of a Christian life. The natural construction placed upon orthodox church teaching is that the more faith one has in Christ the better Christian he is and the nearer he approaches to the life of Jesus. Then wherefore should a Christian be placed under the ban of the law of a Christian country because his faith is such that he relies unreservedly upon Christ for his salvation from sickness as well as sin.

The exception taken to the word "treatment" as used by Christian Scientists is a mere technicality, too trivial to influence decision on a subject so important. A good dictionary and an impartial study of Christian Science would remove this objection, as well as the distinction made between this term and prayer, for it would be seen that the effort of the Christian Scientist to overcome sin is described by the word "treatment" as much as his effort to overcome disease; and this sustains the purely religious significance of the word in Christian Science. However mortals may be prejudiced concerning words, or concerning the new use of old words, it surely can make no difference to God whether the individual refers to the mental process of communing with Him as a "prayer" or a "treatment." The decisive point in the case is not one of phraseology but of fact. Do Christian Scientists pray when they treat, that is, as they understand prayer? If they do, the choice of words to denote this act rightly rests with themselves. Their own testimony should settle this question, for who can better decide than the individual himself how and when he prays? One could as reasonably decide that other Christians do not pray because they do not stand or kneel at their devotions.

The prayer which heals disease and sin is without doubt the best treatment the sick or sinful can receive; but if the word "prayer," as generally used, signifies that man can never get nearer to God on earth than as a suppliant, as one who pleads with the unknown, it might follow that its use could not properly be styled a treatment of the conditions involved. One of the definitions of the word "treat," as given in the Standard Dictionary, is "to handle with a view to a result;" while the word "pray" is given no definition apart from soliciting or beseeching, or other synonymous meanings. Given a higher knowledge of God and of His relation to His offspring, the word prayer must necessarily take on a higher significance. It must be admitted that Jesus had a higher understanding of what constitutes prayer than that which generally obtains to-day among his professed followers, for he could not only say, "I knew that thou hearest me always," but "All things that

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the Father hath are mine." His prayer at the grave of Lazarus was certainly a most effective treatment. All his prayers were likewise offered "with a view to a result;" that is, to the accomplishment of what was desired. Jesus is the model of the Christian Scientist in his prayers as in everything else. The Scientist's whole religious practice is "with a view to a result," that is, to the working out of his salvation every hour of the day and from every form of evil. The Christian Scientist in his "treatment" does not beseech nor implore the help of an unknown being called God, and then with little or no faith expect little or no result. He does not use formulas, does not essay to mesmerize or will himself or his patients into health; but he does enter into his mental closet, where he can shut out the things of the material world, and there, turning his thoughts to the truth of God's omnipresence and omnipotence, seeking earnestly to realize, as Jesus did, that the will of the Father is ever done in the destruction of all evil, he reverently, intelligently, and confidently applies these basic truths of Christianity to the case before him, whether his own or another's, whether it be sin or disease. He does this between himself and God alone. He does it because he believes it to be his duty as a Christian and as a follower of his Master, and he does it with a view to the same result that Jesus realized and taught his students to expect; that is, the destruction of the evil work. You can call this a "treatment" or you can call it a "prayer," for it is both in one when properly understood. Jesus treated all phases of evil thus with good, because there is no other effective treatment for it.

All forms of evil have their primary or causative existence or action in the human mentality, and therefore call for mental or spiritual rather than material treatment. Jesus treated disease just as spiritually as he did sin, and his treatment was remarkably potent in results. Although he gave a large part of his ministry to the healing of the sick, one would not therefore call him a professional healer in the sense that a physician claims to be. The charge has not been urged against our Saviour nor against his disciples that their treatment of disease was a trespass on the rights of physicians, or of the people, or in opposition to any law that could be justly framed, simply because they did not conform to the material methods of their time. On the contrary, it is generally recognized that the healing practised by the primitive Christians was a feature of their religion and not separate from it. Then for Christian Scientists or other Christians to treat disease to-day as their Master did, that is, so far as they understand his method, is legitimately a religious practice, and cannot otherwise be truly defined.

While the law allows the citizen the right to believe in and practise the Christian religion, and while it accepts the teachings and life of Christ Jesus as the basis of that religion, it cannot justly discriminate against Christian Scientists, because in their understanding the practice of Christianity embraces the overcoming of disease as well as other forms of discord and sin. The case is not altered because they eschew the popular and prevailing modes of treating sickness, unless it can be established that these modes are superior in action and results to that of Jesus and the early Christians. It cannot be a violation of the law of any Christian country for Christians to follow, so far as they are able, in the way their great Teacher pointed out. In sanctioning the Christian religion the law has placed no restrictions upon any denomination as to its interpretation of Jesus' teachings, or as to what it shall believe of them. The New Testament narratives give convincing testimony as to the important place which Christian healing occupied in the establishment of Christianity, as well as to the directions Jesus left for its continuance. If Christian Science practice presented no evidence of genuine healing, or did not compare favorably with the methods in common use, it would stand self-condemned before the world. But the fact that it has been healing the sick for years, that it has healed thousands of cases which other methods could not cure, and that it is doing this work every day, makes it imperative for those who would be just, to cease their condemnation of healing or of Christian Science as practised to-day, and render a decision on the merits of the case.

Before any court or legislature assumes to discriminate against Christian Scientists it should clearly define how much of Jesus' teaching may be lawfully practised and how much of it may not. It should enlighten the citizen beyond a reasonable doubt as to what part of Jesus' example may safely be followed by the Christian to-day, and what part of it the legislature would consider dangerous to the welfare of the individual and the State. In order to do this, it must first sit in judgment on the teachings of the Founder of Christianity, and on his wondrous godlike life and works. Although such a suggestion or possibility may sound irreverent in a Christian age and country, it is not more so than would be a decision against Christian Scientists for healing the sick, which would prohibit them from doing so on the basis of their Christianity and their faith in God. The irreverence of such a position has surely not come to the consciousness of those who seek legislation against the practice of Christian Science, or they would not thus impugn the wisdom of almighty God in choosing as the Saviour of the world one whose precept and example have become so unsafe to follow that human lawmakers must be asked to step in and say, "Thus far and no farther."

Christian Science treatment is the application of Christian truth to human needs; and so is prayer when properly used. Then wherein is the difference in the terms, except as characterizing the degrees of intelligence in which this application is made? The mental process, or act of realizing the good which God has already given to man, is no less a prayer than the daily repetition of asking Him to give what He has thus already given. In the first instance the individual strives to rise to the perception and acceptance of what God, good, is to man; while the second is too often that of a weary belief, too blind to see that the blessing asked for is waiting and has waited long for recognition. Christian Science treatment is the prayer of the Christian Scientist, it is the prayer of the Christian Science church, and in its application it covers all the conditions from which mortals need salvation, and in its intelligent understanding includes all that a Christian can practise. In its detail it is an amplification of the Lord's Prayer as spiritually understood and explained in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, a book which thoroughly and simply explains Christian Science and its practice, showing them to be wholly Christian and wholly Scriptural.

First Impressions.

E. F. P.

MUCH may be said as to the character of testimonies to be given at our Wednesday evening meetings,—not that any should be barred, but that wisdom should govern their telling: and this in view of the fact that there may be many who are taking their initial steps in Christian Science by attendance at these meetings. First impressions are strong with many people, and those who are yet "babes" may be won or repelled, according to the nature and expression of the testimonies presented. Paul says to the "babes in Christ," "I have fed you with milk, and not with meat." The matchless wisdom thus displayed may, perhaps, apply more particularly to the smaller congregations, where the presence of strangers is quickly noted.

I remember my own first impressions of Christian Science. I was shocked at the idea of any one claiming to

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heal as Christ Jesus healed, and I so expressed myself. It seemed a sacrilege that I could not consider for a moment. I was not at the time a church-going man, and had not been for many years, yet early orthodox training by excellent parents had left a vivid impression upon me that spiritual healing was confined wholly to the personal ministry of Christ Jesus, hence my startled surprise at the character of the testimonies I heard given. A loving wife held me to the meetings, and I gradually began to realize that these people must have a reason for the faith that was in them, so I started to study into it for myself. I have often thought since how easily I might have been repelled, for the time being, had I early heard extreme statements, as I was not then ready for "strong meat." A parallel case occurs to me, and I will give it, as it helps to emphasize the injunction from Paul.

A business and social friend who knew of my growing interest in this Science and who tacitly disapproved of it, although in his loyal friendship he made no sign, other than quietly turning the subject to avoid discussion, finally asked to attend a service with me, and as Love directed the opportune time, it proved to be the Wednesday evening at Mechanics Hall, immediately following Communion Sunday. He listened intently to several testimonies, with a look of growing astonishment and doubt on his face, and as one "strong meat" testimony of a seemingly incredible character was recounted by a gentleman who announced himself as from California, my friend turned abruptly to me and asked, "Do you expect me to believe that?"

It is generally conceded that among traveling men there is scant courtesy with one another in the matter of argument, and I instantly knew that I had to nail him then and there, or lose him, so without a moment's hesitation I said to him, "There are just two points for your consideration; the first is, that this man is a liar, that he has come clear from California, at an expense of several hundred dollars and several weeks' time, simply to stand up here and tell a deliberate falsehood to an assemblage of several thousand people, most of whom he never saw before and many of whom he never will see again. The second point is, that he really has been healed, and out of sheer gratitude to an omnipotent God, for his physical and moral wholeness, has spent his time and money to come on here and tell it."

Well, he was silenced for a moment; he hesitated, then said, "Of course I can't believe he would come here to lie." "Very well," said I, "now, furthermore, if one is truthful, they are all truthful. Look them over and see if they appear like a lot of romancers or whether they are like a gathering of honest, earnest, intelligent people, who have found the answer to that question which Pilate put to Jesus nineteen hundred years ago,—'What is Truth?' These people think they have found in Christian Science the answer to that question, and it devolves upon you, as a student of men and affairs, to know why they think so. There are thousands of people on this floor from all parts of the world, all animated by the one supreme thought that God is just what the Scriptures declare Him to be, spiritual, eternal, forever expressed, Life, Truth, and Love; that man as His image and likeness is forever spiritual and not material, however much we may think so, and that Jesus was the type of attainable Sonship, not to be found in the unreliable, fleeting, and kaleidoscopic sense of mortal existence or the dream of life in matter; that as we are transformed through spiritual understanding we become like him, materiality drops away because we are putting off the old man,—working out our own salvation and being 'renewed' by the transforming of our minds,—just as the Scriptures declare."

A few weeks passed with no further mention of the meeting between us, when one day he came to me, a new copy of our text-book in hand, with a perfect volley of questions, asking me to explain this and that to him. This onslaught was so impetuous that I laughed aloud with joy, but I answered his questions as best I could, reserving some of them for one to whom we afterwards went and were kindly received, and had our questions splendidly answered. To-day his immediate family are interested in the study with him and attend our church services.

In this instance the first adverse impressions were promptly met, and the listener made to see that a new thought had come into his life, to be followed up and studied into. I realize now that divine healing is wrought by the governing eternal Principle, whether the healing be large or small; that the spiritual understanding of Christ's mission as the Way-shower, effects the healing, either through the tried and found *not* wanting practitioner, or through our own clarified consciousness; but at my first visit I was not yet ready for anything more than small quantities of milk, and even that mortal sense threatened to reject.

Our weekly and monthly literature is invariably full of many excellent things for our earnest consideration, when once we have grasped the hem of the garment,—understanding. The continual study of our text-book, together with the Bible lessons, opens up a subject with a center but no circumference, unfolding a delightful and unending realm of study,—the study of spiritual man and his relation to his creator and the spiritual universe. It seems to me that none of us can be too thankful that we are living in the same day and hour with the Discoverer of Christian Science,—the Leader in this new realm of spiritual knowing.

Fear.

A. R. F.

I will fear no evil: for thou art with me.—PSALMS.

FEW of us yet realize what a glorious state this is—*to fear no evil.* No man, whether he be Christian or atheist, will deny that fear enslaves, and that its conquest gives happiness and freedom. Could we dethrone fear permanently, and place courage in its stead, a great step toward the ideal life would be taken. By "courage" is meant that mental quality in its highest significance, that state of mind which comes with the realization, not of the mortal sense of strength, but of that divine power which is ever near,—"for thou art with me,"—and what degree of mere animal courage can approach that which comes to us with the knowledge that the unlimited source of all power is available to us. Then why should we fear, and what is fear?

In all human experience and in our own individual lives we have often noted that great fears, which bound and gagged our happiness and put us into a state of mental thraldom, were mere hallucinations when we came to look backward upon them. Trouble which in prospect seemed mountain high looked small in retrospect; in fact, often insignificant.

In Christian Science we learn how to gain a sense of security, even when approaching supposedly impending ills. We understand that no harm can assail us while we place our trust in divine Love and wisdom, and how much more smoothly we thus progress. If, when the rapids appear in sight, we entrust our little craft implicitly to the great Pilot, instead of trying by our own strength and skill to avoid the rocks, we shall pass safely through the threatening danger in the current of divine protection, into "the still waters."

GOD grant there be some one in all the earth
Grateful to Him that my feet pressed life's ways.
Else would it prove I had not understood
The tender duties of true brotherhood.
But if so much as one small child give praise,
Then has the earnest effort been of worth.

GERTRUDE RING.

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Selected Articles.

A View from the Outside.

Every day in the week the great metropolitan dailies come to the *Star* desk. We read all that the headlines indicate is of vital interest in these messages from the world as it exists outside our little circle. There are no influences in the material world to-day so powerful to allay or excite prejudice as are the press and the pulpit, and yet we find occasionally a great movement, sustained by a vitalizing truth, standing the test of experiment, and proving by its "fruits" that these two dominant forces have no mortgage upon the hearts and consciences of people which intelligence and right reasoning cannot cancel when the day of foreclosure arrives. It is still clear in the memory of the writer when the great Christian church was ridiculed and condemned by people who boasted membership with some old established orthodox denomination. He also remembers how unkind and unjust were the criticisms on homœopathy when its voice was first heard in the land. He has been very much interested in recent years in reading criticisms by pulpit, press, and *materia medica* of the new movement known as Christian Science. But for these criticisms it might have been years before this subject came to his attention. Some time ago an account was given in one of the metropolitan papers of an orthodox minister who preached a lengthy discourse against Christian Science to his audience, which had been growing smaller for several months. One of his members asked him, after the services, if he had ever read the Christian Science text-book, Science and Health, by the Founder of Christian Science, Mrs. Eddy. He answered that he had read and studied it thoroughly, but could not understand it, nor could he understand Christian Science, which the text-book is supposed to teach. The day he preached that sermon there were five large churches in his city filled to overflowing with people who say they understand the text-book and have been healed by Christian Science. At the time he preached the sermon, also, there were a number of good, faithful men and women in his small congregation who were suffering mentally and physically, greatly in need of the healing which unkind criticism and "unrighteous judgment" could never bestow. I am not a Christian Scientist. I have never studied the text-book. I have never met Mrs. Eddy. I do not intend to declare myself in favor of or against the movement she established something like forty years ago, and which is gathering into its ranks the very best and most thoughtful people in this country as well as in Europe, Australia, and other lands; but the criticism of the good minister above mentioned makes me wonder if his people had not been more benefited that Sabbath day had he dwelt at length on the commands of the Saviour, "Go ye into all the world, and preach the gospel" and "heal the sick," instead of criticising a people whose greatest offence was the fact that they were doing what they could to obey these commands.

Suppose a minister should announce from the platform that every man who claims that by an understanding of mathematics he can stand on the bank of a river and measure exactly the distance to the opposite shore without rod or line is a fanatic, a man whose claims are pernicious, and it was afterwards learned that the minister did not know the multiplication table and could not compute the area of a rectangle, what importance would thinking people attach to his statement? Suppose he should say that whoever claims to understand the science of music sufficiently to coax out of the silences a symphony so sweet and beautiful that it has been known to win the love of a savage whose arm was raised to strike a death blow, is deluded and misled, and it was afterward learned that the good minister did not know one note from another, what importance would thinking people attach to his statements? What, in fact, must be the impression created by a statement to the effect that a people who claim to have an understanding of the Bible that heals all manner of disease are demented, impostors, and irresponsible, and it is afterwards learned that the man who makes such statements admits that with his understanding of the Bible he cannot cure a single case of illness, however slight? Is he prepared to criticise a people who do heal the sick and the sinful?

Having read so many unfavorable comments regarding Christian Science, I decided when recently in Chicago to make some investigations in that city, with a view of ascertaining the kind of fruit which this new tree bears. I called at the office of J. E. Fellers, who some years before he went to Chicago was principal of our public schools, and who has a large circle of friends in northeast Missouri. He is not a fanatic. He is a thoughtful, successful business man, and he is a Christian Scientist. He does not intrude the subject upon you, but when you ask him how he came to accept the teachings of this new religion, he stops his work and answers your question. I expressed a desire to see the new Fifth Church. It was Wednesday. He closed his desk, telephoned to the Reader of the church asking permission to go through the edifice, and went with me. We were gone several hours, for we also visited First Church. I shall not soon forget the impression these buildings created upon me that day, and I was glad of the opportunity to attend one of the testimony meetings that night. There were fourteen hundred people present. The reading from the Bible and Science and Health, the congregational singing, the soulful, splendid organ, and the silent prayer search the heart for the truest and best, and certainly these people respond to the service, for I have never before seen so large an audience in which all seemed happy and well. I was told that nearly every person in the audience had been healed of some mental or physical disability, the only exceptions, perhaps, being those who, like myself, had gone there through curiosity or to investigate. I saw more men there than women, I think, which is not usually the case with orthodox congregations, and they were high grade, intelligent men, who hold good positions in business circles, many being at the head of the city's largest industries.

There is one thing that is noticeable among Christian Scientists which is greatly to be admired. However bitter and uncompromising may be the criticisms passed on Christian Science, they never reply except in a kindly, temperate, and tolerant manner. They cannot be disconcerted. They appear to have that fixity of purpose which a deep-seated conviction always bestows. They are uniformly cheerful; they are generous; they are healthy and happy. They are so prosperous as often to provoke the criticism that none but the rich can get into the ranks. This is as widely removed from the fact as the Christian Science teachings are separated from the theory that God is the author of sin, sickness, and death. The poor are there; but not having any expenses for physicians and medicine now, they dress better and live better than formerly. They mingle with the rich and each is happy in the company of the other. Money is not the measure of a Christian Scientist, or of his influence in a Christian Science church. "How closely are you living to the Bible, and are you demonstrating its teaching?" "How thoroughly do you understand Jesus as the true Way-shower?" "Do you understand that man is saved through Christ, and are you striving each day to overcome sin?" Whoever gives and lives the best answer to these questions is considered a good Christian Scientist, and no one asks whether that person is rich or poor. Whatever the Christian Science movement may eventually accomplish I do not pretend to say, but I can find no fault with a system of religion which enthrones God as the author of all good and the healer of sickness as well as sin, and which makes hopeless invalids happy and well.

Editorial in *La Belle* (Mo.) *Star*.

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Among the Churches.

Oswego, N. Y.

To-morrow [October 8] First Church of Christ, Scientist, will occupy its new home, the Pettibone house in West Second, between Oneida and Mohawk Streets. The house has been leased for a series of years by the society. There are now about seventy-five worshipers every Sunday.

Oswego (N. Y.) *Daily Palladium.*

Laying of Corner-stone in Joplin, Mo.

The corner-stone of First Church of Christ, Scientist, which is in course of construction at the corner of Sixteenth and Wall Streets, was laid Tuesday evening at five o'clock.

The ceremony was simple, but beautiful and impressive. There was no one present other than the official board of directors.—*Joplin News Herald.*

Union of Churches in Atlanta, Ga.

As the result of an exchange of kindly communications between First and Second Churches of Christ, Scientist, Second Church was dissolved October 9 and its members have united with First Church. An era of increasing growth and usefulness is anticipated and will surely be realized.—*Correspondence.*

Church Organized in Ashland, Ore.

Christian Science has made rapid strides among the people of Ashland and the organization of First Church of Christ, Scientist, which was perfected September 11, is the crowning event and marks a new epoch in the life of this organization.

The church was organized with twenty members, all of whom are ardent and loyal to their belief. If it were possible to include in the charter membership all who have accepted this faith in Ashland, the membership would number more than fifty, but many have moved away and consequently the charter membership cannot be regarded as an index of the work which has been accomplished.

Ashland Times.

Growth in Salem, Mass.

The advance of Christian Science has been very marked here of late, and there is a steady increase in the attendance at all our services. At our last annual meeting in January, 1905, it was voted to contribute our own church building fund to the Building Fund of The Mother Church.

It has been our custom to take up a collection each quarter for our church fund, and on June 8 it was voted to send this quarterly collection and also the regular collection for that Sunday to The Mother Church, and to continue this collection each quarter until the needs of The Mother Church are fully met. The first collection was taken July 2, and amounted to one hundred and sixty-one dollars, which was forwarded to Mr. Chase. The Sunday School has also contributed liberally from its fund. The outlook for the spread of Christian Science in Salem is very encouraging, and we are expecting great things of the future.

WILLIAM C. KEITH, *Clerk.*

Ascension toward the unreached—an ultimate companionship with what at present transcends observation and overtops thought—is man's instinctive impulse and hope. Whatever denies that, or lures or drives from it the thought of the world, will lower the heights of human aspiration and throw discredit on a spiritual instinct than which none nobler has been shown.—RICHARD S. STORRS.

The Lectures.

Albert Lea, Minn.

That faith which would banish from human experience all thought of sin, sickness, death, and affliction, and raise the great family of men from the slough of a gross materialism to the actual heaven of happiness and content—such a faith is certainly calculated to appeal to the finer sensibilities of man; and such a faith it was that found an eloquent exponent in the person of Bicknell Young, as he presented its beauties at the Broadway Theatre last Sunday afternoon [September 24]. The gathering was only fair sized, but every auditor who heard the tenets of the Christian Scientist's faith so ably and logically set forth, learned much to add comfort and cheer to his doubting heart.—*The Enterprise.*

Ashland, Ore.

Sunday afternoon [September 24] at the Opera House a large and representative audience greeted Miss Mary Brookins of Minneapolis, who lectured on Christian Science. The lecturer was introduced by Hon. E. V. Carter, who said in part,—

Whether we accept the doctrines as taught by the Christian Scientist or not, we can but commend the means and methods they employ to attract our interest and attention. "With malice toward none and charity for all," and this to all denominations as well as individuals, they only ask that they be given a respectful hearing and that the evidence they submit and the arguments they advance be given our earnest, honest, unprejudiced analysis. As men and women seeking for the truth in all things we ought to welcome the opportunity given us to-day of hearing the doctrines of the Christian Scientists explained by one authorized to speak in their behalf.—*Ashland Tribune.*

Syracuse, N. Y.

Edward A. Kimball of Chicago addressed a large audience Sunday afternoon [October 8], in the Wieting Opera House, on Christian Science. Charles I. Ohrenstein, First Reader of First Church of Christ, Scientist, in this city, introduced him, saying in part,—

The greater part of the large following which Christian Science has, is made up of those who have been healed by its holy ministry from physical diseases and disabilities, which other curative methods had failed to heal; of those who have been reclaimed by its spiritual ideal from lives of sin, from depraved habits and appetites, from poverty and degradation from which other reformatory and religious methods had failed to reclaim them, and of those who have been comforted by its Gospel—or good news—in the time of grief and sorrow when their former beliefs or philosophies had failed to comfort them. It is not to be wondered at, then, that Christian Science is very dear to these people, —that it is their pearl of great price. While they do not wish to urge or force its acceptance upon you or any one, it is but natural that they should wish to have it better understood, better appreciated, and more kindly thought of. It is for this purpose that these lectures are given from time to time.—*Correspondence.*

Lectures at other Places.

Portage La Prairie, Man.—Judge Septimus J. Hanna, October 1.

Greensburg, Pa.—Bicknell Young, October 2.

Oregon City, Ore.—Miss Mary Brookins, October 3.

Bellingham, Wash.—Miss Mary Brookins, October 5.

Grand Island, Neb.—Prof. Hermann S. Hering, October 6.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

An Unsupported Position.

THE following extract from a sermon recently preached in Brooklyn, "The City of Churches," from the text, "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," is an example of the arguments which have been used to justify the non-healing nature of modern religion, but we think it will not bring to many a conviction that the healing which Jesus performed is duplicated in the work of the physicians of to-day, or that the Master's command to heal the sick is fulfilled in the building of hospitals.

The minister is reported to have said,—

"Our text introduces us to a lame man who lay day by day at the gate of the temple in Jerusalem, begging for sufficient money to keep him in life. This is a very common scene in the New Testament, where we are constantly meeting the lame, the halt, the blind, and the lepers, and there is no wonder, for we must bear in mind those were the days when there were no hospitals, no scientific medical schools, no homes for incurables, nor any societies of aid. Since that day Christianity, without boastfulness, has had a magnificent share in the creation of those centers of relief. We see no such spectacle on our streets as did the Syrian of old upon his. Our Christian sentiment and Christian love have provided the hospital, and our lame men are sent there. And not only the hospital, but we have to-day enlightened scientific effort, societies of charity and helpfulness on all hands; and because the modern method of dealing with sickness is not the same as that of the apostles, never think that it is not Christian, for the same Christian spirit plays about the treatment of physical ills to-day. We have to be delivered, it seems to me, from the idea that God is only in the extraordinary; that He is only in the large. It seems to be hard upon our reason to comprehend. God is as much in the ordinary as in the miracle. It is the same God, and God is as much in the hospital, in His spirit, and in the modern methods of curing sickness. God is there just as truly as He was in the days of old. So Christianity has in a large measure solved the question of the physically lame man."

The healing work of the disciples after the departure of their Master was of the same kind as that which he had done, and it was the result of the prayers of understanding which he taught them.

The healing work of to-day must be the same as that of Jesus and the apostles if it is to be classed as Christian. To say that the methods of the hospitals and of the "enlightened scientific effort" of modern times is this work, is to utterly ignore the fact that the physicians who employ medicine and surgery do not themselves claim anything of the kind, and the further fact that spiritual enlightenment and moral reformation do not follow the use of these material means.

ARCHIBALD MCLELLAN.

"That they all may be one."

IT was in the twilight of his earthly ministry, when, as John tells us, Jesus knew his hour was now come, that he drew his nearest followers close about him in an upper room, for a last heart-to-heart talk with them. In the simple but sublime appeal to God and man which closed his loving counsels, he seemed to anticipate the distractions and divisions which so soon appeared among them, and which have dishonored all subsequent Christian history, and in the earnestness of his great heart he prayed for their unity in love, that they might be one even as he and the Father were one. That this solicitous hope embraced the Christian believers of every age is apparent, for he said, "Neither pray I for these alone, but for them also which shall believe on me through their word," and therefore his appeal rebukes the religious estrangements and separations of the twentieth century no less surely than it did those of the first.

There are many indications that this rebuke is being felt more keenly to-day than in the past. The unseemliness and disadvantage of sectarianism are impressing broad-minded men of all classes, and especially business men, who have learned full well that success imperatively demands centralization, and who are prepared to estimate rightly the seriousness of what has been termed "the waste of church rivalry and competition." Yet more significant, however, is the protest of the native Christians in mission fields, who have long since discovered that, with the gospel of Christ, missionaries have brought them a lot of conflicting and confusing opinions about that gospel, and they are insisting that the denominational differences and disagreements which have so greatly impeded the advance of Christianity elsewhere shall not be perpetuated in their midst. In Japan this insistence has expressed itself in a firm demand for a United Church of Christ which shall embody all Christian believers; and having taken hold of the situation with the vigor and self-sufficiency which has characterized their conduct of other affairs, matters are rapidly moving toward a consummation which will convey a merited rebuke to the Christian people of the West, whatever it may ultimately signify to the advancement of Christianity in the East.

As a result of all these influences an unusual degree of interdenominational comity is being manifested, and progress is being reported throughout the Christian world in the line of federation for service, and the removal by concession and pre-arrangement of the many troubles which have grown out of territorial interference. While all this gives occasion for rejoicing, it also stimulates thoughtfulness respecting a question of supreme importance; namely, what shall constitute the basis of a vital and permanent union of Christian believers? Shall it be a spirit of comity,—a liberality of thought which consents to a brother's entertainment of whatever beliefs he may, so long as he is correspondingly tolerant and good natured; or is it to be found in a strenuous and persistent effort to remand unessentials to the background, to ignore differences and emphasize the common factors of denominational beliefs?

To Christian Scientists it is apparent that while these things may do much to make co-operation possible, unity must find its permanent resting-place and support on the bed-rock of demonstrable truth. Jesus' prayer for his disciples contemplated a unity like that between him and God, a unity in understanding and love, the oneness to which Paul referred in his letter to the Ephesians, and which he describes as that of "faith and of the knowledge of the Son of God." In harmony with this Christ-thought, Christian Science teaches that "Having one God, one Mind, establishes the brotherhood of man, and fulfils the divine laws: 'Thou shalt have no other gods before me,' and 'Love thy neighbor as thyself.' When these divine commands are understood, they unfold the foundation of brotherhood, wherein one mind is not at war with another, but all have one Spirit" (Science and Health, p. 276).

If God is one, then there is one Truth, which is ever true, and true for all alike. Therefore, to know God is to understand Truth and its manifestations, and since there can be no conflict in Truth, there can be none among Truth-

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knowers,—those who are governed by Truth. With logical and convincing clearness Christian Science teaches that this Truth-knowing, or "faith," is the only possible basis of Christian unity; it insists that all truth is demonstrable by those who have attained to an adequate understanding, and hence that right apprehension is capable of proof, in keeping with the words and works of Jesus. The truth that makes free is the truth that heals, and the truth that heals dispels in its healing the ignorance and prejudice which have begotten doubt and division. It is by doing the works of the Master, in verification of our understanding of his teaching, that the beginnings of the bane of human conflict are to be removed, and his prayer, "That they all may be one," is to be answered. JOHN B. WILLIS.

Health Scientifically Sought.

A RECENT theory respecting disease, which has found utterance by no less an authority than Sir Frederick Treves, is to the effect that "the motive of disease is benevolent and protective," and that if it were not for disease "the human race would be extinct." In his address before the Philosophical Society, in Edinburgh, he elaborated the foregoing statements, and referred, by way of illustration, to different forms of disease, including coughs and colds, which, he maintained, "were in the main manifestations of a cure." This theory is by no means new; it comes up from time to time, but never to remain, nor even to meet with temporary acceptance, so far as its practical application is concerned. It is all very well to tell sufferers that a cough and the usually attendant fever have come for the benevolent purpose of driving out a cold; it is too evident that they are worse than the cold, and the question is, What is to drive them out?

It often happens that conscientious physicians, who have come to doubt the efficacy of drugs, advise their patients to abandon their use and rely upon "nature" for their healing; but this is like telling a frightened child to go out into the dark in quest of needed help. The patient may well ask how nature can restore the health it did not preserve. Such advice practically takes away the lame man's accustomed crutch, and suggests his seeking help from an unknown source.

We learn in Christian Science that it is not possible for mortals to have continued health and strength while they are ignorant of God as Life,—the only source of health and strength. The fundamental error of belief in a life separate from God, and the belief that health is dependent upon material conditions, must inevitably lead to mental and physical discord,—to dis-ease. It may be asked whether the ill-condition is worse than that which preceded it, when the human mind and body were at ease in error. To this Christian Science answers, "The pains of sense are salutary, if they wrench away false pleasurable beliefs, and transplant the affections from sense to Soul" (Science and Health, p. 265, l. 31).

Never for a moment does this Science intimate that disease is its own remedy; on the contrary, it teaches that the only remedy for error is Truth, which does not leave us at ease in error, but by a scientific process drives out all error, both mental and physical, when we seek its omnipotent aid. Those who seek and find healing in Christian Science are not sent out into the darkness for help, nor asked to rely upon an unknown or unknowable power. They learn that it is God, divine intelligence, who heals all disease and sin, and that it is the *knowing* of God as Life and Truth which sets them free. Many who are thus healed express thankfulness even for the dis-ease of the mortal mind and body which impelled them to seek and find freedom and peace in Truth.

A patient who had failed to gain relief for physical suffering by material means, and who then sought help in Christian Science, was counseled to watch his thoughts in order to keep evil therefrom. The result was that he said his thoughts were more fearful and wicked than ever before. He was then led to see that he had become conscious of the tremendous demand for righteousness which accompanies the healing in Christian Science, and that he was no longer at ease while indulging in evil thoughts. Thus are many made to cry out, as did St. Paul, "O wretched man that I am! who shall deliver me from the body of this death?" and, as in his case, the healing and the purification alike come from Christ, Truth. In this healing process it is no blind or destructive force which is at work, as where one evil succeeds another, but it is the power of divine Mind—Life, Love—which is removing all the dross of mortal belief, that the pure gold alone may remain and bear the impress of the Father's image and likeness. ANNIE M. KNOTT.

Letters to our Leader.

Kansas City, Mo., October 16, 1905.

To Mary Baker Eddy.

Our Dear Leader:—The students of General Erastus N. Bates of Kansas City, Mo., have this day sent to the Building Fund of The Mother Church at Boston, Mass., the sum of two hundred dollars as a testimony of love to this great truth and also to one whose every thought and deed was loyal to the Cause he loved. We are all members of First Church of Christ, Scientist, Kansas City, Mo., and have been sending our contributions through that channel to the Building Fund. This simple act of justice presented itself; letters were sent out to the students (sixteen in number), the response was loving and a great wish expressed to be more united, to be of one mind, to feel more love for one and all. If this demonstration brings one drop of joy to you, our beloved Leader, we will feel happy indeed.

Your loving students,
MARGARET S. HOWLETT,
SARAH E. ROTH,
ANNA EDWARDS.

MRS. EDDY'S REPLY.

Beloved Students:—I seal your desire with great gratitude. Your tribute to the memory of my departed and *beloved* student, General Erastus N. Bates—one of God's own noblemen—brings a flood of joy to me. M. B. G. EDDY.

Toledo, O., October 1, 1905.

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

Beloved Leader:—It is with hearts full of love and gratitude to you for the beautiful Christ-teaching you have given us, and our love for the church you have established, that we tell you of this beautiful demonstration of love that has come to us; and desire you to share with us the joy and harmony of this hour.

When we began our church services, sixteen years ago, we purchased a hundred dollar organ. When we dedicated our beautiful stone church edifice on Easter, 1901, we still used the same organ. In the early part of 1903 we considered the question of starting an organ fund, but decided to give all to the dear Mother Church, and made a pledge of fifty dollars a month so long as it was needed. A year passed by when we discovered that our pledge was falling short; then we began to work on the promises of the Bible and Science and Health, "No good thing will he withhold from them that walk uprightly," and "Giving does not impoverish us in the service of our Maker." After careful work for several months, the church decided to increase the pledge to The Mother Church to one hundred dollars, to redecorate the walls and clean the carpets which we had used for six years, and also make pledges for a new organ.

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To show that this thought of activity in our own church work did not limit our pledge to The Mother Church,—the first six months of this year we sent twelve hundred dollars to The Mother Church (four times our first pledge); we have made our own auditorium sweet and refreshing, and have our beautiful organ filling the place with harmonious notes of praise and thanksgiving for the blessing bestowed upon us.

At the recital just given, the organists and singers from the churches of the different denominations in the city were present; and all, with reverence, united in singing at the close, "Shepherd, show me how to go,"—your dear appeal to each weary one for courage and strength to go higher. May not this be a harbinger of the near approach of the gospel teaching, "One Lord, one faith, one baptism"?

Words are meager to express our deep love and gratitude for God's goodness, and your tender, self-sacrificing love to show us how to go "O'er the hillside steep."

Lovingly and gratefully,
SARAH J. CLARK, *Chairman of the Joint Boards.*
MARK KUEHN, *Secretary of Joint Boards.*
JOSEPHINE FISH, *Clerk.*

MRS. EDDY'S REPLY.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." MARY B. G. EDDY.

Stamford, Conn., October 2, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—With glad and loving hearts, we this day send to Mr. Chase for The Mother Church Building Fund, one hundred dollars and eighty-three cents, our "mite," which constitutes our building fund. In July we sent to Mr. Chase for the same purpose one Sunday's collection, amounting to one hundred and eighty-two dollars, to which the Sunday School children added eighteen dollars—every cent in their treasury—thus making two hundred dollars in all. When the superintendent asked the little children how much money they were willing to send, they quickly replied, "All of it." As a branch cannot bear fruit of itself, except it abide in the vine, we are grateful for the interest of our Society in the building of The Mother Church, not unmindful of the greater understanding we are gaining through this experience.

Recognizing the great benefits which have come to us through your discovery and your life of consecration, we extend to you our heartfelt gratitude, and pray that we may prove worthy followers of your teachings.

Lovingly yours,
AUGUSTA SARTOR, *Clerk.*

MRS. EDDY'S REPLY.

"Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." M. B. G. EDDY.

Boston, Mass., September 22, 1905.

Rev. Mary Baker Eddy.

Beloved Leader:—Last Sunday I had the privilege of hearing your beautiful words, "Christ my Refuge," sung in The Mother Church. Mrs. Hunt, our soloist, sang beautifully, and says she loves to sing Mr. Johnson's music. The music expresses the thought in your wonderful poem in a marvelous way, and I am grateful to you for giving us the privilege of hearing your words in song. How thoughtful of you to give us the new music for our Hymnal, "Feed my sheep" and "Christ my Refuge," which we so love to sing; and surely all will enjoy the music Mr. Johnson has written for your words, as it is so beautiful and easy to sing.

With never-ceasing gratitude for all the blessings I have received through your unceasing prayers, I am striving to be worthy to be called

Your student,
MARY E. EATON.

Testimonies of Healing.

My recent healing makes an acknowledgment of the same a duty and a pleasure. Through this wondrous truth my life has been given new pinions, my physical diseases have been healed; and by my recent demonstrations, in taking up my work, which I had supposed must be permanently laid aside, I know that whatever I have of dominion or freedom I owe to this Science of Christianity.

For six years I had been in bondage to what different specialists called spasmodic, refractory, and weak muscles of the eyes, and for which at last, after some experiment with other methods, an operation was declared to be necessary which involved much expense and much uncertainty. I could not read a half dozen lines without losing control of my nerves. I was miserably pondering over this problem, in fact I had done little else for several years, when, while accompanying a friend on a business trip in the country, I happened to meet a lady with whom I talked for a short time. I explained to her why it was frequently necessary for me to close my eyes, not wishing her to think I was wearied by the conversation. Our talk drifted to the subject of afflicted humanity, and she spoke to me of Christian Science. This lady strongly advised me to see a Christian Science practitioner, who, she said, would be glad to talk with me about my case. I procured a copy of the text-book, "Science and Health with Key to the Scriptures," from our library, but could not read it. A few days from that time I called upon the practitioner and enumerated my ills. She told me the surprising news that God is really All and that there is no other power. That God is All in all I had always been taught, but never before did I think that evil is left out entirely. Passages from the Bible and Science and Health were brought to bear upon the subject with such force and consistency that this religion seemed indeed beautiful to me. I went home with the words "God is All in all" ringing in my ears, and I wished it could be true. Household duties took my attention for several days and then I thought I would try to read, and when I thought to stop I had read a page. My eyes had not yet ached and I was in control of my nerves; so I continued and finished several pages. The next day, to my surprise, I found I could read just as well, so I decided to try without glasses. That did not stop my reading at all, so I went on and on, and in less than four days I dispensed with my glasses. I soon found that my eyes were well, and my work could be easily taken up again. The only difficulty I had after my first visit to the practitioner was a fear that the trouble might return. The falsity of mortal mind was, however, proven, for with the sudden restoration of good eyesight I was enabled to use my eyes almost constantly,—something I had not been able to do for years.

Subsequent treatment has proven to me in other ways that God, good, is my Life, and at the fount of understanding we may drink freely. It is difficult to express the gratitude that fills my heart. I can only say that I have found in Christian Science a wellspring of Life and Truth.

MISS AGNES DEWITT, Almond, N. Y.

It is almost a year since Christian Science came to me, and I have been helped so much, and in so many ways, that I feel I must express at least something of my gratitude by a public acknowledgment of what Christian Science can do for one who seemed to be almost helpless. The Sunday before Easter, 1904, I had a fall which appeared to be the last straw, as it injured a limb on which I had had several operations performed, which would seem to help for a short time, but never permanently. After the fall, I was told by my doctor that it would probably be a great many months before I could walk even as well as I did before; that a bad sprain was hard to heal in a knee which was perfectly sound, and that it would be worse where the knee had been stiff for almost twenty years.

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About this time a lady, whom I did not know to be a Christian Scientist, came to our house, and I asked her if she could heal me. Her reply was that she could not, but that God could. She then explained what Christian Science teaches. In a little less than five weeks' treatment I could walk very comfortably with a cane, and in less than two months could walk as much as I pleased and could bend the knee almost as well as I could the other one. At the same time an old weakness of the eyes disappeared, so that I have not had to wear glasses since. To say that I am grateful for these blessings, and for the better understanding of the Bible which has come to me through the study of Science and Health, is not saying half that I feel. I know that the only way in which I can ever thank our dear Leader for giving us this glorious truth, is by living a pure and Christlike life.—IDA HIMMELREICH, Waukegan, Ill.

In April, 1902, I was healed in five Christian Science treatments of what had been variously diagnosed as chronic peritonitis, appendicitis, and enteritis, according to the locality of the physician, not of the disease, so far as I could judge. For nine years I was under the most rigid diet; at one time subsisting for thirteen months on nothing but sterilized milk, living in every way a most restricted and careful life, yet subject to these severe attacks, and in such fear of them that I never went so far as across the street without opium or morphine and a hypodermic needle. For nineteen weeks I was in a rest-cure, preparatory to two major operations, which were performed at the end of that time, one of these being for the removal of the appendix, yet the attacks continued with the greatest regularity. Since receiving the help of Christian Science I have not experienced any of this trouble, have not dieted in the smallest degree, nor taken drugs.

I had been injured in a runaway and was bandaged for months, later wearing a jacket especially made for the purpose. Without actual treatment, I have been healed by Christian Science of this trouble as well as of insomnia, after months, reaching into years, of inability to sleep without chloral or some other stupefying drug. I think still, with the deepest gratitude, of the gentleness and the patience shown me during these years by my physicians, and of the loving care given me by my dear nurse through months of suffering,—but I was not cured, and added to the sufferings of the body were those of the mind; rebellious thoughts kept coming in when I saw so much in life to enjoy and was unable to appropriate it. In disappointment at the futile efforts of *materia medica* to make me well; discouragement at the failures of both will-power and stimulants to overcome that horrible fatigue, due not to exertion but to weakness and disease; and useless attempts to be resigned and uncomplaining, that I might not become unbearable to those around me,—from all these things divine Love has saved me.

It is with deepest reverence that I think of her whose loving example and wonderful teaching could make such changes possible, and I thank God for bringing my life in touch with Christian Science.

HELEN ALICE SCHEFFER, Sands Point, L. I., N. Y.

I have long felt it to be a duty I owe to God, to Mrs. Eddy, and to my fellow-men, to add my grateful testimony, to what Christian Science has done for us as a family. Four years ago last October, a friend, whose home is in New York State and who knew nothing of Christian Science previous to this time, came to visit me. She was taken with chills, which developed rapidly into inflammatory rheumatism of such a severe type that the physician who had treated her for several days said that her case was an extreme one, and that it would be weeks, perhaps months, before she recovered. At this time she was suffering greatly, and in her extremity she remembered that on the evening of her arrival my husband had spoken of meeting a friend who had told him of his wonderful healing through Christian Science. He said he had not walked for over two years, and finding no relief from *materia medica*, he was persuaded by a friend to try Christian Science, which he did, and was quickly healed of this and many other troubles.

With my friend this was "God's opportunity," and it so impressed her, that after the doctor's verdict of trained nurse and hospital, despite my efforts to persuade her that she was too ill to be experimenting with something she knew nothing about, she insisted on my seeing the practitioner who had healed this man. I did so, and she came immediately. After putting away all medicines for internal and external application, and removing all the bandages, at the request of the practitioner I got my friend a nice substantial tea, which she ate without any ill results. All this I did in fear and trembling, not knowing anything of Christian Science myself, and not daring to think what the consequence might be. Finding, however, that she was much better next morning, I felt encouraged, and at the practitioner's request we went that day on our wheels to her home, which was four or five blocks distant. Every day after this my friend was able to be out, and in about two weeks was perfectly well.

The first evening she brought Science and Health to our home. I asked her if she would like to have me read to her, and I began at the Preface. I have often felt since, that a new sense of life came to me with the reading of the first sentence. It certainly came as the first faint ray of dawning day to my consciousness, so faint that, as I remember it now, all the realization I had was a feeling of joy and gladness that I had read it, and a desire to read this book at every available opportunity. It has been my daily companion ever since, and through its teaching I have found a greater realization of health, happiness, freedom from anxiety, deliverance from a great sense of fear; also an understanding of Principle as the only governing power, which will solve all the problems that daily and hourly confront us. My husband, who was a constant sufferer from sick-headaches, is entirely free from them now. One of our children, who from infancy was subject to from one to three attacks of bronchitis every winter, has not had an attack since Science and Health has been studied in the home.

For the physical blessings of health and healing I am truly grateful, but I feel that only in a true life can I express my gratitude for the spiritual illumination which has come to me through this wonderful revelation of Truth, and my heart goes out in gratitude to God, and to our dear Leader, Mrs. Eddy, through whom I have been so greatly blessed. It is my desire to follow to a higher sense of Life and Love, until that first faint ray shall develop into the noonday of spiritual understanding.

I would like to add a word of loving gratitude to our Publishing Society, and to all who contribute to our periodicals, for the spiritual food which they send out to us in such richness and variety to meet the varied needs of humanity.

MRS. AMELIA KENNEDY, Ottawa, Ont.

For many years prior to my coming to Chicago in 1901, I had been trying to find pleasure and happiness in the flesh. I was given to the liquor habit, sometimes drinking to excess, was also a heavy smoker, although I saw that the life I was living would eventually lead me into total darkness, but I did not know what would take the place of these indulgences, or what I could do to overcome the habits. I left New York City and came to Chicago with the thought that if I were surrounded by new environment I could begin life anew. On arriving in Chicago I found that the old friends with whom I was to live were Christian Scientists, and I attended the meeting with them on the first Wednesday evening that I was in town. I was at once impressed with the truth I heard, and I have relied on

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Christian Science ever since, with the result that it has destroyed all my false appetites and given me a peace I never knew before. The overcoming of the tobacco habit was a great proof to me of the power of Truth, for I had smoked almost continually and it was always in my thought. I continued to smoke for almost two years after becoming interested in this Science, but the appetite left me a year ago, and I have never wanted tobacco since. Many things come up for me to meet, but all error is quickly overcome when the truth is properly applied. I know that this truth does heal and overcomes all sin, and I am very grateful to our Leader, Mrs. Eddy, for her writings, which open the Scripture to our understanding and show us the way.

FRANK ACKLEY, Chicago, Ill.

No one has more reason to be grateful for Christian Science than have I. From earliest childhood I was considered an invalid, never being well more than a few days at a time. I suffered from almost every ill that flesh is heir to. One trouble, which caused me the most intense suffering, was with my eyes,—an ailment I was supposed to have been born with. As I grew older it became so aggravated that I was obliged to spend most of my time seeking relief, —the best physicians and oculists in Chicago being consulted. Nothing, however, proved of any avail. I suffered from pain in my head and eyes for fifteen years; this being only one of the many troubles with which I was bound. It was not until I had exhausted every known remedy, travel included, that I turned to Christian Science, and was healed in a few treatments. This was nine years ago.

My father is one of the oldest Baptist clergymen in Chicago. I was not, however, satisfied with the explanation he gave me of God, man, and the universe. I knew, after the first talk I had with the Christian Scientist who had been called in to treat me, that Christian Science is the truth for which I had been longing. It has not only healed my physical ills, and is still healing me of sin, but best of all it shows me how to reach out and help others.

Deeds more than words will have to express my gratitude to God, and to Mrs. Eddy for this wonderful revelation. The literature of the Christian Science Publishing Society has been such a source of help to me that I feel impelled to send this short testimony.

BERTHA J. QUINLAN, St. Louis, Mo.

I desire to express my deep gratitude for the many blessings I have received in Christian Science. I came to this Science for the physical healing, and God was indeed bountiful in giving me so much more than I had asked for. For five years I had been a sufferer from nervous dyspepsia and chronic constipation. I had been under *materia medica* four years, and osteopathy for nine months, with only temporary relief. Finally my stomach trouble grew worse, to such an extent I could not take any kind of food that I did not suffer afterwards. I had had constipation all my life, but in the last few years the physician pronounced the lower bowel paralyzed, and this seemed to cause great suffering at times. He told me that he could only give me relief, and that I might get better as I grew older. I knew not which way to turn for help, when one day I met an old acquaintance, and she looked so well and happy that I remarked upon it: then she went on to tell me that she had become a Christian Scientist, and she related her wonderful healing. It impressed me so, I felt at once that Christian Science could help me also, and inside of two hours I was in the presence of a practitioner, taking my first treatment. In six weeks I was healed of extreme nervousness and all the other troubles. Christian Science has been my only physician for two years and a half, and I am enjoying better health than I ever had in my life.

For all these blessings I am indeed grateful. I am grateful to Mrs. Eddy for having brought us this blessed truth. I am, above all, grateful to God for healing me.

ALMA HUPP, Kansas City, Mo.

I wish to add my testimony to those of the many thankful ones who have been freed from heavy burdens through Christian Science. I was subject to frequent and very severe colds, but through Christian Science treatment I have been made entirely free from them, and for this I am most truly thankful. I have several times applied for help in other ailments, and have always received it. Our family is the only one in this town, so far as I know, that is interested in Christian Science.

I thank God for this wonderful truth. I am also sincerely grateful to Mrs. Eddy.

MRS. F. H. LOTT, Springville, Pa.

I realize that all should express their thankfulness for blessings received. I was interested in church work for fifteen years prior to 1898, but I became conscious of a lack of practical knowledge of God which would satisfactorily meet our daily needs. Through a spiritual longing to know more of God, I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. From the first "it satisfied my longing" and I felt sure that its pages were revealing to me the Truth of being. Before I had finished the reading of the book, I suddenly remembered that my medicine had been totally neglected, and fear seemed to be uppermost at the thought of the suffering which must ensue. Then the thought came, that as no bad results had yet been experienced, why need I fear, if this "little book" gives the right understanding of God? So, leaving all for the truth taught therein, I became conscious that sick-headache, constipation, with its attendant evils, as well as astigmatism, had all fled before the light. Although I am very grateful for the physical healing, which was unlooked for, I am much more grateful for the spiritual healing, and for all this I wish to express love and gratitude to our dear Leader, through whose loving sacrifice the rediscovery of this great healing truth has been made possible to all mankind, making them "every whit whole."—MRS. ELLEN L. COLEMAN, Cotuit, Mass.

I wish to add my testimony as to the healing power of Truth as revealed in Christian Science. I am a carpenter, and was caught on the main shaft of a silk mill in October, 1903. I was drawn between the shaft and a post and was very badly hurt. There was a cut in my side about fourteen inches in length, made by the set screw in the shaft, and the side of my face, my back, and neck were also injured. I could not move my head without taking hold of it and turning it. I was helped into the engine room and sent home in a cab. One of the employes came with me and he thought I ought to have a physician to examine me. Finally, to please him, I told him he could send one, and when the doctor examined me he said there was a ligament of one of my ribs broken and I had better go to bed for a couple of weeks. This I refused to do. He also wanted to prescribe for my nervousness, but I said, No.

I was under Christian Science treatment, and on the seventh day I went down town by trolley car, over two miles, on the eighth day I walked over a mile, and in six weeks' time I was able to go to work. The proprietor of the mill told me that my escape from death was marvelous. I am very thankful for Christian Science.

J. N. CAPWELL, Scranton, Pa.

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It is now several years since I received my first knowledge of Christian Science through being wonderfully healed. When only a child of twelve years, my eyes began to trouble me. It was thought that I had strained them by reading too much, and I was provided with glasses to be used when doing work that required close application. For several years my eyes remained in about the same condition, until my studies at school required a great amount of evening work. Then they became rapidly worse, and I realized that something must be done or I should have to leave school. I then went to the best oculist in the State, who examined my eyes and fitted them with glasses to be worn constantly. He told me that the trouble was with the muscles of the eyes. In less than a month I had a very severe attack of measles. As is usually the case with this disease, the eyes were affected, and during my illness they were kept bandaged, as it seemed painful to have the light reach them, and it was found necessary to keep them bandaged for some time after I was able to sit up. I looked for improvement, but was disappointed. For months I could read or sew but very little: my attempts to do so usually resulted in intense pain in my eyes and such severe headaches that I became discouraged. My eyes were so sensitive to light that I had to wear smoked glasses when out in the sunlight, and frequently in the evening. During the winter following the attack of measles, I had to remain in a darkened room whenever there was snow upon the ground, only going out of doors after sundown with my smoked glasses on. This continued with only a slight improvement for two years, although I went to the oculist several times and followed his directions carefully. A friend then advised me to try Christian Science, and at last I was persuaded to do so.

I went to a Christian Science practitioner, and I asked her if she thought I could be helped so as to leave off the smoked glasses, and be able to read with my other glasses without suffering afterward. I did not expect complete healing. I told her that if I removed my glasses I could not go more than half an hour without suffering greatly. She then asked me to remove my glasses and not put them on until I felt the need of them. I did so, expecting to prove that I had not exaggerated my statement, but instead I received a proof of the healing power of divine Mind, for I have never needed the glasses since. From that day, over ten years ago, to the present time, I have used my eyes, unaided by glasses, as I had never used them before. The evening following my healing I sewed for two or three hours by gaslight, and the next evening attended a concert, where I sat in the gallery with the lights shining directly in front of me, and experienced no pain or discomfort.

The old sense of pain, smarting, and weakness left me, and even the appearance of my eyes changed. Whereas they had looked dull, faded, and lusterless, they became bright and clear. Upon my return home my friends spoke particularly of this change.

I knew from the first that I could not express too much gratitude to God. Since then I have realized that I owe a debt of gratitude and love to our Leader, Mrs. Eddy, who has brought to this age the divine message of healing, and has made my experience possible.

HARRIET B. BROWN, Gales Ferry, Conn.

I first heard of Christian Science in 1887. I had been an invalid for nearly twenty years, and had never known what health was. There was no limit to the doctors, water cures, hot springs, etc., that I tried, but they did not effect a cure, or even abate my suffering. My sickness was very distressing. The trouble that the medical world considered absolutely without remedy or cure, was instantaneously healed by Christian Science. In my girlhood days I had lived with an uncle who was a physician, and everything that medical skill could do was done. The diseases which seemed most stubborn affected the stomach, heart, bowels, and spine, and I had nervous prostration. Most of my married life I had been a hopeless invalid. In the fall of 1887 I grew worse so rapidly that the physicians attending me were perplexed as to what more to do.

Surgery and medicine had failed. This was God's opportunity, and my husband sent for the only Christian Science practitioner in our city. I was convinced by her talk that there must be something that I did not have, but a fear that I would die without my tonics prevented my taking treatments then. The time came, however, when there was not one ray of light. The end of all my sufferings seemed very near. The darkest night of my suffering had passed, and to every one's surprise I was still alive. There was no more delay in securing the Christian Science practitioner, and it gave some hope to the discouraged ones. When she came in and talked with us a short time, I understood the value of her words and believed I should be healed. I felt so relieved and uplifted by her visits, that I began to awaken to a new sense of life. The transformation was marvelous, for I was up and dressed in a few days. The peace, joy, and happiness I experienced words could not describe. I was healed in fifteen minutes of a trouble that physicians had worked to cure for nearly twenty years, and then had failed. The quick healing of this one ailment was sufficient! I believed that Christian Science was the truth that Jesus taught and practised, to free humanity. I was perfectly dazzled, as was Paul when the light came to him,—so sudden and glorious. I read my Bible to find what I had omitted seeing and understanding, but I could not find anything more than I had always seen. I asked the practitioner what she read to get this understanding, and she loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read all night, and the next day until it was time to return the book. I sent for a copy that same day, and I need not say that this book revealed to me clearly the true idea of God, for all who read it know this better than I can explain it. What beautiful sunshine I lived in, revealing a new earth and a new heaven. I never can forget it, nor do I wish to. This sudden emergence from darkness into light, from sickness to health in less than one week, seemed miraculous. I was perfectly healed in three weeks. I had been a strong Calvinist, and on account of my religious belief had refused to investigate Christian Science until every other help had failed. This new teaching, as it seemed then, was so beautiful and comprehensible that I was sure my church friends would be glad to have me tell them all about it,—they could see for themselves I was a new creature, that "old things had passed away;" but they did not want to talk about it, and I was forced to keep all of this good to myself and family. When this truth had freed me from the many illusions of sense, the call came to demonstrate for others its power to make free. I wish I could tell of all the good that Christian Science has brought to me and my family, and the hundreds of cases that I know have been healed. My prayer is that I may be found worthy to be called a Christian Scientist.

I do not think any one can possibly love our dear Leader, Mrs. Eddy, as those of us do who have been rescued from the grave. My gratitude to her can best be shown in my earnest work in the Cause of Truth.

MRS. SARA E. MYERS, Ripon, Wis.

I am always happy. The natural gladness of soul with which children are born is the rightful manner of a true child of God, one who believes that the divine will has its way in human life, that Christ is always present with us, that we can answer his love with ours and his authority with obedience. This gives us a sober and serious happiness which nothing can invade, a joy which no man can take from us. Every man should be like a ray of sunlight and joy in a world in which God reigns supreme and is responsible for the ordering of life.—PHILLIPS BROOKS.

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From our Exchanges.

In the seven parables of Matthew, 13, Jesus presents the kingdom in terms of action rather than being. He represents it as an activity rather than an entity, as a procedure rather than a thing. He likens it to that which takes place rather than to that which simply exists. Verbally and grammatically, to be sure, he likens it to a person or a thing—a sower, a grain of mustard seed, leaven, treasure, a merchant, a dragnet. But in the actual thought he does not liken it to any of these, but to something done by them or in connection with them. In every instance the heart of the parable is to be found in the activity described. This fact estops or exempts us, according to our predilections, from identifying the kingdom with anything local, institutional, or static, such as the visible church, the perfected social order, or the place of future happiness. Any of these may have a connection with the kingdom, but none of them *is* the kingdom.

REV. THOMAS C. STRAUS.
The Homiletic Review.

The Outlook, commenting on the action of the committee of the Inter-Church Conference on Federation (meeting in New York, November 15–21), in refusing admission of delegates of the Unitarian and Universalist denomination, says,—

We regard the omission of the Unitarian churches as an exhibition of narrowness, but it is a narrowness inherited from past conditions, and is characteristic not peculiarly of this Conference, but of the sentiment in evangelical denominations as a whole. It is a narrowness, however, which is surely disappearing as the churches are learning to substitute as a test, in place of the creeds which say, "Lord, Lord," the fruits of character as exhibited by those who "do the will of the Father."

The greatest difficulty in getting Christianity rightly understood has been in getting people to live the life which it describes and practise the truth which it teaches. Simply to believe a series of doctrines which are termed Christian and assent intellectually to the teachings of Jesus, cannot be called Christian, for Christianity implies the practice of these things. Every precept and doctrine of the New Testament is not some abstract thing, but has the capacity of being lived, put into practice, and only in the measure in which it is practised does it claim to be Christian.

The Standard.

When men have risen above the misconceptions of worldly standards and realized that praise is no proof of worth; above the perversions of religious affectation and seen that Jesus did not seek pain, men still are prone to the delusion of self-pity. They will claim for themselves the reward of the persecuted solely because they are sufferers. They forget to ask whether theirs is oppression for righteousness' sake or punishment for unrighteousness' sake.

Pacific Baptist.

Jesus Christ has founded his kingdom among men upon heart forces, not head forces. This world is not going to be saved by intellectual culture, but by heart culture. Love, faith, obedience, service—these are fundamental in character.

W. C. MERRITT.
Pacific Christian Advocate.

As we see it, nothing in this world does pay for men or women like prayer, when we understand that the prayer is the preparation of the whole being to receive and to use the divine energy which is present to every one of us.

The Christian Register.

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

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Items of Interest.

National.

With the purpose of offering a permanent career in the diplomatic and consular service to competent young men, and of improving those branches of the Government service so as to make them more valuable than they are now to the business interests of the country, the President announces that hereafter any applicant for appointment as Secretary of Embassy or Legation must possess a knowledge of at least one other language than English, and must be otherwise examined as to his competency; and an examination will be required of such consular officers as are limited in compensation to the maximum of $2,500 per annum and a minimum of $1,000. The result will be to take the consular service away from political preferment and to make promotion as well as appointment dependent upon absolute merit, and is in line with English practice.

The Attorney General denies unqualifiedly all but one of the statements made by the packers in the eight pleas in bar filed by the defendants in the Government's Beef Trust prosecution, and in regard to the eighth plea he admits the facts as stated, but denies that they form a bar to criminal prosecution. The Government will proceed with the prosecution, the pleas in bar filed by the packers to be decided by the District Court.

The association of presidents of State universities which was in session in Washington, failed to come to any agreement in regard to endorsing or condemning football as it is played in American colleges. A resolution introduced by the president of the Ohio State University, deploring the "brutality and waste of time" resulting from the game, was tabled owing to wide differences of opinion.

The American inhabitants on the Isle of Pines have revolted from Cuba, declared their independence, taken steps for the establishment of a territorial government, and asked to come in under the United States Government. The Administration at Washington, it is understood, regards the affair as one that is entirely domestic and to be dealt with by President Palma.

The report of the Board of Lady Managers of the St. Louis Exposition has been printed at the Government Printing Office. It is a handsomely bound volume. The cost was defrayed by drawing upon their unexpended appropriation.

The examination and appraisement of the presents received by Miss Roosevelt during her visit to the Orient has been begun at the Georgetown Custom House. Their valuation, it is expected, will scarcely exceed a few thousand dollars.

Not more than half as much printing is coming to the Government Printing Office this year as is usually sent there from the departments at this season, the result, it is thought, of the investigation of the Keep Committee.

Foreign.

In his report on the Berlin telephone system Consul General Mason says: "The telephone system at Berlin is a branch of the Imperial Postal Service, and is administered throughout by employes of the Government, who hold their positions for life or during good behavior, and receive pensions when they finally retire by reason of old age or disability. From a beginning somewhat tardy, in comparison with other large European and American cities, the service here has grown to one of the largest in the world, not less than eighty-six thousand telephones being now installed in the public system of greater Berlin. The long-distance telephone service of this city embraces within its scope more than twenty-six hundred cities and towns in Germany and other European countries, including capitals like Paris, Brussels, Rome, Vienna, and St. Petersburg. For this branch of the service the central telephone bureau is equipped with a staff of operators, mostly women, who are competent in the various European languages. The cost to subscribers per annum for a telephone installation in Berlin is from one hundred and eighty to two hundred marks, while for certain suburbs, where the instruments are less frequently used, the cost varies from eighty to one hundred and sixty marks. In the organization of the various exchanges one female operator is required to attend to the calls of from one hundred to two hundred telephones. The operators are carefully educated and selected, ably directed, and are for the most part alert and efficient. The rates for long-distance service vary from five cents for a radius of fifteen miles to forty-eight cents for a radius of six hundred and twenty-five miles. The rates for telephone service to foreign countries are specially arranged with the Governments of the several neighboring nations, and are relatively higher than those between points within the German Empire.

According to the alleged plan of the Czar to distribute part of the imperial domain among the peasants, the land will be supplied to the landless peasants in fifteen-acre allotments, not as a free gift, but on easy terms, the payments to be made through the peasant bank during a period of thirty-five years. More than one-third of European Russia proper is the property of the Emperor and the imperial family. It covers an area of 626,275 square miles. The peasants, according to late statistics, own but a trifle more land than the Emperor and his kindred, 697,001 square miles. On the land which is credited to them the peasants owe the State more than a billion dollars. Previous to the emancipation act of February 19, 1861, all peasants were serfs of the State, of the Crown, or of the nobility. In 1861 the State bought of the serf owners the lands upon which the serfs were settled, later liberating the serfs and selling to them the land in consideration of forty-nine annual payments.

The second payment by Venezuela on the Plumley arbitration award of $650,000 in favor of France for damages sustained from revolutionary troubles prior to 1903, was not paid on the 15th when due. Apparently the Venezuelan President's failure to pay was on the ground that diplomatic relations between France and Venezuela are interrupted. The incident is considered in Paris to be a further provocation.

The final result of the plebiscite in Norway shows that 259,563 votes were cast in favor of Prince Charles as King of Norway, and 69,264 against him. On the 18th the Norwegian Parliament unanimously elected Prince Charles of Denmark to be King of Norway. There were one hundred and sixteen members present. The fortress fired a royal salute of forty-two guns in honor of the new King.

The Government of Peru has arranged with a number of capitalists for the formation of a company, with a capital of $2,500,000, which will construct a great dock at Callao, organize a steamboat service for the coasting trade, and build or acquire two modern boats for traffic with Panama. The company will receive a Government substention of $150,000 annually.

The ultimatum to Turkey on reforms in Macedonia covers the acceptance of the Powers' plan for the financial reform of Macedonia and the extension for two years of the terms of the financial agents appointed by Austria and Russia in behalf of the Powers.

General.

Unmistakable evidence exists, says the *Scientific American*, that twenty-five hundred years ago certain Hebrew engineers (in the time of King Heze-Kiah) executed exactly the same kind of work which was carried out in the Simplon tunnel, though perhaps on a slightly smaller scale. Dr. Bertholet, a professor at the University of Basle, is the gentleman who claims to have made this discovery. The Jewish records state that King Heze-Kiah, or Ezekias, who reigned at Jerusalem 727 B. C., was much troubled at the bad state of the water supplied to the people of that city. He accordingly had a vast reservoir made at the gates of the city, to which water was fed from various springs lying at greater or less distances from the reservoir in question. At first his project seemed doomed to failure, as there existed between Jerusalem and the springs from which the water was to be derived a high chain of hills, over which it would be impossible to convey the water. It was therefore determined to open a passage for the water through the solid rock. Recent explorations have identified this tunnel with the Shiloah tunnel by means of which water was brought down from a source to the east of Jerusalem and poured into the pool of Siloam. This conduit is three hundred and sixty yards long. The floor of the tunnel is finished with the greatest care, and the workings vary from five-eighths of a yard to one yard in width by from three to nine feet in height, more or less, according to the hardness of the rock. In the light of modern engineering science, the following questions suggest themselves: How did those old-time engineers gauge their direction, recognize and remedy their errors in alignment? What tools did they use to execute a piece of work which has remained without equal or rival for twenty-five hundred years?

The United States is the only great nation in the world which does not derive a surplus revenue out of its postal service, in 1903 the deficit being $4,356,000. During that year the following surplus receipts are shown by other great nations: United Kingdom, $22,781,000; Russia, $15,054,000; Germany, $14,668,000; France, $14,489,000; Spain, $3,088,000; Hungary, $2,895,000; Belgium, $2,500,000; Japan, $2,316,000; Netherlands, $956,000; Italy, $272,000.

A news despatch says an immense subterranean cavern, which promises to surpass in size and beauty the famous Mammoth Cave, has been discovered near Glasgow Junction, Barren County, Ky. One arm has already been explored for a distance of seven miles. Further progress was stopped by a wide and swift river. It was not possible to tell the magnitude of this stream.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Perennial Bloom of Truth.

REV. WILLIAM P. MC KENZIE.

In some gardens one finds only such flowers as have grown from seeds planted in the springtime. When the frosts come the leaves are withered, and when the year is again warmed by the sun, no green shoot comes up from the place where last year color rioted, unless once again the seed be sown. There are other gardens where flourish perennial growths. Should the gardener be gone for a year's space, leaving no hand to tend his much-loved plants, they would still appear to greet the sun in the spring, and their blooms would open at the appointed time. The iris would disclose her royal purple, the fragrance of the shy lily-of-the-valley would pervade the tree-shaded corner, and like a string of pearls the white bells would lie upon the long green leaves. Roses, roses, roses, would be everywhere,—shell-pink like the hues of dawn, or those redder than flame that clamber in ruddy billows upon walls and trellises, or roses with a coloring which surpasses in beauty the finest gold. Perchance you have visited an old home whose tenants had long departed, and in the garden found, among weeds and decay, a June rose, perfect, exquisite. Then you have witnessed the wonder of perennial bloom offering its yearly beauty because of its own life and nature.

Thus are we reminded of the offerings made by truth. They are not like human sentiments, theories, and ideals, which bloom and pass with the season. Let the seed of truth be once implanted, and its growth will become perpetual. It may appear as a prophet's vision or a poet's song, and the days of the seer or singer may long ago have ended, but the truth he has sown blooms renewedly for later generations. In the quiet time of thought, in reverie, in the deeps of joy or the depths of sorrow, when the noise and clamant confusion of life has become as it were distant from us, we may enjoy the fragrance of truth's perennial bloom.

What would the writer who implanted in words that comforting truth regarding the divine omnipresence, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," think of the restless tumult of modern life? He dwelt as one in a quiet garden, at whose foot flowed a placid river, mirroring when night fell the stars of the peaceful heavens. Yet we are the same sort as he, with the same need of God. This was proven to an aged friend, who came to a climax in life when fear almost prevailed. The swift-flashing pulse of the telegraph brought to her ken the words of the old prophet, and then she entered into the garden of peace, and saw the perennial bloom of truth, the rose of ten thousand years: and in all the turmoil of temptation, in all the confusion of crossing currents of thought, when fear was in the way, dread behind, and anxiety whispering near by, the fragrance of that bloom brought assurance and peace, confidence and quietness, till the fear was overpast, and the joy of the Lord had brought restoration and strength.

If any ask why Christian Scientists are happy, they will learn that it is because they have found the way into the garden where blossoms perennial truth. Their text-book has significance in its very title, "Science and Health with Key to the Scriptures;" and when over eight hundred citations from the Bible are found in its pages, then this significance is readily understood. Furthermore, as one studies he will be continually reminded of the parallelism of truth. The meaning of Scripture phrases which lay dim and useless in memory, will suddenly appear, and the reason will be known why they were valued by past generations. If dried tulip bulbs, unvalued and cast aside, were discovered by one who knew their worth, with what a throb of joy would he rescue them and bring them to their bloom. Then others would be able to rejoice in their beauty. Something like this has our Leader, Mrs. Eddy, accomplished through her discovery of Christian Science. When passages of Scripture are used for controversy, or extracted for polemic creed-making, they are like tulip bulbs taken from the soil. They are considered unbeautiful and valueless by the busy people who are doing the world's work; but what a discovery they make when through Christian Science they see these very dry-as-dust phrasings (as they estimated them) come to beauty of bloom. They learn that in making life's journey it is not necessary, as they supposed, to keep to the uninteresting, dusty highway, and to find day after day of travel devoid of charm or delight; they learn this because the perennial truth, or wisdom, is revealed, and "her ways are ways of pleasantness, and all her paths are peace."

Thankful for Gratitude.

REV. JAMES J. ROME.

Among the many specific reasons for gratitude to which our thoughts may revert at the Thanksgiving season, there is perhaps none more worthy of our attention than gratitude itself. What would the world do without it? How cold, dreary, and uninteresting would our earthly existence be, if there were no grateful response to the love which is manifested in a kind, generous heart and life. How long would it take the bloom of charity and philanthropy to fade and wither away, in the chill of such an atmosphere?

It is true that our generosity should be actuated by higher motives than the mere expectation of thanks, praise, or flattery, nevertheless there is a reciprocal relationship existing between men which demands an honest, hearty, and grateful recognition of every act or word of unselfish kindness. It is this recognition, and the appreciation of such word or act, which constitutes the real pleasure experienced in the acceptance thereof. Thankfulness always gives pleasure, both to the donor and the recipient of the kindness. Like mercy, "It is twice blest: It blesseth him that gives and him that takes." Not only so, but it gives out an aroma of cheer that brings pleasure to all within its environment. Who can hear an earnest expression of thanks without feeling better for it? We cannot even listen to a hearty "Thank you," spoken on the street as we pass along, without feeling a thrill of satisfaction. And what shall we say of the peace and joy that is felt when one who

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has been delivered from some distressing condition takes his benefactor by the hand, and, mayhap with tear-dimmed eye, endeavors to express the deep and sacred impulse of overflowing gratitude. As nature responds to the sun's tender rays, in the soft shimmer of the lake's rippled bosom or in the perfumed breath from the petals of the blushing rose, so does the heart that is ready to respond in gratitude to an expression of unselfish love, reflect the glory and beauty of a divine impulse.

In the proportion that we appreciate a gift will we be grateful, and, conversely, in the proportion that we are grateful will we be appreciative. That a great blessing has been brought to us to-day, in the revelation of Christian Science, cannot be denied: are we ready to accept this gift of love? Are we desirous of appreciating it more fully, of understanding it better, and of appropriating more of its gracious healing and saving power? Then let us be grateful to God for the help it has already brought us, and let our gratitude to her who has labored so earnestly, incessantly, and patiently to impart to us this precious gift, stimulate us to follow her more closely in the way, as she has revealed it to us in our text-book. Then will we be thankful indeed for gratitude, for through it we shall be fitted to receive more of divine Truth and Love, and so be led on and up "unto the measure of the stature of the fulness of Christ."

Our Warfare.

MARGUERITE TEBBS.

THE thought is often expressed by those who have no knowledge of Christian Science, that the Old Testament is uninteresting, or at least that portion of it which deals with the history of the Jewish people, their journeys, victories, and defeats. To the student of Christian Science, however, this part of the Bible, read in the light of our text-book, "Science and Health with Key to the Scriptures," abounds with helpful lessons. In the forty years' journey in the wilderness, we find a type of our journey out of the bondage of material sense into the "glorious liberty of the children of God;" and in the battles of the Hebrews with the enemies around them, we see a type of our warfare with error,—not with personalities, but with the wrong thoughts, the multitude of false beliefs assmbled under the name of error. In "Miscellaneous Writings," page 8, Mrs. Eddy clearly defines "enemy" as that which "defiles, defaces, and dethrones the Christ-image" which we should reflect.

A helpful lesson may be learned from the story of Jehoshaphat's battle, as given in 2 Chronicles, 20. Word was brought to him that a multitude of the enemy was coming up against him. At first he is filled with fear, but turning to God for help, he acknowledges that He is all-powerful,—that none can withstand Him. He remembers God's promise to hear and help His people when they call on Him in trouble, and then, referring to the approaching enemy, he asks God to judge them, saying: "For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." So with the beginner in Christian Science; when his enemy is first uncovered to him, and he realizes that there is work to be done, he, too, may be fearful, but the same promise is for him, and the same God is waiting to help him.

While Jehoshaphat and all the people waited before the Lord, the answer to their prayer came through one of the Levites: "Be not afraid nor dismayed by reason of this great multitude: for the battle is not your's but God's. To-morrow go ye down against them: . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord . . . fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you."

"Fear not!" "Be not afraid!" How these same words ring out through all the pages of our text-book, cheering the timid follower of Truth and sending him onward with renewed hope and trust.

Having received the answer to his prayer, Jehoshaphat proceeds to act in accordance with it, in perfect confidence that it will be as God has said. Instead of waiting till the enemy had been met and overcome, he appoints a band of singers to praise God for His mercies, and these he places *in front* of the army. Already two enemies had been conquered,—fear and doubt,—and so, giving thanks, he starts forth, and what was the result? While one army was engaged in singing praises to God, the alien army was engaged in a battle among themselves, one helping to destroy another, and when Jehoshaphat reached the watch-tower in the wilderness, and looked down upon the multitude, he found that they were utterly destroyed,—self-destroyed,—and not one remained alive.

In Christian Science we learn the wisdom of giving thanks for every victory over error, even "for victory over a single sin we give thanks" (Science and Health, p. 568), and go forward to the complete triumph of good over evil. In confidence and trust we go on our way, and when we reach our watch-tower in the wilderness, and look back over the past, we, too, shall see the salvation of the Lord, a salvation which is for us here and now, and which is both revealed and demonstrated in Christian Science.

Trusting in God.

EDWARD EVERETT NORWOOD.

As Christian Scientists we understand somewhat of the Science of being, through and by which God governs man and the universe, and know that to the divine Mind, operating through His own spiritual law, all things are possible. We also know that error has only the power which we give it by our faith in it and fear of it. Then why not go on and trust, depending upon Him who saves to the uttermost, until all error is overcome?

We can do this, and have the strength, courage, hope, and faith to trust God always and all the way. Then let us do it. We should declare valiantly for our spiritual and physical freedom as children of God, hold to it in the face of all error, and Truth will make us free. The battle is the Lord's, and therefore we must know it is already won and thank Him for it. The one Mind, the one Love, is the only power and presence of the universe; He fills all space, supplies every need, and will show us the "way of life" as we are willing to walk in it.

The good alone is the real, and that which is not good has no reality; it has no action, power, or personality, and can never deceive a child of God into believing it for a moment. The claim of disease that sense would fasten upon mortals has no principle. If it had, it would be real, and we could never hope to overcome it; but all that is real and good has Principle underlying it, and that is God. Mind is the motive power that moves all things, and we can draw upon this power and never fear that it will be exhausted. It is foolish and sinful to doubt the goodness and power of God. He is the only Mind there is, and the true man is like Him, harmonious and perfect. As we reflect divine Mind, infinite possibilities become infinite probabilities, and then realized facts. As we cling closely to God, to the understanding of Truth, we gradually find peace. In Christian Science, promise and fulfilment go hand in hand. We do better as we know better. The true knowing is reflection, and reflection is possession. As we grow in understanding, we find what it means to be a Christian Scientist,—the strict demands which this Science makes upon us in every way,—and we should remember, as our Leader has said in the 1899 Message, "We have it only as we live it."

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The denial of intelligent matter sooner or later creates a moral revolution in our consciousness, before we can realize the immortal fact that we are at one with good. This causes, or seems to cause, the undestroyed human will in us to rage and try to do something. Thus when we have an assembly of people, all at work upon these higher lines of effort, in demonstrating the power of Principle and law, error may seem to enter through various channels and to confuse things, but as we hold to the true idea of Church as defined in our text-book (Science and Health, p. 583), and uplift it in our individual thought, we shall help to maintain order, and our congregations will grow and prosper, a healing influence will go out from our services and draw all men unto Truth.

We know where our strength is,—in God, in whom we have put our trust,—and we shall not be afraid of what error can do unto us. The way may sometimes seem narrow and our progress slow enough, but it is God's way, and we therefore love to walk in it, and listen for the voice which says, "This is the way, walk ye in it, when ye turn to the right hand or to the left." To those who overcome is promised the crown of life, and our Master said, "Lo, I am with you alway," even unto the end of all error. We must be brave and strong; trust God in all things, and never be weary in well-doing nor in waiting on Him. God blesses us in proportion to our worthiness to be blessed, and Love leads us all the way. The one Mind alone is to be obeyed, understood, and loved; this purifies, heals, and saves. It brings a peace the world can neither give nor take away, and a joy of living indescribable to those who have not experienced it.

As we fight "the good fight of faith," Love makes all our burdens light. Many others will feel our wrestlings and trials and fierce heart-beats, though their eyes may be holden to their full import. Others will say, "A sower is going forth to sow," and will desire to partake of our fruits. As we learn this lesson of truth, it will lift us out of the seeming shadow into understanding of our union with divine good, that indeed supplies abundantly all needs. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors [of thought]; and the King of glory shall come in."

The Mission of Our Sermons.

E. P. F.

At a recent Wednesday evening experience meeting I was deeply impressed with testimonies given, which told of healing received through the study of the Lesson-Sermon, and the value of these Lessons was again borne in upon my thought. Two young men said they had come home from business, feeling ill, weary, and discouraged, and each said, in substance, that he knew where to go for help, for the refreshment, the courage, the healing which were needed; namely, in the Lesson for the week. In my own experience I have often found the present help for present need in the Lesson-Sermon.

How carefully and lovingly the Bible Lesson Committee are thus breaking the "bread of life" for a hungering world, and how eagerly and gratefully we Christian Scientists are partaking of it, and finding that it sustains and satisfies.

What a difference there is between these and the old Sunday School lesson, which many of us knew, our interest often being more in some past historical event than in ever-present Truth. Our grand Lesson-Sermon ever leads thought to the Truth of being, the understanding of which will solve every problem, meet every need, bless and heal, as we seek and find the message it has for each of us.

There is also a great inspiration gained as we realize the unity of purpose and unity of effort all over the Field in the study of these Lessons. The greater our interest in any subject, and the more we study it, the greater the result; and can we place too much importance upon the study of these Lessons, when our Leader has declared in Science and Health (p. 345) that "When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal the sick"?

The Light and not the Glass.

EMMA C. SHIPMAN.

Recently a commonplace experience brought home a lesson in Christian Science. Finding my room rather cold one morning, I turned to the sunshine which was streaming through an eastern window. The light was so warm and cheery that I went nearer the window and leaned on the pane, expecting more heat. A sudden shiver was the result. The glass was quite cold. Instantly thought grasped a lesson which often comes to the beginner in Christian Science. Finding the realm of mortal sense cold and cheerless, he turns toward the light and warmth of Truth as found in Christian Science. After the first joyful sense of comfort and light, he is apt to lean on the personality of the practitioner, through whom the light seemed to come. Very soon a mental chill is the result.

The novice learns from this that it is Truth which warms, comforts, and enlightens, and not the personality of the one who may be a channel for Truth. To lean on personality is to miss the comfort of the everlasting light and Love. George Herbert wrote,—

A man that looks on glass,
On it may stay his eye.
Or, if he pleaseth,
Through it pass,
And then the heav'n espy.

God Revealed to Man.

J. E. WHITAKER.

There sometimes comes a time in the lives of men when every material support fails; when they are brought face to face with the fact that either God must save them or they go out into a night without the guidance of a ray of light,—into a long, cold night of discord,—helpless and alone. What a thought, and yet if God does not reveal himself in some way, how can it be otherwise with mortals? We cannot know there is a God unless God acts through man. All the opinions and theories in the realm of mortal thought cannot change one single, solitary fact: either God is, or He is not. If He is, then where is He? The history of mortal man shows that he has delved into materiality for ages, seeking health and happiness; but his search has been in vain, he has not found a single remedy that is consistently successful or even ameliorative. If this be true, and I do not think it can be truthfully disputed, then it is evident that God, the Giver of all that is good,—of all that man needs,—is not in the material, else would men have found Him long ago; therefore common sense and reason then lead us to look for Him in the mental, the spiritual realm. There we find Him revealed as divine Mind, the intelligence that controls and governs all that is true, real, and eternal. When man awakes to this grand and glorious fact, he has learned a lesson in Christian Science, and when the arrows of criticism, shot at him by the worldly-wise, strike upon his shield, they fall broken and harmless.

Never lose an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness, and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.

Charles Kingsley.

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Selected Articles.

Critics mistake the end for the beginning, and claim for the present ability of Christian Scientists what the Scientists do not claim for themselves. These critics do not consider that advanced spirituality is requisite to divine healing and that theory must always precede practice. The logic of mathematics leads to infinite solutions and calculations, but the beginner can solve only the most simple problems. The insistence that the neophyte in mathematics, simply because he believes in the whole system, is inconsistent with this belief because he cannot demonstrate the most advanced propositions, is quite as sensible as the claim that a Christian Scientist is inconsistent with his belief because he cannot raise the dead and restore a limb which has been amputated. It is likewise as unreasonable to suppose that a pupil in mathematics is a menace to the schools because he may undertake the solution of problems which are years in his advance, as it is to suppose that a Christian Scientist is a menace to the public health because he may undertake that which appears to be in advance of his present understanding. Christian Science is no more likely to rob its devotees of their common sense than is mathematics. The Christian Scientist should be allowed to speak for himself in a matter of this kind. He makes no special claims beyond that which he has already proved by demonstration can be performed. He insists upon infinite possibilities only to those who fully realize the omnipotence of God and that any want of ability to demonstrate the divine power is due to exactly the same reasons which explain the failure of others. Those who understand but little of Christian Science are imperfect in their ability to heal, for the same reason that those who understand none of it are not able to heal at all.

ALFRED FARLOW.
Boston Times.

It is related that the scribes and Pharisees once said to Jesus, "Master, we would see a sign from thee." But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas."

Jesus claimed no power of himself, for he said, "I can of my own self do nothing." Neither do Christian Scientists make such claims, but they do claim that the promise of the Master to all "them that believe" (understand) his teaching shall be verified. They do not believe that any earnest follower of Jesus Christ can divorce his command "Preach the gospel" from "Heal the sick, . . . raise the dead, cast out devils" (evils), and be obedient. They do not claim to have more than touched the hem of the Master's robe in their understanding of the Science of Life, but they are striving to use the little they have, and they hope to grow into a fuller realization. What they have and hope to have they know belongs to every true follower of the Christ.

Christian Scientists do not refuse to go to the aid of any who ask help in the true spirit, but they know that any who ask in the spirit of bravado could receive nothing. It is written of Jesus that "He did not many mighty works there because of their unbelief."

CHARLES K. SKINNER.
Grand Rapids (Mich.) *Herald.*

Isaac Newton recognized a need for the law of gravitation, and forthwith proceeded to supply it. Christian Science is a discovery, a revelation, if you please, in the same sense that all great fundamental truths unfolded to the human understanding are revelations. Because it is a divine impartation to man, it came in God's time, when the human consciousness was somewhat prepared to receive it; but no human ingenuity or planning dictated the time or the terms of its appearing.

It is misleading to say that Christian Science denies matter, without explaining the exact meaning of such a radical statement. We deny matter exactly as St. Paul denied it, when he said that "the things which are seen are temporal, but the things which are not seen are eternal."

WILLARD S. MATTOX.
Hartford (Conn.) *Courant.*

The mere fact that healing is accomplished through the spiritual understanding of Christ's teachings, as demonstrated by Christian Scientists, does not in any degree lessen their claim to recognition as a Christian church, but rather does it constitute a valid and sufficient reason for this claim, if the Scripture is to be accepted as authority. The early Christians were all healers of the sick as well as the sinful, and it may safely be predicted that the time is approaching when all Christian denominations will recognize this necessity.

JOHN L. RENDALL.
Oskaloosa (Ia.) *Daily Herald.*

Critics should take into consideration the fact that Christian Scientists, in the majority of cases, speak from the standpoint of experience with both *materia medica* and Christian Science, and having found this Science more efficacious in the treatment of physical ills than the methods previously employed, naturally prefer it. The Bible says, "Prove all things; hold fast that which is good." As Paul, like Jesus, proved his faith by overcoming sin, binding up the broken-hearted, and healing disease by spiritual means alone, we are safe in assuming that an attempt to prove one's faith by the use of material remedies would not be an exhibition of "works" authorized in precept or example by either Paul or the Master.

CALEB CUSHING.
Camden (Me.) *Herald.*

Christian Science emphatically and consistently maintains that because sin has no divine origin it should be accorded no rightful place nor irresistible power in the world; that it is an unlawful enormity which should cease to victimize mankind because it is not of God, the one and only creator. The Christian Scientist has learned that in proportion as he confidently contests the sovereignty of sin and evil, even to the extent of a refusal to give it place or contemplation in thought, he gains mastery over it and its effects, and to this extent does he prove its powerlessness and unreality, at least to some degree, in his own experience. He who indulges sin is loudly proclaiming its reality, and will therefore suffer its consequences, no matter to what extent he may profess otherwise.

DAVID B. OGDEN.
In *Exchange.*

Christian Science does not teach that individuals have no responsibility, as our critic avers. In Christian Science personal responsibility is a very important matter. Man's responsibility to God is enhanced through his understanding of the nature and character of Deity. The line of demarcation between good and evil is clearly defined in Christian Science teachings, and mankind is not exempt from the punishment which sin inflicts simply because it has been discovered that sin is not eternal and therefore not real; in other words, that God is not the author of sickness and sin. Mistakes are not a component part of the basic law of mathematics, but the individual who makes the mistake in his figures suffers accordingly. God's laws are based upon perfect Principle, and inevitable punishment follows the violation of any one of these laws. It will, therefore, be seen that Christian Science does not excuse sin, and that the individual is not relieved of a single responsibility.

A. V. STEWART.
Rockford (Ill.) *Republic.*

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The Lectures.

Portland, Ore.

The announcement that Miss Mary Brookins of Minneapolis would discuss different aspects of Christian Science at the Marquam Grand last night [October 1], had the effect of filling all the available space of the big house. In introducing Miss Brookins, Willis S. Duniway said in part,—

No idea, no doctrine, no Gospel can make progress if it fails to appeal to the love of truth and right that God has implanted in every human breast. "Faith," says Henry Cope, "is not a fence about a man; it is a force within him." So the doctrine of Christian Science makes headway because it is an expression of sincere belief and purpose by thousands who seek an answer to the ever new and ever old question, What is Man, and Why?—and because Christian Science has a basis of truth for those who receive and accept its precepts, that makes them better and nobler men and women.—*The Oregonian.*

Grand Forks, N. Dak.

A representative audience filled the new edifice of First Church of Christ, Scientist, on Monday evening, September 25, to listen to the lecture given by Judge Septimus J. Hanna. Dedicatory services had been held the previous day. Both the home Scientists and those visiting were full of joy in the actual occupancy of this new and beautiful house of worship, and were very earnest in their expressions of gratitude toward the lecturer who crowned the dedicatory services with this lecture. He was introduced by Judge Guy H. Corliss, who said in part,—

The world is no more wrangling over immaterial questions of the motive and nature of Christ, but we have come together upon a common ground as to what he was in his spiritual nature; and what were the kind of truths that he taught regarding purity, love, and right living. I do say that in the peculiar emphasis which the Christian Science church has placed upon this particular nature of man, there is a platform upon which I can stand and upon which I believe every member of the human family can stand. Now it is the peculiar stress which the Christian Science church has laid upon these spiritual qualities that stands out as a distinctive feature, and to this I believe is accountable its extraordinary growth within the last few years. The more I study the question and the more I study the character of the communicants of this church, the more I am induced to believe that it is perhaps closer than any other Christian denomination in the lead which was marked out by the great Nazarene when he made his memorable reply to the woman of Samaria at Jacob's well, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

Correspondence.

Grand Rapids, Mich.

On the nights of October 2 and 3 Edward A. Kimball of Chicago delivered strong, logical, absorbing lectures to audiences which taxed the seating capacity of our large and beautiful new church auditorium. The audiences were representative of our city and were very attentive. The lecturer was introduced the first night through a few brief remarks by Mr. John Carveth. On the second evening he was introduced by Mr. Luman A. Field as follows:—

The widespread attempts during the last fifty years to produce a revival of religion, the great religious movements of the past twenty-five years among the young people of our country, the marked impetus of recent times in Bible study, the strong uprising of the religious instincts of men in defiance of old prescribed forms of religious thought, and the awakening of the whole people in a new impulse of worship,—these and many other "signs of the times" bear witness to the fact, not only that men to-day pant for God "as the hart panteth after the water brooks," but also that the world stands at the dawn of a great emancipatory movement which is destined to lead humanity out from the bondage of erroneous beliefs into the "glorious liberty of the children of God."

That the extended efforts of the past have not produced satisfactory results, is now frankly recognized and acknowledged by leading religious workers of the day; and this outcome of past endeavors, together with the doubt and discontent abounding on every hand, are (strange as it may seem) proofs that the world is being prepared for a fuller recognition of the things which pertain to God. The advance out of discontent, inspired by a vision of "the man God meant," is irresistible.

Many have believed with Hawthorne, "that at some brighter period, when the world should have grown ripe for it, in heaven's own time, a new truth would be revealed. . . . The angel and apostle of the coming revelation must be a woman, indeed, but lofty, pure, beautiful; and wise, moreover."

Some forty years ago, to Mary Baker G. Eddy, the pure, lofty, beautiful, and *wise woman* of Hawthorne's prophecy, there was revealed this new—yet old—truth of Christian Science, which enables men to see God's "face in righteousness," to "awake in his likeness," and to know that here and now "God shall wipe away all tears," and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Starting with very small beginnings, the Christian Science movement has taken on strength and proportions with astonishing rapidity, until to-day we find ourselves face to face with the greatest revival the world has experienced since the days of Jesus and his apostles. The religious awakening for which Christendom has longed is here, and, clothed in the beautiful and shining garments of Christian Science, it is quickening the ability to discern between Truth and error, healing the sick and reforming the sinner. This truth has dawned on human consciousness with so little observation, and has made its advent among men by ways and methods so unexpected and so at variance with popular conceptions, that many have misunderstood its divine purpose and its beneficent work. In order that these misunderstandings concerning Christian Science may be corrected by those duly qualified and authorized to perform so important a work, there has been organized the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. We have with us this evening Mr. Edward A. Kimball of Chicago, a member of this Board, who will now speak to us on the subject of Christian Science.—*Correspondence.*

Omaha, Neb.

Prof. Hermann S. Hering lectured at Chambers' Academy, October 9. He was introduced by Mr. Aaron Chadwick, who said in part,—

In these glad days of advancing thought, when all the nations of the earth, as with one acclaim, are rejoicing that peace hath won her victory, we have assembled here this evening to listen to a lecture on Christian Science, the Science that is destined to overcome, aye, that already is overcoming, the world; the Science that ever proclaims the allness of God and the nothingness of all things material; the Science that first defined God as divine Principle, that is lifting humanity up to a higher plane of thinking, and hence up to a higher, better, purer plane of living,—the Science that heals the sick and reforms the sinful, that inspires with faith and hope and trust, that brings to all who embrace it a goodly measure of that peace referred to in Scripture as "the peace of God, which passeth all understanding."—*Correspondence.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

[From *The Boston Herald.*]

Mrs. Eddy Aids Church of Her Youth.

The Rev. Mary Baker G. Eddy, Founder of the Christian Science denomination, received a card of invitation to be present at the observance, which closed yesterday, of the one hundred and seventy-fifth anniversary of the Congregational Church in Concord, N. H., in which her parents worshiped and in which she received baptism. In replying to the invitation, after expressing her pleasure at receiving it, she enclosed a check for five hundred dollars to aid in repairing the edifice.

The card of invitation read as follows:—

The honor of your presence is requested
at the observance of the
One Hundred and Seventy-fifth Anniversary
of the organization of the
FIRST CONGREGATIONAL CHURCH,
Concord, New Hampshire,
November seventeenth, eighteenth, and nineteenth, nineteen hundred and five.

REV. FRANKLIN D. AYER, D.D., *Pastor Emeritus.*
REV. GEORGE H. REED, *Pastor.*
EDWARD A. MOULTON,
JOHN C. THORNE,
WILLIAM P. BALLARD,
HENRY K. MORRISON,
Deacons.

Mrs. Eddy's reply was,—

Pleasant View, Concord, N. H., November 14, 1905.

To the Rev. Franklin D. Ayer, D.D., Pastor Emeritus: the Rev. George H. Reed, Pastor of the First Congregational Church, Concord, N. H.; Edward A. Moulton, John C. Thorne, William P. Ballard, Henry K. Morrison, Deacons:—

Beloved Brethren:—I have the pleasure of thanking you for your kind invitation to attend the one hundred and seventy-fifth anniversary of our time-honored First Congregational Church in Concord, N. H., where my parents first offered me to Christ in infant baptism. For about forty years, and until I had a church of my own, I was a member of the Congregational Church in Tilton, N. H.

To-day my soul can only sing and soar. An increasing sense of God's love, omnipresence, and omnipotence enfolds me. Each day I know Him nearer, love Him more, and humbly pray to serve Him better. Thus seeking and finding (though feebly), finally may we not together rejoice in the church triumphant?

I would love to be with you at this deeply interesting anniversary, but my little church in Boston, Mass., of thirty-six thousand communicants, together with the organizations connected therewith, requires my constant attention and time, with the exception of a daily drive.

Please accept the enclosed check for five hundred dollars, to aid in repairing your church building.

Sincerely yours, in Christ,
MARY BAKER EDDY.

Appreciation.

Philadelphia, Pa., July 6, 1905.

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

Beloved Leader:—We are assembled in our regular quarterly business meeting and we desire to send to you a message of love.

We appreciate more than we have ever done your work of love for the world, to which you have consecrated your life for so many years. Under your wise counsel and guidance our Cause has achieved much for man's liberation from the slavery of the senses. We know, if we follow the example which you have given us in your devotion to the Master's commands, we shall continually achieve more. We appreciate, also, how earnestly you have striven to have us destroy in our individual consciousness the suggestions of evil; to have us worship but *one* God, the eternal good; to put aside the things which hinder our spiritual growth, and be *united* in *brotherly love*, in our work for the Church and for each other. We know that if we are obedient to your teaching we will never disobey the Golden Rule; we will never be unjust, unloving, selfish, or false to the highest call to a noble manhood or womanhood.

We have a membership of four hundred and three. Twenty-four new members join with us at our next Communion. It has been joy to us to turn over our building fund to the Treasurer of the new church in Boston, and it may interest you to know that our contributions thus far have amounted to twenty thousand three hundred and sixty-five dollars.

We know that good healing work is being done here, and that it is being recognized and acknowledged by a greater number of representative people than have heretofore considered it, not only in our own city but also over the State of Pennsylvania. We have united in *one church*, to remain so until Love bids us divide our forces for the greater service which we can thereby perform.

Our gratitude goes out to you, our revered Teacher and Counselor, in inexpressible measure for the clearer interpretation of the Christ, Truth, which we have received and are enabled to put into practice. You have taught us the sacredness of the Scriptures, how to worship God in spirit and in truth. Accept our love and be assured of our loyalty.

Faithfully yours,
First Church of Christ, Scientist, of Philadelphia, Pa.
WILLIAM HAMMERSLEY, *Clerk.*

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., November 13, 1905.
First Church of Christ, Scientist, Philadelphia, Pa.

Beloved Brethren:—Your munificent gift, twenty thousand three hundred and sixty-five dollars, to The Mother Church, spared from your own church building fund, speaks for itself of the unselfed love that bases the bounty and is the beauty of holiness. In the words of the Scripture: "Ye are God's husbandry, ye are God's building,"—"A spiritual house, an holy priesthood." "Grace be unto you, and peace, from God our Father."

Yours in Christ,
MARY BAKER G. EDDY.

The Building Fund.

WE are prompted to state, for the benefit of those who have inquired about the progress of the work on the extension to The Mother Church, that the erection of the building is proceeding rapidly: in fact, it is being pushed with the utmost energy, and at the present time there are no less than fifteen different trades represented. The beauty of the building, and the substantial and enduring character of its construction, have been remarked by the many visitors who have recently inspected the work, and

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they have gone away with the conviction that the structure is worthy of our Cause and that it will 'meet the needs of The Mother Church as well as this can be done by a building with a seating capacity of five thousand. The recent rapid growth in the congregations attending the Sunday and Wednesday services in The Mother Church, indicates that the new edifice will prove none too large for the demands which will be made upon it, and it may safely be predicted that its accommodations will be taxed to the utmost from its opening.

Those who are in charge of this important work are alive to the necessity for completing the new edifice at the earliest possible date, and in order to do this they ask that there be no cessation or diminution of the contributions to the Building Fund. Indeed there should be a marked increase in the amount received by the Treasurer during the next few months, since the character of the work now being done is such as to call for heavy payments, and it is too early in the undertaking to make any considerable inroad upon the balance in hand.

It therefore occurs to us that there could be no more appropriate time for completing the Building Fund than the present thanksgiving season; and it is suggested to our readers that there would be great propriety in making a special effort during the coming week to dispose fully and finally of this feature of the demonstration.

Christian Scientists have reason to be grateful for health, happiness, and prosperity, and they know that these blessings have come into their experience through the teachings of their text-book, Science and Health. Because of their gratitude to God, and to their Leader, for these improved conditions, they have been liberal in their contributions heretofore, and we feel confident that they will now see the necessity for completing The Mother Church Building Fund without delay. ARCHIBALD MCLELLAN.

The Moral Factor.

EVERY thoughtful person who reads President Roosevelt's Thanksgiving proclamation must be impressed by the emphasis given to the moral and spiritual element,—that which alone makes for the true prosperity of a nation. Clearly does he point out the fact that the foes to be overcome are "our own passions, appetites, and follies." A great poet has said of one of the nations of the past,—

> no foreign foe could quell
> Thy soul, till from itself it fell;
> Yes, self-abasement paved the way
> To villain bonds and despot sway.

It would seem that if the necessity for obedience to moral law had been clearly recognized by mankind in all time, the records of the disintegration and decay of one nation after another would have been absent from the world's history. It is easy enough to see, in retrospect, the causes which have led to national ruin; no one denies that the pursuit of wealth and mere material learning, with their offspring of selfishness and luxury, have "paved the way" for degeneracy and death, but the all important thing is to see to it that these admittedly evil beliefs and their outward manifestations be not allowed to dominate us as individuals, until we are made to forget immortal realities in the pursuit of that which but induces yet more maddening thirst in those who drink from its unsatisfying cup.

In spite of great political upheavals there is much cause for thankfulness at this time, in that so many are awakening to the priceless value of righteousness, that men are coming "to call upon the name of the Lord" with a quickened sense of the vital necessity for an understanding of God's law, and for obedience to it.

As Christian Scientists we gladly unite with other religionists in returning heartfelt thanks to the Almighty for the many blessings we enjoy in this most favored time, not the least of which is freedom *to* worship God; but even more do we prize the freedom which we gain and enjoy *in* worshiping God as revealed to us in Christian Science. In this new light, which has brought us both physical and spiritual healing, we see "the gathered beams of ages shine,"—all the splendor of the truth revealed to prophets and apostles and demonstrated by the Master; and it is not only lighting each one's path, up and away from the gloom of sense, sin, suffering, it is also revealing to the nations of the earth the eternal fact, so long obscured by false material evidence, that God reigns and that in the universal kingdom of good there is "found no place" for aught but holiness (wholeness) and righteousness. Well may we give thanks that we know these things, for, according to the teaching of Christ Jesus, this *knowing* constitutes eternal life.

In our giving of thanks for this truth, which is each day revealing to us new possibilities, we recall the days when we did *not* know, when in our own suffering, or by bedsides of pain, we knew not how to apply the healing truth with which the Bible is filled; and so, when we express our gratitude to our loving Father, we can but think upon the one through whom has come to us that which we to-day count our richest blessing,—the understanding of divine Truth. It is because of Christian Science that we are now healthy, happy, and contented citizens, and we assuredly owe it to Christian Science to be, like our Leader, pure patriots, loving and living the righteousness which "exalteth a nation." ANNIE M. KNOTT.

Letters to our Leader.

Foxcroft, Maine, October 27, 1905.

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

Dear Leader:—First Church of Christ, Scientist, Dover and Foxcroft, Maine, has a membership of seventeen. June 18, 1904, it was voted to send to The Mother Church Building Fund, the amount, although it was not large, which we had saved toward building a church. It was also voted to apply the collections of the first Sunday of each month to the same purpose. This was done until January 1, 1905. At that time it was deemed wise to increase the salary of our Readers, and owing to this additional expense it was decided to discontinue sending the collections of the first Sunday of each month, but that the Directors should send from time to time any surplus remaining in the treasury after the expenses had been paid. For the six months following not one dollar was sent, and at the end of that time there was a deficit in the treasury of $32.64. This was at once contributed at an informal meeting of the church. At the next meeting of the Directors it was voted to again apply the "First Sunday" collections to The Mother Church Building Fund, and to continue to do so until the building was completed. Since that time our collections have increased and we have had ample funds to meet all regular expenses, also some unusual ones, such as printing church by-laws. We have sent to The Mother Church Building Fund $1,054.70. This includes the amount of the collection taken July 2, 1905, three hundred dollars, when several who were intending to attend the Communion service in Boston, had the privilege of contributing this offering of love instead.

We certainly have proven the statement, "Science and Health," p. 79, l. 31, and the words of our Hymnal, "True, the heart grows rich in giving." Thinking it would please you to know of our demonstration over limitation, and trusting that it may help others, is the reason for this letter. Yours gratefully and lovingly,

O. H. BRAGG, *Clerk.*

Concord, N. H., November 1, 1905.

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

Dearest Teacher and Leader:—I have essayed to claim this day and to-morrow as my opportunity, in connection

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with attendance upon the recent annual meeting of the General Association of Teachers in New York City, to visit your home city. I felt that I wanted to look upon the scenes here that are so dear to every Christian Scientist's heart. It was indeed a rare privilege to enter and view the beautiful temple here that you have given these dear people in which to worship God aright, and to proclaim the mighty message of Truth so signally received by your discerning consciousness. Certainly such a tabernacle and gift speak to those who would follow in your footsteps of a devotion, a sacrifice, and a love for humanity which must endure forever!

Then just this brief word to tell you so and of the inspiration of your life to me, and that because of this visit I shall return to my lecture work in the distant West with renewed consecration and greater courage and joy.

Believe me your loving student,

CLARENCE C. EATON.

[Telegram.]

Boston, Mass., November 11, 1905.

To Rev. Mary Baker G. Eddy, Pleasant View.

Beloved Leader:—We, the students of the association of Eldora O. Gragg, in annual meeting assembled, desire to express to you our deepest gratitude and love. We thank our heavenly Father for His wonderful gift to His children, in you, our dear Teacher, Friend, and Guide. In following your teaching and the example of your life, we know that we follow the teachings of Christ Jesus, and shall manifest in our lives the charity which suffereth long and is kind, and the love which heals the sick and reforms the sinning. Through your teaching, incurable disease is fast losing its claim to power, and in its place we find with practical certainty that He healeth all our diseases. With grateful hearts we press on.

Lovingly yours,

ELDORA O. GRAGG, for the Association.

Boston, Mass., September 23 1905.

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

Dear Leader:—I thank you with all my heart for your article on "Watching *versus* Watching Out," dated Pleasant View, Concord, N. H., September 18, 1905. This is my first real glimpse of the true "watch." A man who purchased at the Reading Room in Boston the *Sentinel* containing your article, returned in about an hour and bought a copy of your book, Science and Health. He had discovered, as he put it, through reading "Watching *versus* Watching Out," that in the belief that he could not afford Science and Health he had been watching error instead of truth.

This concise and compact article is a masterpiece, and I shall study it with profit for a long time.

Gratefully your student's student,

LOUIS N. BENNETT.

Concord, N. H., October 8, 1905.

Dear Mrs. Eddy:—I suppose you will be surprised to have these few lines from me, but I feel so grateful for your kindness to the poor children every year, in giving them shoes, that I thought I would send you a note of thanks. I have four little children, and being a widow, I have to work hard for them. I do find the shoes come in very handy every year. My little children would not have any to wear now but for your kindness in giving them away. I have had very hard times this last summer. I hope I shall not offend in writing you this note of thanks, as you do not know me, but I am a decent, hard working woman, and I thank you with a heart brimming over with gratitude to you. I remain your humble servant,

MARTHA J. POLLARD.

Testimonies of Healing.

Twice lately I have had a return of an old complaint, which had recurred at intervals for thirteen years. It usually began with a sense that something had given way in my back, which grew stiffer and stiffer, until I could only use it with difficulty and in some movements with pain, while there was the ever-present suggestion, Take care, or you will strain it more. Before I came into Christian Science, when the strain occurred, I used to be laid up for a week or ten days at a time, and even after it appeared to be more or less cured, I could feel it for a long time. I had to be careful when lifting anything heavy, and wore a broad stiff belt when playing polo. I thought I had got over it completely, as it had not appeared since I was first treated for various diseases by a Christian Scientist three and one half years ago. However, the old complaint appeared some four months ago, when we were getting ready for a journey, so that I did not seem to have the opportunity or indeed inclination to fight the ailment at once, through Christian Science. It accordingly took some days to defeat it entirely, though it did not trouble me much after the first day or so, when my back was stiff and painful. I carried out my plan for the journey, which included four days' ride on horseback.

Again, about six weeks ago, when shooting on the Rifle Range, the same old trouble appeared. As I was in charge of the range I had no opportunity to work against the strain at once, and indeed I remember bending about to see if my back was getting stiff (as of course it did) instead of resolutely denying it. However, when I had finished range practice I worked hard against it, and read our textbook, Science and Health by Mrs. Eddy. I carried out my various duties, and also played golf, but by bedtime my back was stiff and painful, to sense. I could not lie in bed with comfort, and I only moved with pain, but I continued working against it and declaring the truth. I went to sleep, and woke up in the morning very much better and with no pain except when I used the muscle which appeared to be hurt, and in two or three days my back was quite normal and has continued so. I carried on my usual work and played games throughout. I must add that I used no artificial support in the way of belts, no liniments, and no medicine but Mind.

Last July, when traveling by sea between Madras and Rangoon, our little girl had a high fever and was delirious. I treated her as well as I knew how, chiefly by realizing the truth and by repeating the Lord's Prayer, with our Leader's spiritual interpretation, and the scientific statement of being. (Science and Health, pp. 16, 17, and 468.) She fell asleep, but woke up delirious several times during the night. Each time I treated her and she fell asleep again. In the morning she was well, but for a slight feverishness which soon passed off. She had no material medicine. On another occasion, when she complained of a headache and was crying with pain, I took her and tried to realize that God's child could not suffer. She fell asleep in less than five minutes and complained no more when she awoke. I remember then wondering how I ever again could doubt God's love and power.—MAJOR B. TRYDELL, Burma, India.

The first benefit I received from Christian Science was in 1900, when I was cured of a severe stomach trouble and bad cough. I had never been strong, having had repeated attacks of lung fever and grip until my physician told me that my lungs were affected and that I could never be well. At the time of beginning treatment, I had been in bed almost three months, with stomach trouble and what we then thought was appendicitis. I could not take any solid food without intense suffering, was living upon a very limited diet, and was in constant fear of pain. A lady who

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visited me had heard of Christian Science, and suggested that I try it, but I told her that I did not believe in faith cures and thought no more about it until I met a Scientist who told me that my stomach trouble and cough could be healed. She asked me what I knew of Christian Science or against it, and knowing nothing about it I could make no argument against it, so I began treatment, with no expectation of being benefited. The practitioner asked me if I believed in the Bible, which I thought that I did, being a member of an orthodox church. She then asked me if I accepted the life of Christ Jesus as an example to us, and if I did not believe that the sick should be healed now, for Christ expressly commanded that we should "Heal the sick, cleanse the lepers, raise the dead."

After these questions I began to look more closely into the Bible, and to see that what Christ had done for others could be done for me. I was told that I should take no thought of what I ate, and to partake of food without fear, which I did, and rapidly regained my health and strength. I am very grateful to Christian Science, and to the noble woman who has so fearlessly upheld the banner of Truth. Besides the physical benefit, I am striving to overcome all sense of unhappiness and financial embarrassment. I try to remember that God is Mind and is not limited, and that God is Love.—MARGARET KEPHART, Atlanta, Ill.

I desire to make a public acknowledgment of the benefits I have received through Christian Science. I was so great a sufferer, for four years, through severe hemorrhage of the stomach and the general breakdown which followed, that I looked upon death as the only avenue of escape from the unspeakable miseries I endured. I had numerous doctors in Europe, as well as here, but they could only afford me temporary relief. About the time that I had reached the limit of suffering, a friend persuaded me to try Christian Science, and being about ready to grasp at any hope of relief held out to me, I put myself under treatment, though without much hope. I was healed in a day, and since that time I have been practically well. Surely this is much to be thankful for, but the great change it has made in my thought of God, and the illumination it has thrown upon the Bible, calls for a gratitude greater than words can express,—gratitude to God, and to the grand, brave woman who has so fearlessly proclaimed the truth in the face of so much criticism.

ELLEN S. BEALL, New York, N. Y.

When I reached the St. Louis Exposition, in May, 1904, from South America, I knew nothing whatever of Christian Science. I was then anticipating two operations, one for cancer in my right breast and another for an abnormal growth in the abdomen. The lady with whom I stopped had received help through this truth, and she advised me to try it for my troubles. The excitement of getting our exhibit in proper shape, and numerous disappointments, had brought on great nervousness and neuralgia of the face.

My friend told me of a Christian Science practitioner in Denver, and I wrote to him for help. The pains in my face were overcome almost immediately and in less than three months the cancer was cured. Shortly afterwards the unnatural growth in the abdomen disappeared, as did also the nausea caused by it. The practitioner and his wife wrote me most helpful letters, telling me of the healing power of Truth, which had been revealed to Mrs. Eddy through her pureness of heart, and of the Science which she had given to the world.

I have passed through deep waters in business and financial matters, and my daily comfort has been Christian Science. My desire is to continue to advance step by step, and to be obedient to all our dear Leader's teachings. I am very grateful to my heavenly Father, and to Mrs. Eddy for the blessings received through Christian Science. I feel that divine Love led me to the United States, where I have learned that God is all-powerful and ever-present and that He never fails us.—ALICE JACOBSEN, Brooklyn, N. Y.

My earnest desire for many years was for a better understanding of God than I was able to find in the orthodox church. I loved the church, and never listened to a sermon without getting much good from it. I had on one occasion, several years before knowing of Christian Science, gone through such a severe trial that none but an unseen power could give me help. I called so earnestly for my heavenly Father to manifest himself to me, that the answer to my prayer was an almost overwhelming sense of the presence of divine Love. This completely destroyed all sense of grief, as light dispels darkness, and the consciousness of God's presence was as real to me as that of my earthly friends around me. From that time I studied the Scriptures to know more of Him, and when, many years after, I had become almost discouraged, thinking that there was no more for me to learn this side of the grave, Christian Science was presented to me. I grasped its teaching as eagerly as one who is thirsty takes in a cooling draught of water. It was what I had been seeking, and a new world opened up to me, both physically and spiritually. Now I had found something to do, and a given rule whereby I could work out life's problem and prove divine Principle to be an ever-present help in all times of trouble.

How glad I am for this knowledge of Christ, Truth; my heart is full of gratitude every time I think of it. I want to express my gratitude to the dear ones in the Field for the many helpful things they are continually giving us, cheering us and helping to clear the way for others by relating their experiences in overcoming error. Above all, I want to express my love and gratitude to dear Mrs. Eddy, for her courage and loyalty in bringing this blessed revelation of Truth to hearts in great need of it. May she continue to reflect this precious knowledge of the Father, until all shall know Him from the greatest to the least, and may His choicest blessings rest upon her.

EVA C. FISHER, Miami, Fla.

An early experience lingers in thought as a beacon-light, radiating peace, and an assurance of God as omnipresent in time of need. We had been interested in Christian Science but a short time when my husband was taken with an ailment that did not yield at once to treatment. After a time our finances began to dwindle, and we were forced to prove that the true source of supply is spiritual, not material. Up to this time we had supposed we were provided for in any emergency, as my husband belonged to a benefit order which paid a liberal sick benefit, also to a benevolent order that furnished whatever was needed in the home of a disabled brother. There were, however, several reasons why we did not wish to call on either of these organizations. We were learning to trust God for healing, and to do otherwise now seemed like disobedience to the first commandment. We turned to a gentleman to whom we had loaned a sum of money, asking that the interest, then overdue, be sent as soon as convenient. He pleaded reverses in business, and was unable to meet the demand. Friends who were able and would have been glad to help us, knew nothing of this method of healing and would have thought it very wrong to trust a case of this kind outside of *materia medica*. The practitioner had said that much depended upon my living up to my highest sense of right, that the balance might not be thrown on the wrong side, but she knew nothing of this part of the problem. The rent had consumed a good deal of our ready money and was nearly due again. If paid it would deplete our home treasury.

Well do I remember the morning we found ourselves for the first time face to face with the financial question. Taking the Bible and Science and Health, I sat down by my husband's bedside to talk the matter over. The first chapter

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of Joshua was very helpful to us, and many pages of our text-book encouraged us to trust wholly to divine Mind. We decided that it was no more wonderful for God to supply our need than to heal, and we were trusting to Him for that. After reasoning along this line, things looked brighter and a sense of peace came into our home. After our reading this morning, I went out on an errand and met our landlord. He asked after my husband, then said if it were not convenient for us to pay our rent at once, we could wait until my husband got to work. I thanked him heartily, and hastened home to tell my husband that I had a sure proof God was caring for us. So the days went by; the manna fell, and every need was met.

One day, as I was going out, I asked what I should bring home to eat. My husband said, "Not very much, according to the size of the pocket-book." I answered, "You forget that we are drawing from the treasury of divine Love, where there is enough and to spare." We had reached our last dollar, however, and were walking by faith rather than sight, wondering what the next turn would reveal of divine care. I had not long to wait, for on my return home I was surprised to find that my husband had left his couch and was writing at the desk. I saw at once that a great change had taken place for the better, and soon learned that the interest money had come in my absence. The improvement was most rapid after this; all our bills were met and the usual amount of cash was on hand when my husband returned to his work, which he was soon able to do. We withdrew at once from every organization and for several years have trusted wholly to Truth. When the by-law came out,—"Church Organizations Ample,"—we felt that its fitness had been proven in our home, for Christian Science has taught us how to work out all our problems by the understanding of divine Principle.

Our dear Leader's life is a monument of steadfastness, for which our hearts overflow with ever-increasing gratitude.

ADDIE T. ARNOLD, Roxbury, Mass.

Like many others, I came to Christian Science in search of help from physical suffering. For years I had tried to gain and ensure health by a careful application of the rules laid down by leading authorities on diet, hygiene, physical culture, and hydropathic treatment, and yet I was a constant victim of dyspepsia, rheumatism, and catarrhal colds. For eight sucessive winters I suffered from attacks of the worst type of influenza, which so shattered my nerves that I became a prey to violent outbursts of temper, and was readily influenced by the event of the hour. I was in turn hopeful or despondent, as the circumstance inclined me. Happily a relative, who was a Christian Scientist, knowing my need, suggested that I try Christian Science, and gave me a few of the periodicals to read. I found in them so much which appealed to me, that I wanted to know more, and I purchased the text-book, Science and Health, the reading of which brought me much help. Meantime I had given up all material remedies, and with the little knowledge I had gained, tried to follow implicitly the teaching of Christian Science. Just at this period I had a recurrent attack of influenza, and after trying ineffectually to overcome it I wrote to one of our practitioners for absent treatment. The result was instantaneous relief from the ailment, and I have not had an attack since. This experience, coming so soon after my first acquaintance with Christian Science, made a deep impression on me. From that time I became more earnest in my reading, and have been able to overcome the fear and troubles which for so long had held me in seeming bondage.

My joy for the deliverance has been great, for I had come to look upon my ailments as inseparable from my human experience; but the gain of freedom in this respect is small compared with the freedom brought to me by having learned to overcome the fear, the cares, and the worries ordinarily accounted inseparable from business. At first I was slow to apply the Christian Science teaching, as I looked upon business affairs at that time as altogether outside the range of Christian Science, but occasion came when I was in extreme need of help, and I was led to make my first demonstration, and like the first treatment for my physical need, the appeal to Truth was instantly effective. Since then I have learned to rely constantly upon Christian Science, to see how the truth may be applied to every circumstance in business life, and the harmony I now enjoy no words can adequately express, for now I am free and know no dominion but that of divine Love.

My gratitude to Mrs. Eddy deepens day by day, as I grow to a fuller understanding of the priceless blessings she has opened up to all by her discovery of Christian Science, and by her ceaseless labor of love in unfolding its treasures so that each one who will may come into the full fruits of her labor and self-sacrifice. I pray that my gratitude may find a full expression in my emulation of her loving, selfless life.—WILLIAM ROYLE, Manchester, England.

Before coming into the knowledge of Christian Science, I found that the time spent on the street car four times a day did me more harm than good. If I was worried or in a hurry, as was usually the case, I would arrive at my destination actually tired from the nervous strain and often car-sick. Now it is far different. I joyfully look forward to the twenty-minute ride as moments of rest, and as an opportunity for reading the *Sentinel* and *Journal*. In fact it is the only time I have to read them, as I am employed during the day and the Lesson-Sermon and the daily portion of the Bible and Science and Health which I have laid out for myself evenings, consume all the time I have been able to set aside for reading. When I find myself on the car without my helpful reading matter, I bring from the storehouse of memory some of the beautiful truths I have read, and thus dwelling "in atmosphere of love divine," I am daily learning how to enjoy my birthright of freedom, health, and happiness.

To say that I am grateful is not sufficient. I realize that Christian Scientists must prove their gratitude by their actions, so I am endeavoring to be more useful and helpful, and to reflect more love each day.

LOIS E. BOUCHER, Los Angeles, Cal.

A short time before Christmas I had a very peculiar experience. At that time I was living alone over a store and had gone down on a lower roof to empty a large boiler of water which was resting on a jar. I attempted to slip the jar out and let the boiler down gradually to the roof, but instead it slipped off the jar with a quick jerk, throwing the whole weight suddenly on my arms and back, and I, being under the stairway and bent over to one side, could not stop it. As the sudden strain came, something in my back gave way, and everything became black before me. As I felt myself falling, I grasped at the stairs and declared the truth. As I did so, I was able to get out from under the stairs to the platform and cling to a post. By this time I had grown very faint, but I declared over and over that God was my strength, and I finally got up the seven steps to the platform above and walked the entire length of that hundred-foot building to my rooms. I then sent for our First Reader, and as soon as he began treating me I was able to lean back in my chair. He worked for me twenty or thirty minutes and I was by that time much better. This was at nine o'clock Tuesday morning, and after he left I took my books and went over the Lesson-Sermon. I then had such a realization of the omniscience and omnipotence of God that in two hours after the accident I was able to walk nearly three blocks to the post-office. When I came home it seemed as if I could never get up that long flight of steps, but I realized that Mind, not matter, lifts the body, and governs it; then I walked up those stairs

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as though there had been no accident. It was midnight before I was able to retire that night, for there was a fear that if I were to lie down I might not be able to get up again, but I overcame it all and went to bed, sleeping until morning. On waking, how grateful I was to God,—how thankful that He took care of me. I was able to carry water and coal up the stairs, and did all my housework. Wednesday morning, when I had finished going over the Lesson, I leaned forward to rest my head on the table, and as I did so I felt something snap as the bones in my back slipped into place again.

My heart goes out with love and gratitude to God, and to our beloved Leader, who has given to the world this blessed truth which makes free. I am thankful for all Mrs. Eddy's works, for the *Sentinel*, the *Journal*, and *Quarterly*.—MRS. JEANNETTE E. SPURCK, Winfield, Kan.

[Translation.]

Der Herold der Christian Science is a great help and joy to me in my study of the German language, a study which I commenced since its publication. I therefore desire to express my gratitude for the blessings which Christian Science has brought to me. For several years I suffered with a weeping sinew on my right wrist, which caused me much trouble in my work as a stenographer. At times it seemed better and then again worse, and on different occasions I went to Christian Science practitioners for treatment, but noticed no improvement. A year ago last summer I went with two friends to the mountains to spend my vacation, and the day after our arrival I fell downstairs and sprained both ankles. I worked in Christian Science from four until eight o'clock as earnestly as I knew how, but could not realize my dominion as a child of God. I tried to know that there are no accidents in Truth,—yet to all appearance I received no benefit; both feet were swollen and I was unable to stand without great pain. I felt that I must not go to bed before I realized some improvement and I did not wish to mar my friends' pleasure nor my own. I took up a copy of the *Sentinel*, hoping to find something that would help me. I turned to a short article and read just the words that met my need, and I went peacefully to bed with the assurance that our "labor is not in vain in the Lord." The next morning there was no swelling and I was able to walk down-stairs for breakfast. The third day all ill effects had disappeared, except the discoloration, and I took a walk of several miles over rough roads and fields. After I fell the swelling on my wrist disappeared immediately, and for the last fourteen months there has been no trace of it.

How important is this revelation of divine Truth to the world; through the understanding gained in Christian Science we may experience the joy of overcoming all evil.

EVA J. COX, Boston, Mass.

It has been over two and a half years since we began to rely upon Mind instead of matter. We had tried everything in the way of medicine to cure our little daughter of catarrh of the stomach. The different doctors whom we employed said she must not eat anything either sweet or sour, as so doing would cause large hives to come out all over her body, and we were in despair when we decided to have Christian Science treatment. We called a practitioner, and to our astonishment our little girl was healed in three treatments and was able to eat anything she wished with no ill effects. Since then we have had many beautiful demonstrations of God's power to destroy all forms of error in our family, such as chronic liver complaint, croup, constipation, and catarrh of the appendix. My mother was healed also of gall stones. My baby girl was born under Christian Science treatment, which was another beautiful lesson to us of God's love. At this time I was up the third day and took charge of my household duties on the seventh day. Our baby is the picture of health and a genuine little Scientist. Every mother ought to be a Christian Scientist, as it takes away fear and leaves a sense of Love's power in its stead. To take away our small knowledge of Christian Science would leave us in utter darkness, as we are constantly using our dear Leader's teachings, with the Bible.—MRS. J. H. WISE, Ashland, Ore.

Fourteen years ago I was healed of what the doctors called consumption. I was so weak that I could not go up-stairs without resting on the way. I know it was Truth alone that healed me. I have not taken one drop of medicine in fourteen years, and in that time many other ailments have been overcome. I feel thankful to God for this truth, also to Mrs. Eddy. Christian Science has given to the world the whole garment, without seam or rent. I am thankful for all Mrs. Eddy's works, especially "Science and Health with Key to the Scriptures," and the *Sentinel* is like a message of Love to me each week. I try each day to be more worthy to be called a follower of Truth.

MRS. LOLA MESSACAR, Kingsville, Ont.

I wish to express my gratitude to God, and to our Leader, for the many blessings that have come to me and my family through the study of Christian Science. I came to this Science for the healing of several diseases, among which were lung trouble and heart disease. My healing did not come at once, but it is possible that if I had realized an immediate recovery I would have been like the nine lepers whom Jesus healed. I can truthfully say to those who are wrestling with sense and self as I was, that Christian Science is the only way out of this condition into health and happiness. All that I am, I owe to Christian Science.—GEORGE W. NICCUM, Anderson, Ind.

It is five years since I began the study of Christian Science. I have seen stomach trouble and rheumatism disappear before the truth. My wife had a slight stroke of paralysis, but was healed in ten days. She was also healed of congestive chills and other troubles in three weeks. For the most part we have relied on our own understanding. There are only three of us here, and we have no opportunity to attend church. The Bible has become a new book to us, and God is a different God from what we used to think Him. May all praise be given to His name.

JASPER L. VAUGHAN, Mio, Mich.

I began reading Science and Health a little over three years ago. I had tried all kinds of medicine and received no help. I could not walk over two blocks without stopping to rest, I was so weak. Now I can work at anything I wish to do; I am working on the railroad at all kinds of hard labor and I do not get tired. I feel twenty years younger than I used to, and I am praising God for such health. The Bible is a new book to me now. Thanks be to God.—W. M. GOODBODY, Chanute, Kan.

I have been reading Science and Health for five or six years. I have been healed of several diseases, and have had some beautiful demonstrations. I hope to live such a life that I can be able to help others. I am thankful to God, and to Mrs. Eddy for the truth taught in Science and Health, also for the many helps of the *Sentinel* and *Journal*.

MRS. MARY S. BURKS, Midlothian, Tex.

Each man finds his highest spiritual development, not by working out his own salvation alone and for himself, but by losing the thought of self in the thought of others. This is the Christian life; this is the faith by which men are saved.—PRESIDENT HADLEY of Yale University.

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From our Exchanges.

You take a wire and stretch it on a frame and attune it to some given note, and let it stand there silent in the air. Then go to the piano, strike the full chord of the note loud and strong. Lifting your hand, the piano is silent, but the wire that no one touched is singing, singing its own note, the song which was latent when you strung it to that pitch. That is what God does with us. That is what environment does with humanity. The note of the great life is in us, but it is not singing until God plays about us on every side the great full chord which is our environment. Then, if we will, we may become responsive, may vibrate with the song of larger living, of serener strength, of a more splendid quiet. The great eager life which is the keynote of God all through the world, awakes in us at the challenge of circumstance. Then we lay hold of God, make God about us that to which God within us responds.

REV. W. HANSON PULSFORD.
The Christian Register.

Given a man receptive, deeply receptive, inwardly free, and the Word of the kingdom will prove its power and reveal its divinity by its divine effect on the experience and life of the man. Given a man unreceptive, superficially receptive, inwardly cumbered by fettering rival growths, and the effect of the Word will fail to be commensurate with its potency. The message is to be judged not by its unfruitfulness in the inhospitable soul, but by the quality of its fruitage in the soul that is thoroughly open to it. The reign of God gives no guaranty of efficacy when the Word of God comes to unreceptive souls. REV. THOMAS C. STRAUS.
The Homiletic Review.

There are four written Gospels. The fifth is writing now. The world may forget the four, and the leaves of the book may never be turned, but the fifth Gospel men are sure to read. That fifth Gospel is your life of Christ; that is, your life in Christ. Men may forget Christ; they never forget the Christian. Christ lives in heaven and on earth. The world's dull eyes have never gazed upon his heavenly glory, but they are looking eagerly for him on earth. Christ in men is the most powerful preaching. The world has had many lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men.—*Selected.*

What our churches need, and what all churches need, is to place the passion for the doing of God's good will toward every person so clearly in the foreground of our religious life that all teachings that are true and all institutions that are useful shall stand transparent in its radiant light, and all that is incredible in ancient creeds and untenable in current tenets may be consumed by its fervent heat.

PRES. WILLIAM DE WITT HYDE.
The Outlook.

The reason for Christian union in Christian work is simple. The schism which divides the Christian people into competing bands is a deadly sin. The body of Christ is rent and maimed by these divisions; the Church is crippled and enfeebled. We ought to repent of this sin and do works meet for repentance. REV. WASHINGTON GLADDEN.
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The perfect life gives force to the exalted truth. Every faithful disciple contributes to the ever broadening and deepening current of spiritualizing influence that eventually is to spread over the whole earth as the waters cover the sea.—*The Universalist Leader.*

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

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Items of Interest.

Political and Governmental Notes.

The United States auxiliary cruiser Yosemite was wrecked on November 15 as the result of a typhoon which swept over the island of Guam two days previously. After her cables had parted, on the 13th, she drifted on a reef near the harbor of San Luis d'Apra, and stove in her bottom. Five of the crew were lost; the rest were transferred to the collier Justin. The typhoon wrecked thousands of houses, among them being the headquarters of Governor Schroeder. The towns of Indrajan and Terrafero were swept away, and it is estimated that hundreds of the native population in various parts of the island met their death. The cocoanut crops were rendered absolutely worthless and the vegetation of the island was killed by salt water.

Congress met on December 3 for the beginning of the short session. On December 3 the President's message was received. The leading Republicans of both houses have been conferring with one another and with the President and members of his Cabinet ever since election concerning legislation to be put through during the short term. Senator Allison, chairman of the committee on appropriations, says there are three measures which must pass during the present session. They are the appropriation bills, an army reorganization bill, and a reapportionment bill. Under present statutes the volunteer army will be disbanded next July, leaving a regular army of only about twenty-seven thousand.

The largest stock of gold coin and bullion ever held in the United States is now accumulated in the treasury and its branches. The total has been rising steadily during the present year, and the amount is now $474,108,336, or about $76,000,000 greater than at the close of 1899. The increase up to June 30 was about $23,000,000, but since that time has been about $1,000,000 for July, $6,000,000 for August, $10,000,000 for September, $18,000,000 for October, and $17,000,000 in November.

Signor Marconi's proposition to flash messages without wires between Europe and America may prevent the passage of the bill for a Pacific cable. Chairman Hepburn of the House committee on interstate and foreign commerce, who reported a Pacific cable bill in the last session of Congress, said recently: "What is the use of putting $15,000,000 or $20,000,000 under the ocean in a cable plant, if an invention has been perfected that will render all submarine cables useless?"

Civil Service Commissioner Proctor has formulated a plan for educating large numbers of the brightest Filipino boys in American colleges. Fifty colleges, including four or five in Pennsylvania and several in New England, have agreed to accept Filipino students under the plan proposed, and four of the fifty colleges have agreed to defray the expenses of the young Filipinos who come to them. The others have offered exceptionably favorable terms.

Secretary Long received, on November 30, from the Carnegie Company and the Bethlehem Company signed contracts to deliver eighteen thousand tons each of armor plate for eight battleships and six armored cruisers to be finished during the next few years, the total amount to be divided by the two companies being $160,300,000. The contract is unprecedented in terms and extent.

Foreign News

Under date of November 28, Lord Roberts cabled from Johannesburg that the British garrison of four hundred men at Dewetsdorp was compelled to surrender on November 23 to a force of twenty-five hundred Boers, after severe losses. The Boers have been very active lately, carrying on operations on a small scale, but so successfully as to cause uneasiness in the minds of the British public because it was confidently believed quite generally that the Boers were too badly beaten to muster any considerable forces in the field. The War Office in London announced on November 30 that Lord Roberts had handed over the command of the British troops in South Africa to Lord Kitchener on the previous day.

Japan will shortly be the strongest naval power in the far East. Three new warships have lately arrived from England, France, and Germany, and the Hatsuse is expected from England. In mere tonnage alone the four new vessels surpass the total tonnage of the eleven Japanese or the twelve Chinese ships that were present at the great sea fight in the Yellow Sea. In case of hostilities the Japanese could now put eight vessels in the line of battle, and these would be more than a match for the combined forces of any two powers in the far East.

A news telephone service has been established at Budapest, the object of the scheme being to supply subscribers with reports of all the important occurrences which are ordinarily chronicled in the daily papers. The service has a main line one hundred and sixty-eight miles in length, and is connected with private houses and various public resorts. Between 7.30 A.M. and 9.30 P.M. twenty-eight editions of news are spoken into the transmitter by ten individuals, who work in shifts of two.

During Mr. Kruger's stay in Paris last week he called on the prime minister, who returned his call, and both chambers of the national legislature passed resolutions of sympathy with the Boers. He was treated with marked respect by both officials and citizens. He went to Cologne, Germany, December 1, and from there intended to go to Berlin, but he received an intimation that Emperor William would not receive him and decided to go direct to Holland.

M. Yermoloff, Russian Minister of Agriculture, estimates that the coal deposits recently discovered on the Black Sea coast, in the government of Kutais, will yield 1,640,000 tons annually for sixty years. He considers the quality excellent.

The Chinese problem took on a more favorable phase last week, by the general acceptance of the American view as expressed in a note to the powers, that the demands on China should be moderated.

Japan is to have an international exposition in 1902.

Industry and Commerce.

More failures in proportion to the number engaged are to be found in the history of the packing interests of Chicago during the last thirty years than in any other line of commercial activity. There are but nine active plants left out of sixty-three that were in existence prior to and established after the big fire. The tendency of business in the stock yards has been toward a consolidation. During the last ten years the greatest changes have taken place in the packing interests. It has been the era of the rise of the "big four"—two of whose constituent members had no existence prior to 1890.

Since the public quotation of the Pittsburg Stock Exchange for Carnegie stock, recently, there has been considerable guessing as to Andrew Carnegie's wealth. The quotation was $1,500 a share and no sales were made. The capital stock of the company is $160,000,000, with the same amount of bonds. Mr. Carnegie holds five-eighths of the total issue of each. If the offer of $1,500 a share establishes the market price, the stock is worth $129,568,500. The bonds would probably sell at 110. This would make Mr. Carnegie's holdings worth $95,016,900.

"Along the high voltage transmission line running from Provo, Utah, to Tintic, the 'salt storms' from the plains often produce remarkable electrical displays," says the *Western Electrician*. "On account of the moisture in the air and the thick covering of the poles with salt, powerful discharges occur at frequent intervals; short circuits are momentarily caused, the lights dip, and sometimes the operation of the motors is interfered with. These discharges are usually of dazzling brilliancy, and at times startling."

An American railway man, who was recently in Europe, reports that a new railway is being built in Northern Sweden under the Arctic Circle. He says there have been discoveries of extensive iron ore deposits in that region, and the new road, which now extends two hundred and fifty miles from the iron range to the Baltic, is designed to enable the ore to be shipped to Atlantic tide-water.

General News.

Negroes the country over have been invited to assist in the organization and incorporation of the West African Trading Company, which, it is proposed, shall operate a steamship line between Philadelphia and Liberia. Rev. William H. Heard, former United States consul-general at Liberia, is at the head of the movement, which also has the support of leading colored men of Philadelphia, New York, New Jersey, and Georgia. A meeting has been called for January 10, 1901, at which time the stockholders will meet to elect permanent officers and decide upon the time to commence business as importers of rubber, coffee, ginger, palm oil, palm kernels, hides, and cocoa.

In a lecture before the New England Women's Press Association in Boston, Gerald Stanley Lee of Smith College recently said: "Men cannot write inspired things without living inspired lives. This disease of self-support is on almost every face one meets in our daily walk. If the demands of personal appearance were less, greater personalities would be developed and the world would know more great souls than it does. From an economic standpoint, there are towns in Europe whose entire living is made out of some famous artist's name, who lived there in seclusion centuries before."

John A. Johnson, a manufacturer of Madison, Wis., has offered forty thousand dollars to the Board of Supervisors of Dane County, Wis., for the purpose of erecting and maintaining a home for aged people. In addition to the regular method of entering the home, by the payment of not less than two hundred dollars, Mr. Johnson has conceived the idea of issuing admission policies similar to insurance policies, which may be taken out by people in youth or middle age, to provide for their support and comfort in old age, or which may be taken out by any one for the support of a friend.

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CHRISTIAN SCIENCE SENTINEL

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

Indians' Queer Ways.

Their Primitive Life in British Columbia.

WHEN a new Longfellow arises western America will constitute his Arcadia. Folk lore a-plenty, traditions the most far-reaching, relics, and sombre reminders of ancient glory and greatness abound in the extreme Northwest.

During the last three years the American Museum of Natural History has conducted extensive investigations among the native tribes of the Pacific coast. The valleys of the high mountains are inhabited by an endless number of tribes, and hundreds of distinct languages are spoken.

It is a fascinating problem to unravel the history of the tribes inhabiting this region, and to trace the obscure origin of these tongues that are doomed to early extinction. Many a one that was spoken thirty or forty years ago by hundreds or thousands of individuals is now known only to a piteous remnant of a few souls. There are even languages which are now extinct, and others the knowledge of which is confined to a single living person.

For this reason the American Museum of Natural History has endeavored to contribute its share in the preservation of all that can be learned of the languages, habits, and industries of the early Indians, and it is largely through the munificence of Morris K. Jesup, president of the Museum, that it has been possible to carry on this work on a large scale.

In previous years much material has been collected in the state of Washington, in northern British Columbia, and in Alaska. The field work of last summer was directed toward a thorough investigation of the tribes of Vancouver Island.

Dr. Franz Boaz, who has been in charge of this work, has just returned from the Northwest. He prepared the following account of his trip for the *Boston Herald*:—

Early in June I reached the field of my operations, and renewed at once the acquaintance of my old friends, whom I had not seen for several years. Here we still see the Indian in quite primitive conditions.

He still lives in his old house, built of cedar planks, the front painted with designs which represent the crest of his family. The roof of his house is supported by heavy posts and enormous beams, some of which are more than five feet thick and forty feet long.

It is a most interesting scene to witness the raising of a house. The whole tribe assembles, invited by the man who intends to build, and the work is opened with a splendid feast. First the people are seated in the form of a square and the host steps to the middle and tells them about his plans. He praises the achievements of his ancestors in most bombastic phrases, speaking of them as the pillars of heaven, upon which rests the welfare of the world, as steep mountains from which rush down avalanches of wealth; their house he describes as the centre of the world, and themselves as the liberal supporters of every one who is in need.

The guests listen carefully to these boastful speeches, at the conclusion of which songs are sung. Dishes containing the food are then passed around, and at last the guests are ready to take up their work. By the combined efforts of all the men the beams are pushed upward on slanting posts leaned against the uprights of the house, until, after much shouting, pushing, and quarrelling, the heavy logs reach their final resting-place.

The manufacture of planks for the sides of houses used to be an important industry of these people. In early times, when they had no metal tools, they selected large cedar trees, and after climbing up some thirty feet, they chipped with their stone chisels a long transverse cut into the tree. A similar cut was made at the bottom, and then the planks were split from the living tree.



The houses are from thirty to forty feet square. Each corner is inhabited by one family, each having a fireplace of its own. Often the mother may be seen sitting next to the fire, and not far away we see the trunk of a small yew tree, with a stout branch attached to it, from which is suspended the cradle. The mother rocks the cradle by means of a cedar bark rope, which is tied to her toes. At the same time she occupies herself with preparing the meal, or with other household occupations.

In preparing food it must be carefully washed. It is seasoned with certain herbs. In smoking fish, great care is taken to keep it free from dust. Clams, which are dried and used as winter food, are put on long poles, which are made of the wood of a certain kind of raspberry, which is believed to give them a nice flavor. The length of time required for boiling certain kinds of roots is exactly determined; and in storing food for winter use great pains are taken to use boxes made of wood which will give a pleasant smell and taste to the provisions.

The Indians are also very particular in regard to their table manners. It is considered very inappropriate for a person of noble birth to eat hastily or to take large bites. The mouth must not be opened so that the teeth or tongue may be seen. Some water ought to be taken after each meal. On the other hand, it is considered presumption on the part of people of lower rank to imitate the table manners of the nobility. Such people ought to eat quickly. When invited they are expected to smack their lips in order to express their appreciation of the nice taste of the food offered to them, and they are expected to eat great quantities.



In the same way the Indians expect on the part of well-educated persons of noble rank a behavior different from that of other people. Girls belonging to the nobility, for instance, are expected to stay at home most of the time and to be industrious. They ought to know everything pertaining to housekeeping, so as to enable them to entertain their fathers' guests properly.

When going out they are expected to walk slowly and to take short steps. They must look down to the ground and not look about much.

Common people, on the other hand, are allowed all kinds

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of freedom, and while girls are expected to become expert housekeepers and boys learn to be expert fishermen, the rules in regard to their behavior are not by any means so rigid as those enforced upon the nobility of the tribe.

Most of the people, particularly the older ones, have not adopted the white man's costume, but they still wear the blanket. On a sunny day, at a time when most of the people are at home, the street of a village presents a bright appearance. The houses all stand in a long row. Most of them are whitewashed, many painted with more or less elaborate designs.

In front of the houses stand high carved poles, showing the crest of the house owner. On top of some is carved a bird with spread wings; others are carved all over with human and animal figures, which represent a tradition referring to the origin of the family.

The street in front of the house is carefully levelled. A steep grade leads down to the beach, which is covered with canoes. These are cut out of trees.

Over the steep grade leading down to the beach are built a number of platforms surrounded by a low balustrade. These are the summer seats of the Indians, on which they spend most of their time. Here they squat down, wrapped in their gaudy colored blankets, and gossip about the events of the day. The children are playing on the beach, some are bathing, and their parents look down upon them and encourage them when they endeavor to learn to swim and to dive, or to manage the canoe. The younger people often assemble at one end of the village playing games.



One day I visited the site of an old village, now deserted. At the time of Vancouver's first visit to these regions, more than a hundred years ago, this site was inhabited. The famous navigator found here a small village, situated on the top of a hill, and surrounded by a high stockade. Warriors were detailed to watch the gates. I landed at the foot of the deserted hill and climbed up under the guidance of an old Indian.

Thus the old picture of the village which is preserved to us in the description of Vancouver's travels received new life by the tales of this old man. On the place that had been the street of the village I found a large granite boulder, showing a number of small, cuplike depressions. These were made at the time when the first guns reached the Indians. They used to buy copper from distant tribes and hammered bullets out of it in these small cups.

At this place empties a large river, which the salmon ascend every year. Late in the fall enormous numbers of dog salmon are found here, and during this season the Indians come from their villages all along the coast and camp on the banks of the swift river.



In the course of my investigations during the past summer I had to make a journey up this river, which rises in the interior of Vancouver Island. The glaciers of the steep mountains of the interior of the island feed a number of small rivers, which empty into a long, narrow lake. From the lower end of this lake the rapid river runs down into the sea. According to tradition, a tribe of Indians was located in early times on the small rivers in the interior of the country. Traditions tell of their encounters with the coast tribes and of their gradual descent to the sea.

It was with the intention of seeing the points that are mentioned in these traditions, and of examining a number of old village sites and fishing stations, that I made the ascent of the river. At high water the canoe reaches easily the foot of the lowest rapid, which is formed by a large island. Here the canoe is unloaded, and is pushed upward by the boatman, who stands in the water. The rapid is not very long. Just above it a deep pool is reached. Here the river cuts through a small ridge, forming a short, deep canon.

My companions pointed out to me, on the east side of the river, a long cave, in which the ancient inhabitants of this region used to bury their dead. On the opposite side, in the crevices of the rock, is an interesting place.

The Indian infant is embedded in a cradle made of wood, and is wrapped in bedding and cushions of soft cedar bark. As soon as the child leaves the cradle its wrappings are suspended from the rafters of the house. They are kept until the child is grown up and then carried to this place, where they are pushed into the crevices or deposited in baskets. This custom has been continued for generations, and every little crack in the rocks is filled up with the remains of infants' bedding.

When I was ascending the river the water was quite low, and in the canon it was smooth, but it is said that in times of high water the river runs impetuously through the gorge. After passing out of the canon the valley suddenly widens, and two small rocks are seen in the river. Behind these there is a little hill, forming a peninsula. This spot, which is about three miles from the sea, is one of the historical points around which innumerable traditions cluster.

It is said that in the beginning of the world the ancestor of the tribe whose home is on this river emerged from the bottom of the sea, standing on the back of a huge halibut. He built his house on this hill. After the posts were erected a large eagle descended from heaven, which placed the beam upon the posts. Then the eagle took off his eagle dress and became a man. These two heroes became the ancestors of the tribe.

In later times the t ibe waged war against the Indians who lived on the small island north of Vancouver Island. In one battle they were almost exterminated. But two brothers escaped to the woods, and by prayer and fasting obtained supernatural powers. The one was given an arrow. By pointing it at his enemies the owner was able to kill them. The other hero had his hands transformed into stone, so that he was able to kill his enemies by striking them down. Every rock and every village site on the river has its tradition referring to the deeds of these two men.

In traveling along the coast of Vancouver Island the spot is pointed out where the salmon was created, where the first people, during the deluge, tied their raft or canoe to the top of a mountain, and where they regained the ground after the waters had disappeared. You may see the place where the Creator, with mighty step, walked from island to island, and where the muskrat dived to bring up the leaves out of which were created the trees which cover the hills.

And you may see the island where, in ancient times, the fabulous owl jealously watched the fresh water, and where the raven succeeded, by crafty tricks, in obtaining the water for the benefit of mankind. The Indians will also tell you proudly of the places where their ancestors came down from heaven or arose from the bottom of the sea. But there are also places made memorable by savage fights, and fortresses which resisted fierce attacks of the enemy.

On going further up the river we reached an ancient village site, in front of which there are a great number of salmon traps, which supply the principal part of the winter provision of the people. Each family group had their own traps, which no one except members of this family are allowed to use.

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Selected Articles.

Wednesday Evening Meeting at Winchester, Mass.

PERHAPS few people realize the character of the Wednesday evening meetings that are held in the Town Hall by First Church of Christ, Scientist.

The writer attended the meeting last week, November 7, and was much impressed by the services, and the good that could be derived from them by one who did not understand the doctrine.

The service consisted in singing of hymns, reading selections from the Bible and the Christian Science text-book, and interesting personal testimonies of healing and spiritual benefit that had been gained through Christian Science.

The first person to speak was a lady, who said: "I think there is no one more grateful for Christian Science than I am, for it indeed has been a blessing to me. I had gotten to that point described by St. Paul as 'having no hope, and without God in the world.' An attack of the grip had left me with a troublesome cough which had kept me awake nights, and was very annoying to my family; but my physical ailment was nothing compared with my mental condition. I felt that God was going farther and farther away from me, and that I was drifting out to sea. One day my husband found me crying bitterly, and he asked me to tell him just how I felt, and I said I was wretched and did not know which way to turn. We talked together for a while and he asked me why I did not try Christian Science? and as a result in a few days I went to a healer. I did not then know that Christian Science was a religion, so I did not mention my mental state to the healer, simply telling her of my bodily ills, but she soon discovered my state of mind. That night I lay awake wondering at the peace and calm that had suddenly come over me and my cough had entirely left me. The next night I went to sleep as soon as I touched the pillow and slept all night, the first time in many weeks. I found a religion and a God that is All-in-all to me, and I am trying to live worthy of the name of Christian Scientist. I often stumble and sometimes even fall, but I am never discouraged, for I know if I am faithful over a few things, God will make me ruler over many."

Another lady spoke of the first time she came to Winchester, a good many years ago. She said she was called to give Christian Science treatment to a little baby who seemed to be passing away. The nurse said to her afterwards, "I am not in the habit of burying my patients until they are dead, but if ever a child was brought back to life, that one was. Now make me whole, too."

She also told of a patient who, when she came to her, said she had been praying to God sixteen years for health, and asked if we (Christian Scientists) believed in Christ? She was assured that Christian Science was all Christ, and in living Christian Science we should show to the world what the Christ-life really is. She is now reading Science and Health, and although not entirely healed, is fast becoming so.

A gentleman testified to a case of healing of paralysis. The patient was a man who had gone to a resort for his health, and while there his wife heard of Christian Science, and persuaded her husband to take treatment, which he did, and although he had never seen his healer, he was cured in three weeks by absent treatment. Soon after, this gentleman went to Port Angelus, Washington, and there found one Christian Scientist. To-day, through their efforts, a church with fifty-seven members and reading room nicely furnished, all free from debt, are established.

A young man told of a case of inherited eczema in a child that was healed through the understanding of Christian Science which the mother had. Afterwards the same child, a little girl, healed herself of a fever, by repeating the Scientific Statement of Being, which she had learned at a church service.

One lady spoke of a brother who had always disliked her. From the time they were children until they grew up and married, he had taken every opportunity to show his dislike, even telling her at one time that he never had liked her and never should. This was a great grief to her and she often asked God for help, and after she became a Christian Scientist, it was entirely overcome with Truth, so that now there is perfect harmony between them. She said, "I do not think you could find a brother and sister anywhere who have more love for one another than we have now."



Another lady said: "Our text-book, Science and Health by Mary Baker G. Eddy, says, 'Disease is fear made manifest on the body' (page 489). This was made very plain to me one evening when I was obliged to leave my little girl who was suffering with a sore throat. I had treated her, and felt that it was right to leave her to keep a necessary engagement. On my return I went directly to her and found her much worse, being hardly able to make me understand a word, but I learned that a great fear had been planted in her thought by one of the family who was not a Christian Scientist. I took my Bible and seating myself beside her, began to read the ninety-first Psalm. This quieted her, and shortly I found her repeating the psalm aloud with me, her voice growing clear and distinct. In the morning she was well. This was proof to me that this disease was 'fear made manifest on the body.'"

A gentleman told of a case of a New York business man who was subject to severe attacks of suffering at intervals. He had consulted a number of physicians without being relieved, and while traveling at one time was seized by one of these attacks and given up to die by several doctors who were present.

A traveling salesman who was a Christian Scientist, happened to be stopping at the same hotel with this man, and hearing of his case asked if he could see him, which request was granted. He talked to him of Christian Science, and the man was willing to be treated, and in three or four days he was healed and ready to go home.

This same gentleman also told of the case of a woman who was suffering with a cancer, and for whom the physicians could do no more. Her husband wished her to try Christian Science as a last resort. She was treated, and in three weeks was completely healed.

A lady told of the healing of a friend of what the doctors pronounced gall stones. She had been everywhere to the very best physicians and had come to Boston to be under the care of a specialist, when she met with a Christian Scientist and was healed.

Several other good testimonies were given, as proof of the sincere earnestness of these people, and their firm belief that they have found a religion that will meet and overcome every trouble.—*Winchester Star.*

Blessings of Christian Science Recognized.

IN a signed article in your issue of October 21, Mrs. George Archibald discusses Christian Science, and propounds questions which she attempts to answer. Your contributor is not a Christian Scientist, and for that reason she cannot have that understanding of this subject which is necessary to reply to these queries. Of Christian Science Mrs. Archibald asks:—

"Is its effect on society satisfactory?" Those who con-

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scientiously and earnestly study Christian Science and understand what it teaches, are satisfied with it. Those who know nothing of it cannot be expected to recognize its blessings.

"Does it unite or divide mankind?" The brotherhood of man, and the gospel of the golden rule are insisted upon in Christian Science. Where else can such a teaching tend than toward perfect unity? When we understand what Christian Science teaches, that there is but one God, "Who is the father of us all," the whole race will be drawn together in the bonds of universal love.

"Does it harbor rancor and encourage egotism?" Malice and hate and self-love are qualities of mortal thought, which divine Love destroys. The Christian Scientist daily strives "to put off the old man with his deeds," and to have that Mind which was in Christ Jesus, wherein the thought of personality or of self is given no place. The Christian Scientist knows that God governs him, and such realization dissipates the false sense of rancor, envy, or jealousy.

"Does it strengthen character and fit men more intelligently to do their duty towards themselves and their fellows?" There can be no doubt as to the effect of Christian Science on the individual and on the human family. When we acknowledge one God and one Christ, when we make our lives conform as nearly as possible to the life of the ideal man, Christ Jesus, the result must be to purify, ennoble, and strengthen character, and fit men to regard themselves and their fellows as God's children. This is what Christian Science does.

It is noticeable that in this article there is an evident absence of any knowledge of healing instituted by Christ. Christian Science is based on a demonstrable Principle, that is, upon the teachings of Christ, and this must be recognized at the outset of any discussion. We meet here on a metaphysical plane, and that view-point must be kept constantly in mind.



The position taken by Mrs. Archibald on this question of healing is logically not tenable. If the power to cure is admitted at all, as she does admit it, it must be accepted *in toto;* for "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

This healing power will increase as we gain more of the Mind of Christ. The Science of Life is becoming understood, and it is as capable of proof as the science of mathematics or harmony, because the Principle of this healing is God.

There is nothing in history, and nothing in the present to warrant any evil prophecy as to the disintegration of the Church of Christ, Scientist. The majestic march of Truth cannot be impeded by the petty human will of one man, or of many. All the might of Pharaoh, with the organized military forces of an empire, could not stay the progress of God's children.

Jesus had occasion to reprove those who opposed his work, and he did it fearlessly. He rebuked sin in every form, and for this he suffered persecution and crucifixion. When he healed the sick, those opposers declared that he cast out devils by Beelzebub, the prince of devils, and his answer was clear and sharp: "If I by Beelzebub cast out devils, by whom do your sons cast them out?" The accusation of evil did not deter Jesus in his denunciation of sin.

Christian Scientists are engaged in a contest against sin in all its forms, and through the power of the Christ-Mind, which alone destroys error, they succeed in healing the sick and in casting evils out of themselves and others. Strongly intrenched in the citadel of divine Love, the Christian Scientist meets every attack of the opposers of Truth, and waits patiently for the final destruction of evil.

The power of Truth and Love as reflected by the Christian Scientist is a strong rebuke to the sinner, and the angry cry of baffled error is still heard: "Art thou [Truth] come hither to torment us before the time?"

Christian Scientists do not treat any one for physical or mental discord without being requested by the patient to do so. This disposes of the absurd accusation of malpractice. Mrs. Archibald has answered this as clearly as could a Christian Scientist, when she says that Mrs. Eddy teaches how to destroy the influence of malpractice. "If Satan also be divided against himself, how shall his kingdom stand?" Mrs. Eddy's followers, possessing the understanding which destroys evil, could not practise evil, knowing its unreality. Malpractice is hypnotism, or the act whereby one human will takes possession of and controls another human will without the latter's knowledge or consent. This is diametrically opposed to Christian Science, which never employs the human mind, but subordinates it to the divine Mind, and reflects only God.

No one has a right to question the veracity of those testifying to cures in Christian Science, and thousands will continue so to testify. "The laborer is worthy of his hire," and those who practise Christian Science are justified by every civil, moral, and religious law in accepting payment.

The final conclusion of your critic is that one must belong to the "established organizations of Christian churches," to be free from the charge of arrogance and dissension. This is taking a limited and dogmatic view of the power of good to leaven the whole lump. Christian Science preaches the absolute unity of all men with one another and with their divine Principle, God. This admits of no separation, in thought or practice. This sentiment is powerfully set forth by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures," p. 235:—

"One God unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates Pagan and Christian idolatry; all social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Yours truly,

WILLARD S. MATTOX.

In the *Elmira* (N. Y.) *Telegram.*

Instinct—Imitation—Ideas.

IN the higher types of civilization, where advances in every department are rapid, where education is widely diffused and opportunities of all kinds are numerous, we might, with reason, look for a corresponding progress in the growth of ideas in the individual and in their practical outcome in his actions. We might expect that customs themselves would be brought to the bar of personal thought, and that they should be judged as good or bad, not on account of their long continuance or the number of their adherents, but because of their intrinsic worth or worthlessness. We fear, however, that this is the exception and not the rule. Take the lighter things of life, for example, as how we shall eat or drink or what we shall wear, what kind of houses we shall dwell in and how we shall furnish them, how we shall manage our expenses, regulate our time, conduct our hospitalities, our charities, our amusements—in all such things are we thinking out for ourselves the best ways and practising them, or are we merely imitating our neighbors? Do we follow custom or work out ideas?

Then, too, in the matter of our beliefs or opinions, are they really our own? Have we worked them out for ourselves, earned them by faithful mental labor, tested their truth to the best of our ability? or are they only appropriated from the brains of others, copied from our party, or our sect, or our newspaper and passed off as true coin,

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when, in truth, they no more belong to us than any other borrowed possession?

How is it in our occupations? Are we doing our best work, in the best way, so far as we can discover it, or are we content to do as others do? Do we search for a surer method or a shorter road to a given end, or do we follow monotonously on in the beaten track, be it ever so long or crooked? Have we formed conclusions of our own as to the claims of honesty and the principles of justice, from which we will not swerve, or are we satisfied to conform to the common standard and glad to escape active disapproval? Are our dealings with one another governed by our own cherished ideals of human brotherhood, our own highest conceptions of mutual kindness, helpfulness, and sympathy, or do we simply imitate what we see done in the ordinary intercourse of people? Are we, in fact, rising into true manhood, putting forth our faculties, exercising our powers, making determined efforts for good results in all departments of life, or are we sinking into mere transcripts of other people, mirrors to reflect their thoughts, echoes to reproduce their words, puppets to imitate their deeds?

These are questions which each one will do well to ask himself from time to time. They are vital matters to the vigor and energy of his life, to the development of his character, to his value in the world. Emerson says:—

"There is a time in every man's education when he arrives at the conviction that imitation is suicide; that he must take himself for better, for worse, as his portion; that, though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. . . . What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and i intellectual life, may serve for the whole distinction between greatness and meanness. It is easy, in the world, to live after the world's opinion; it is easy, in solitude, to live after our own; the great man is he who, in the midst of the crowd, keeps, with perfect sweetness, the independence of solitude."

[Extract from an editorial which appeared in a recent issue of the *Public Ledger,* Philadelphia.]

Popularity of the Bible.

LONDON, October 27.—Statistics issued this week show a vast increase in the circulation of the Bible. It has been stated that the opposite is the case in the United States, where publishers and booksellers are cited as having said "there is no money in the Scriptures." A talk with Mr. Henry Frowde of the Oxford University Press corrects this statement very materially. He says it is true that the business of some American publishers has been largely reduced, but this is not the result of any falling off in the popularity of the Bible in America. The explanation given is that new and more economical machinery has been introduced by other publishers of the Bible. Never was there, he says, such a demand for Bibles as at present; three times as many Oxford Bibles have been sold as in any previous year. The British and Foreign Bible Society, which prints the Scriptures in four hundred languages, representing the speech of seven tenths of the world, issued in the twelve months ending with last March 5,047,000 copies of the Bible—a bulk absolutely without precedent and considerably more than half a million in excess of the corresponding period previously. Of that huge mass, over thirty per cent or 1,521,000 copies are in English.

In themselves those figures are sufficiently significant, but even more striking is the record privately compiled and not yet published, of the growth during the last decade. In 1889–90 the number of complete English Bibles sent out was 534,980. Each year showed a consistent, steady rise up to last year, when it was 618,215. Ten years ago the New Testaments were 599,613, and last year 614,719, the intervening figures having somewhat fluctuated with a general tendency to increase. Of portions of the Scriptures, such as the Psalms or the Gospels, twenty-five thousand were issued in 1889–90, and last year they numbered 467,482, not a little of that great increase being due to the fact that one hundred and twenty-six thousand copies were distributed to the troops as they left these shores for South Africa. The penny English New Testament is sold at less than cost price. Since it was first brought out in 1894 over seven million copies have been issued at a loss of £25,000, as it cannot possibly be produced at its selling price. At the Oxford and Cambridge University Presses which, together with the Queen's Printers, alone have the right of printing the Bible in this country, the finest typography, the choicest paper, and most artistic of bindings are requisitioned for the sacred volume, and there is not the slightest diminution to be observed in the demand for sumptuous copies.

Mr. Frowde says that the total annual output of Oxford Bibles for some years past has been upward of a million copies, and even before there was an American branch of the Oxford University Press, the weekly shipment of Bibles to the United States often exceeded five tons in weight. The Americans take the keenest interest in Bibles and Biblical matters, as was shown very clearly at the time of the publication of the revised Testaments. Not only the authorized Bible holds its own, but the revised version is slowly but steadily increasing in popularity.

New York Sun.

Origin of Alphabets.

A unique volume has just been presented to the Smithsonian Institution by Professor J. C. C. Clarke of Upper Alton, Ill. The work is on the origin and evolution of the alphabets. For many years Professor Clarke was at the head of the department of Greek at Shurtleff College, which was named in honor of Dr. Benjamin Shurtleff of Boston. Since retiring from active work in that department Professor Clarke has spent most of his time in travel and original research work. The materials for the work just finished were gathered for the most part during travel in foreign lands and by correspondence with specialists. Professor Clarke published in 1884 a volume of twenty pages of illustrations on "The Origin and Varieties of the Semitic Alphabet." In the new work, which is folio, elegantly bound in morocco and gilt, the compilation of the alphabets of the world is so tabulated as to show the origin of all of them in the Egyptian hieroglyphics, and to exhibit the development of each from its earliest to its latest forms.

The volume contains about a thousand varieties of the alphabet, of which two or three hundred may be called distinct alphabets. They are arranged according to dates and geographical and racial connections. All the Hebrew, Arabic, and Syric, and the European alphabets are traced from the Egyptian. The many Rumi alphabets are traced from the Greek. The Persian, Indian, Manchu, Thibetan, and Malay are traced from the Syric. Not the least curious feature of the book is the exhibition of the six Philippine alphabets, and those of the other islands, as Sumatra, Java, the Celebes, and Formosa. The exhibition of the evolution of the alphabet of Java alone fills two pages. The volume also exhibits the numeral cyphers of all the world. The latest European books on this subject say that the origin of the numerals and the zero is unknown. Professor Clarke shows that they are Syric letters of about the Christian era, and are the first ten letters of the alphabet. The figures four and eight are older forms than the others, and our circular zero has been made from the Syric "I" enlarged.

Boston Transcript.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Christian Science Thanks.

THE following was contributed by the Rev. Mary Baker G. Eddy to a symposium on Thanksgiving which appeared in the *Boston Globe,* November 29, 1900. There were twenty-three articles written by prelates of various denominations, and Mrs. Eddy's was the only one contributed by a woman.

The communications were sent in answer to the following telegraphic inquiry from *The Globe*:—

> On the threshold of the twentieth century, will you please send through *The Globe* to the people of New England, which is the birthplace of Thanksgiving Day, a sentiment on what the last Thanksgiving Day of the nineteenth century should signify to all mankind?

New England's last Thanksgiving Day of this century signifies, to the minds of men, the Bible better understood and Truth and Love made more practical; the first commandment of the decalogue more imperative, and, "loving thy neighbor as thyself," more possible and pleasurable. That Love, unselfed, knocks more loudly than ever before at the heart of humanity and finds admittance. That revelation, spiritual voice and vision are less subordinate to material sight and sound and more apparent to reason. That evil flourishes less, invests less in trusts, loses capital, and is bought at par value. That the Christ spirit will cleanse the earth of human gore. That civilization, peace between nations, and the brotherhood of man should be established and justice plead not vainly in behalf of the sacred rights of individuals, peoples, and nations. That the Science of Christianity has dawned upon human thought to appear full-orbed in millennial glory. That Scientific religion and Scientific therapeutics are improving the morals and increasing the longevity of mankind—mitigating and destroying sin, disease, and death. That religion and *materia medica* be no longer tyrannical and proscriptive. That divine Love, understood in Divine Science, impartial and universal, forms the coincidence of the human and divine, which fulfils the saying of our great Master, "The kingdom of heaven is already within you." That the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect its subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold. That agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. For these signs of the times we thank our Father-Mother God.

MARY BAKER G. EDDY.

Christian Science and the Episcopal Congress.

THE following article from the pen of the Rev. Mary Baker G. Eddy appeared in the *Boston Herald*, Sunday, December 2, 1900.

The Church Congress of the Episcopal Church, recently convened at Providence, R. I., smiled mildly on some features of Christian Science, but its arrangement of the programme for the discussion of the subject was unfortunate, in the interests of strict justice and fair play. The discussion was opened, first, with an address by Professor Theodore F. Seward of New York, author of "The Brotherhood of Christian Unity," and a member of the Episcopal Church, which was able, compact, courteous, and altogether logical and ample. It was a conscientious tribute from one whose heart is manifestly full of the love of Christ and love for his fellow-men; who has studied Christian Science from its spiritual standpoint, with a firm belief in Christ Jesus, his example, and his teachings; and who has aimed to get to the very bottom of his subject. It is reported that he was listened to with rapt attention, from its beginning to its close, by an audience of fifteen hundred persons. His opening of the discussion gave unlimited opportunity for unbridled criticism from those who followed him, without possible reply; and a lawyer, who referred to Christian Science in objectionable phrase made the argument against it, and made his exit from the Congress, substantially uncorrected and unrebuked.

As Christian Science is founded strictly on the life and teachings of Christ Jesus, it may be pertinent to ask why a doctor or a lawyer, who evidently has no aggressive faith in Jesus and his life labors for humanity, and who seldom reads a chapter from the Gospels and rarely enters a Christian house of worship, should be asked to address such a Congress on such a subject? Is it not obvious that the religious side of the question—its important and vital side—would be studiously ignored? Note the addresses of Dr. William M. Polk and Mr. W. A. Purrington, as reported in the *Providence Journal,* for a definite answer. Lawyer Leavitt's reply to unjust criticisms against the Christian Science text-book was a spiritual sunburst on the darkness.

As an interesting illustration of the lack of spirit and breadth, and nobility of Mr. Purrington's address, the following is quoted from it verbatim:—

"It is only just to say that Mrs. Eddy's practice is in accord with this part of her teaching. She says there is no pain and no disease, and that she can restore decaying bones to healthy condition (Science and Health, 16, 359), yet she had her teeth extracted by Dr. Fletcher of 77 North Main Street, Concord, N. H., under the so-called painless method, by local anæsthesia, and she now wears artificial dentures made by him."

The following over Dr. Fletcher's own signature is also given verbatim:—

"The story told by the Rev. Dr. Whitaker and others, to the effect that Mrs. Mary Baker G. Eddy called at my office in Concord, N. H., in great pain, and had a carious tooth extracted, requesting me to use a local anæsthetic before extracting the tooth, is incorrect. Mrs. Eddy did call at my office and had a troublesome tooth extracted. But it was not a carious tooth, neither was she in pain at the time. She did request me to extract the tooth, allowing me to use my own painless method for extracting teeth, which I had recommended.

"I shall take no further notice of inquiries on this subject.

"(Signed) JOHN M. FLETCHER.

"Concord, N. H., November 22, 1900."

I have a copy of a letter which Dr. Fletcher received, in which the writer proposed a bribe of $200 if the doctor would authorize a story about Mrs. Eddy concerning this remarkable episode (!) such as the correspondent might dictate. But Dr. Fletcher said practically, "Get thee behind me, Satan." The doctor is a man of repute—a native of my native state—a man that cannot be bought or sold.

Those familiar with my writings know that long ago I instructed Christian Scientists not to interfere with methods

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of surgery, but if they should call a surgeon, to submit to his methods without discussion. Those who are unfamiliar with them, or misconstrue them, should hesitate to criticise without personal knowledge. The following is extracted from the Christian Science text-book, page 400, and has been published in said book since its first issue in 1875: "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation."

I have always instructed students in Christian Science to be wise and discreet, conforming, where conscience is not offended, to the usages of men. The practice of surgery is not introduced into Christian Science, whose rules and methods are based upon the examples of Jesus and his followers. Bishop Berkeley and I agree that all is Mind. Then, consistently with this premise, the conclusion is, that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result.

Matter is but the objective state of mortal mind. It has only the substance and reality in our day-dreams that it has in our dreams by night. It is all the way the Adam-dream of mind in matter, which is mortal and God-condemned; it is not the spiritual fact of being. When this Scientific classification is understood, we shall have one Mind, one God, and we shall obey the commandment "Love thy neighbor as thyself."

If nineteen hundred years ago Christ taught his followers to heal the sick, he is to-day teaching them the same heavenly lesson. God is the same yesterday, to-day, and forever. "God is Love"—the ever-operative divine Principle (or Person if you please) whose person is not corporeal—not finite. This infinite Person we know not of by the hearing of the ear, yet we may sometimes say with Job, "but now mine eye [spiritual sense] seeth Thee."

God is one because God is all. Therefore there can be but one God, one Christ. We are individually but specks in His universe, the reflex images of this divine Life, Truth, and Love, in whom "we live, and move, and have our being." Divine Metaphysics is not to be scoffed at; it is Truth with us—"God manifest in the flesh"—not alone by miracle and parable, but by proof—even the divine nature of God, which belongs not to a dispensation now ended, but is ever present casting out evils, healing the sick, and raising the dead—resurrecting individuals buried above-ground in material sense.

To-day this Bethlehem star looks down upon the long night of materialism,—material religion, material medicine, a material world,—and it shines as of yore, though it "shineth in darkness; and the darkness comprehended it not." But the day will dawn and the day-star appear, lighting the gloom, guiding the steps of progress from molecule to mortals outward and upward in the scale of being.

Hidden electrical forces annihilating time and space, wireless telegraphy, navigation of the air, in fact, all the *et ceteras* of mortal mind pressing to the front, remind me of my early dreams of flying in airy space, buoyant with liberty and the luxury of thought let loose, to rise higher and forever higher in the boundless blue. And what of reality, if waking to bodily sensation is real and it makes us captives? The night thought, methinks, should unfold in part the facts of day, and open the prison doors and solve the blind problem of matter. It shows us rationally that even mortals can mount higher in the altitude of being, till they cease to be mortal, and Christ hath led captivity captive and immortality is brought to light.

Robert Ingersoll's attempt to convict the Scriptures of inconsistency made his life an abject failure. Happily, misquoting "Science and Health with Key to the Scriptures," or quoting sentences or paragraphs torn from their necessary contexts, may serve to call attention to that book, and thus reveal truths that otherwise the reader would not have sought. "Surely the wrath of man shall praise Thee."

The nature and truth of Christian Science cannot be destroyed by false psychics, crude theories or modes of metaphysics. Our Master Metaphysician, the Galilean Prophet, had much such a class of minds to deal with as we have in our time. They disputed his teachings on practically the same grounds as are now assumed by many doctors and lawyers. But he swept away their illogical syllogisms as chaff is separated from the wheat. The genuine Christian Scientist will tell you that he has found the physical and spiritual status of a perfect life in his text-book.

The text-book of Christian Science maintains primitive Christianity, shows how to demonstrate it, and throughout is logical in premise and conclusion. Can Scientists adhere to it, establish their practice of healing on its basis, become successful healers and models of good morals, and yet the book be absurd and unscientific? Is not the tree known by its fruit? Did Jesus mistake his mission and unwittingly misguide his followers? Were the apostles absurd and unscientific in adhering to his premise and proving his conclusion logical and divine?

"The Scientific Statement of Being" may irritate a certain class of professionals who fail to understand it, while they pronounce it absurd, ambiguous, unscientific. But that Christian Science is valid, simple, real, and self-evident, thousands upon thousands attest from their individual demonstrations, they themselves having been healed and having healed others on the Principle of Christian Science. Science has always been met in this manner. A fiction or a false philosophy flourishes for a time where science gains no hearing. The followers of the Master in the early Christian centuries did just what he enjoined, and what Christian Science makes practical to-day to those who abide therein and build on its chief corner-stone. Our religious denominations interpret the Scriptures to fit a doctrine, but the doctrines taught by Divine Science are founded squarely and only on the Scriptures.

"Science and Health with Key to the Scriptures" is not inconsistent in a single instance with its logical premise and conclusion, and ninety-nine out of every hundred of its readers—honest, intelligent, and scholarly—will tell you this. The earnest student of this book, understanding it, demonstrates in some degree the truth of its statements, and knows it contains a Science that is demonstrable when understood, and is fully understood when demonstrated. That Christian Scientists, because of their uniform pure morals and noble lives, are better representatives of Christian Science than the text-book itself, is not in accordance with Scriptures: The tree is known by its fruit. The student of this book will tell you his higher life is the result of his conscientious study of it in connection with the Bible.

A book that has won its way through the good it does into the palaces of emperors, kings, and the president of the United States, into the chief cities and the best families in our own and in foreign lands, that lies beside the Bible in hundreds of pulpits and in thousands of homes, that heals the sick and reclaims sinners in court and in cottage, is not less the evangel of Christian Science than he who studies it and thereby is healed of disease, or who practises its teachings. About a quarter of a century ago this book was first given to the public; since then two hundred editions, of

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one thousand copies each, have been sold, and the sale continues to increase. Can such a book be ambiguous, self-contradictory, or unprofitable to mankind?

St. Paul was a follower, but not an immediate disciple of our Lord, and he declares the truth of the complete system of Christian Science in these brief sentences: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Was it profane for St. Paul to aspire to this knowledge of Christ and the demonstration thereof—healing sin and sickness—because he was not a disciple of the personal Jesus? Nay, verily. Neither is it presumptuous or un-Scriptural or vain for another, a suckling in the arms of divine Love, to perfect His praise.

A child will demonstrate Christian Science and have a clear perception of it. Then, is it a cold, dull abstraction? or is that unscientific which all around us is demonstrated on a fixed principle and given rule, and in proportion as these are understood men are found casting out the evils of mortal thought, healing the sick, and uplifting human consciousness to a more spiritual life and love? The signs of the times emphasize the answer to this in the rapid and steady advancement of this Science among the scholarly and titled, the deep thinkers, the truly great men and women of this age. In the words of the Master, "Can ye not discern the signs of the times?"

Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; *in fine*, Do unto others as ye would have others do to you. Has one Christian Scientist yet reached the maximum of these teachings? And if not, wherefore point the people to the lives of Christian Scientists and decry the book which has moulded their lives? Simply because the treasures of this text-book are not yet uncovered to the gaze of many men, the beauty of holiness is not yet won.

My first writings on Christian Science began with notes on the Scriptures. I consulted no other authors and read no other books but the Bible for about three years. What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write those notes after sunset: all thoughts in the line of Scriptural interpretation would leave me until the rising of the sun: then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses. It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated "Science and Health with Key to the Scriptures." I have been learning the higher meaning of this book since writing it.

Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find this step either written or indicated therein. It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world.

I should blush to write of "Science and Health with Key to the Scriptures" as I have were it of human origin, and I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine Metaphysics, I cannot be super-modest in my estimate of the Christian Science text-book.

The Lectures.

At Syracuse, N. Y.

Carol Norton, C.S.D., of New York City, lectured yesterday afternoon (Sunday, November 18) before a large audience in the Wieting Opera House on the subject, "Christian Science: Universal Christianity."

The address was for the purpose of giving those interested in Christian Science correct information concerning its principles and beliefs. In this city, as elsewhere, such lectures are always delivered by a member of the Board of Lectureship, hence the statements are always authentic. Judge William G. Ewing of Chicago lectured on a similar topic at the Wieting last December before an audience of fifteen hundred people.

Every seat in the entire lower part of the house, the boxes and the entresol, was occupied yesterday. The balcony was also well filled. In attendance at the meeting, besides members of the Syracuse Church and people interested in its work, were out-of-town members from Albany, Rochester, Rome, Utica, Lyons, Geneva, Auburn, Phœnix, and Fulton.

Upon the stage were seated Carol Norton, Mr. E. P. Bates, President of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., Rev. Mr. Vosburgh, and C. I. Ohrenstein, the First Reader at First Church of Christ, Scientist, of this city.

Mr. E. P. Bates was chairman. After extending a welcome to those present and speaking briefly on the purpose of the meeting, he introduced Rev. Mr. Vosburgh.

The Post Standard.

The preliminary remarks by Mr. Bates were as follows:—

Dear Friends:—I am requested by First Church of Christ, Scientist, in Syracuse, to welcome you at this time. This church, in harmony with the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and other branch churches, desires that you may be properly advised as to what Christian Science is. To this end the Mother Church has instituted a Board of Lectureship, and the speaker of this evening is an honored member of that Board. Christian Science is the subject before the people, and it must stand on its merits, not on any opinions which we may have regarding it. The local church desires that this community may know the facts regarding Christian Science, and that they may be presented by authorized speakers and those conversant with the subject.

We thank you for accepting the invitation given you, and it is gratifying to see so large an audience assembled to listen to this interesting subject.

It is my great pleasure at this time to present to you the Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y., who is also a member of the Board of Lectureship, and who will introduce the speaker of the day.

The introductory address by Rev. Mr. Vosburgh was as follows:—

What is Christian Science? Our critics a few years ago were almost unanimously saying it was the work of the devil. To-day this attitude is very radically changed, and the critic who, from study of the writings and acquaintance with Scientists, has prepared himself to speak with any degree of intelligence, acknowledges Christian Science as a Christian movement.

Christian Science claims to be the heir of the ages, the true interpretation and demonstration of the teachings of the Christ, and this is certain, that if Christian Scientists did not believe that this work is founded on the teachings of the Bible, and is the explicit unfolding and application of the doctrine of Jesus, no such movement would to-day be in existence.

All the questions that arise regarding the merits of Christian Science focus themselves in this: Is it rightly named? has it the logical, orderly, demonstrable character that belongs to science? and does it embody the high ideal of righteousness and love which constitutes Christianity?

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Science is founded on facts. Science lives and moves only in the realm of facts. All that is recognized as scientific thought is that which gives an explanation, or an attempted explanation, of facts. We know how what is recognized as scientific teaching has changed and advanced as human experience has developed new facts, for the impossibilities of yesterday are the common experiences of to-day.

Not many years ago the notion that men could talk hundreds of miles over a wire, or see through a solid substance, would have been relegated to the realm of dreamland. To-day these are a part of the most common knowledge, and we find that all human progress has been a bringing of the unknown into the known, and a doing of the impossible. For Christian Science there stands this palpable, irrefutable fact,—that by it "the sick are healed, the sorrowing are comforted, and the sinful are reformed" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 244), and it is found that these works are the outcome of a divine Principle and a spiritual law that may be understood; and to the extent that they are understood can be demonstrated. Whatever has such a rational basis and such a demonstrable character is inevitably Science.

Its claim to be Christian is only to be tested by the standard of the Master: "By their fruits ye shall know them." Does it make men more reverent toward God and more kindly toward their fellow-man? Does it lead its followers to do justly, to love mercy, and to walk humbly with their God? Does it hold to the essential principles, the fundamental truths, of Christianity? Now what are these fundamental truths that must be emphasized in whatever has a right to be called Christian? They are four: First, the Being of God,—God as revealed in the Bible and seen through Christ; Second, the Bible as God's revealed Word; Third, Christ Jesus the one mediator—the Way-shower—between God and men; Fourth, the necessity of a radical conversion, a deep, sincere repenting, and receiving and living the Christ-life. These constitute the essentials of orthodox Christianity, and Christian Science does so include and enforce these vital principles that every Christian Scientist finds them renewedly and increasingly emphasizing themselves in his life.

From this basis the speaker will to-day address you. The subject of his message is, "Christian Science: Universal Christianity," and we know that the worth of the message and the merit of the messenger will unite in gaining your most cordial and careful attention.

It is now my pleasure to introduce to you Carol Norton, C.S.D., of New York City.—*Correspondence.*

At Leavenworth, Kan.

Judge William G. Ewing of Chicago addressed a large audience at the Opera House Friday night (November 16) on the subject of Christian Science. He is one of the best-known lawyers and judges of Illinois, and his address was greatly appreciated. Major McClaughry, warden of the federal prison, an old friend of Judge Ewing, was introduced to the audience by E. H. Keach, First Reader of the Christian Science Church here, and Major McClaughry in turn, presented his old friend to the audience. Major McClaughry spoke as follows:—

Ladies and Gentlemen:—A good many years ago—so many that out of consideration for the judge and myself, I will not state—Judge Ewing and I knew each other in western Illinois, he as state's attorney in a judicial district, and I as clerk of a court in the same district. We were also actively engaged at that time, in opposing political parties, in the work of "saving the country," and, that we succeeded in saving it, is evidenced to-night by the present satisfactory condition of the country, notwithstanding the severe "jolts" that it has lately received.

From that district he drifted to Chicago and I to the penitentiary. From my seclusion I could keep track of him, and I marked his rise through the successive stages of a successful lawyer and United States Attorney, to the position of an able, upright, fearless, and eminent judge, and—best of all—to that of a true Christian, American citizen. He resigned the judgeship for his present work. He comes to address you to-night on higher themes than law or politics. It is not my province either to approve or criticise his views. He will present and ably defend them. I do, however, take pleasure in assuring you that his utterances, whether you agree with him or not, will be worthy of your respectful consideration, for they will represent the honest convictions of an honest man.

I now take pleasure in presenting to you, Judge Ewing.

Leavenworth Times.

Major McClaughry is a man of exemplary Christian character and stands high as a prison official. He is generally regarded as one of the best superintendents of convicts in this or any other country. He was at one time warden of the state penitentiary at Joliet, Ill.—ED.

At Joplin, Mo.

At the Club Theatre Sunday afternoon (November 18) Dr. Silas Sawyer of Milwaukee delivered a lecture on "True Sonship in Christian Science." A large audience assembled in spite of the disagreeable weather, and that they were profoundly impressed with Doctor Sawyer's remarks was evident from the close attention with which they followed the speaker.

F. S. Yale introduced the doctor in the following words:

Not being a member of any religious or anti-religious society or sect, I esteem very highly the honor conferred upon me by the Christian Scientists of Joplin in selecting me as the chairman of this meeting. It is evident to me that they believe in religious freedom and willingly accord to others every right and privilege which they ask for themselves. They seem to be aware of the fact that there are some six or seven thousand different religious societies in the world, each one of which believes that it is right and all the others are wrong. This society realizes that all are not right, as it is an established fact that when the truth is seen as it really is there must be perfect agreement. When two persons disagree as to a fact it is evident that one of them is wrong, and possibly both.

The Christian Science Church is a society whose religion is to do good and whose good is truth, justice, and love personified; a society that believes in going forward, onward, and upward toward a given goal, and that goal the uplifting of mankind everywhere; that believes in building and not in destroying, in overcoming error with truth, evil with good, vice with virtue, and hatred with love; in short, a society devoted to the cause of truth, justice, liberty, and love.

The members follow their conscientious convictions, and believing that they possess the truth have the courage to proclaim it to the world, well knowing that if correct they can wait for success. They believe with the poet who said:—

> Truth crushed to earth shall rise again,
> The eternal years of God are hers.

I now have the pleasure of introducing the speaker, Dr. Silas C. Sawyer, C.S.D., of Milwaukee, Wis.

Joplin Daily News-Herald.

Lectures at Other Places.

Plymouth, Mich.—Edward A. Kimball, November 11.

Mt. Pleasant, Mich.—Edward A. Kimball, November 8.

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From Our Contributors.

A Hymn.

BY M. C. S. W.

LEAD me gently, Love Divine,
Through this maze of mortal strife;
Let thy brightness round me shine,
Breathe in me thy Perfect Life.

Selfishness and pride remove,
Drive impatience from my heart,
Fill me with forgiving love,
More of Good and Truth impart.

Love Divine! O let me know
That the everlasting arms
Where earth's dark, deep waters flow,
Hold me safe from all alarms.

When my spirit cries for bread
And I only find a stone,
When in thorny paths I tread,
Let me say Thy will be done;

Know that every seeming ill
Worketh in the end for good,
Love Divine my spirit fill,
Feed me with thy heavenly food.

Infinite Eternal Power!
Source of Being! Fount of Life!
Lead and guide me every hour
Through this maze of mortal strife.

Reflection.

BY A. P. BLACKLER.

How much do we understand of what is meant by this word reflection in Christian Science? It covers the whole ground in our work. Webster gives several definitions of the word, some of which exactly fit the Christian Scientist. In fact, a Christian Scientist is simply a "reflector." In the degree that we understand that we are a reflector pure and simple, with no power of our own, are we Christian Scientists.

A few of the definitions of Webster that fit our case particularly well, are: "Reflect. To give back an image of; to attend earnestly to what passes within the mind."

Are we giving to the world in our daily life an image of our dear Master? Are we reflecting his life in ours? Are we following his example thereby reflecting Good and Love? In just the degree that we are reflecting his Life, are we truly Christians.

This is the standpoint from which God judges. Never mind what the world thinks or says of you; the world cannot work out your salvation; you have this to do, and it can only be done by reflection. Even our Master claimed no goodness of his own; but merely reflected the goodness of God. We must go and do likewise. Remember there is "no good thing" in mortal selfhood or mortal sense.

We must get above any thought of self-love or any influence of personality, and be governed by the Principle of goodness and love in every act, motive, and thought.

In the definition of reflection by Webster he says, "That which is produced by reflection, especially thoughts suggested by truth." We know these are the only thoughts that have any reality, and the *only* thoughts we, as Christian Scientists, should have anything to do with. Paul sums it up briefly in Philippians, 4 : 8: "Finally, brethren, whatsoever things are true [real], whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Our work is all in thought. Jesus declared the Truth again and again to dull ears, until they began to see and reflect the Life and Love, that he came to teach and live. We must strive and pray for that mind to be *in us* that was also in Christ Jesus, to gain the understanding of what Life, Truth, and Love *are*, before we can expect to reflect them. We cannot expect to give to some one else what we do not ourselves possess; neither can we expect to give love to one and the opposite to another; it must be love to all.

The same fountain cannot send forth sweet waters and bitter. That Mind which was also in Christ Jesus did not express love one moment and hate, anger, and malice the next. It was love first, last, and all the time, because Love was all he knew.

We cannot reflect Love until we have first learned the lessons of Love; in trials, in meekness, gentleness, kindness, forgiving our enemies as we would be forgiven. No mortal has this Love and it is gained only through this purification and chastening. "Whom the Lord loveth he chasteneth."

Do not complain if trials come. If you would be able to reflect Love, you must take each lesson and learn it well. A student in mathematics does not work one problem in addition, one in subtraction, and then stop; he keeps working until he has learned, or understands the principle thoroughly, then he is ready for something higher. So we must not cease from our labors when we have solved one problem, but must continue until all problems are solved according to the one Principle, Love. If anything but Love is influencing us, we have departed from our Principle. We shall fail to gain the answer to our problem, and will have to come back, and work it out in the right way.

The more Love you reflect the more there is for you. When you see some one who seems to do better work than you do, they have learned the lessons necessary to be able to demonstrate it, or they would not have "the signs following." Working in this way there is no danger from self-righteousness. Jesus said: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Here are the promise and conditions. The first is sure; you alone can take care of the latter. Rest assured that in just the proportion that you really and truly abide in him, will the "signs follow."

"Prove all Things."

BY GEORGE L. BRETT.

IN conversation with a business man the subject of Christian Science was introduced, and he made the remark, "I do not think religion or Christian Science should be brought into business." At present, myself a business man and also a Christian Science healer, I wish to give a little experience of my own.

Some years ago the doctors had said that unless I complied with certain rules—to work only a few hours each day, to be very moderate in all things, to avoid all excitement, etc., I might die at any moment. I laughed at it all and continued to do as far as I could everything that I wanted to, until, through fear, I tried to be obedient to the doctors, but at the same time grew weaker day by day until I was hardly able to get to the store. This all proved that what the doctors had said was true on their plane of

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thought. But what medicines and obedience to the so-called materiai laws failed to do, Christian Science has accomplished, and for four years or more I have been able to attend to business, and not one day has sickness kept me from being on my feet and at work.

Sick thoughts were ever-present with me until, through Christian Science, those thoughts were forced out, proving that to ever-present Life, Truth, and Love, there can be no room for sin, sickness, and death; and in so far as we hold fast to the good thoughts they must be manifest on our bodies and in every branch of our business.

A certain man had the reputation of being a mean, dishonest, selfish man, never known to settle his accounts when due. A Christian Scientist had occasion to call on this man; the Christ-Spirit of Love went on before, and when the Christian Scientist arrived he found a man that stood ready to settle his account because it was right that he should, and nothing existed between the two but love and harmony, and the account was settled then and there.

Another instance: A business man, through seeming reverses, poor collections, sickness in family, etc., was discouraged and decided to make an assignment. He went to the largest creditor, who was a Christian Scientist, and made known his decision. He made a clear, honest statement. The sick and discouraged thoughts were met and destroyed; his thoughts were changed; he began to see light, and with new courage he tried once again. He went home happy, not knowing at the time what had been done. He did not fail but succeeded in his business. Instead of looking into darkness and failure, his thoughts are good and of success, and the good results do and must follow. "Whatsoever a man soweth, that shall he also reap."

A Word to Beginners.

BY MINNA TRAIN.

OUGHT we to expect our lives to work in harmony if we let all the worries and absorbing cares of the every-day material existence come into our thoughts first?

When we learn to begin our day with the consciousness of the omnipotence of God, eternal Good, and to realize that in this government there is no place for discord or trouble, I am sure it will bring to each one of us wonderful results. When we are young in the Christian Science thought it seems very easy to say "I must attend to this or that duty or pleasure first, but later in the day I will find time for my study of the Sunday lesson and for the reading and work so vital to our progress in the understanding of God." The only *sure* way, is to *start* the day with the God-thoughts, even though you may have to rise earlier to secure the extra time. By so doing you will find that many seeming difficulties are smoothed away, and you will have a keener sense of the presence of divine Love, always near at hand, protecting and guiding your every footstep.

To those just looking into Christian Science who seem to find our text-book difficult to understand, I would say: Take the *Quarterly* and study the carefully prepared lessons for each Sunday, and then see if the Bible does not become illuminated and a new book, through the wonderful explanations of Science and Health. Every week these lessons grow stronger and clearer, and by this constant and sincere study I am sure that little by little the glorious truths of Christian Science will dawn upon human consciousness and you will gradually awake to the realizing sense of the inexhaustible treasures of this wonderful book.

God's hand within the shadow lays
The stones whereon His gates of praise
Shall rise at last.

WHITTIER.

Testimonies.

Wonderfully Sustained by Truth.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—*Isaiah.*

It was on September 8 last, at the time of the Galveston flood, that I found *more* faith in God, and I am prompted to write my experience that others may see what Christian Science can do, and has done for us in the storm and darkness.

The tempest was raging and our home was situated only a short distance from the Gulf. At half past two o'clock in the afternoon my husband came home from town with great difficulty. At that hour the rain was falling in torrents and the sea water was gradually covering the streets in the lower parts of the city. However, we were not apprehensive of any danger, having always lived on the coast and being accustomed to ordinary coast storms. During the remainder of the afternoon we read the Bible and Science and Health constantly. As night came on, a neighbor sent for us to come over to her house as she was alone and becoming alarmed; but before we could get away, the water had risen to such a height and the storm increased in violence to such an extent that we were unable to leave our house. This was something altogether unexpected, as we had never, for a moment, thought the water would reach our yard. It was right here that we began to appreciate what Science was to us, as conditions were becoming very serious from a mortal standpoint, but through the constant realization of Truth, we remained perfectly calm and felt safe in our own home.

We had our house girl (who is a Scientist) come in with us; and with Nezzell, our little six-year-old daughter, we all sat quietly down to realize the Omnipotence of God. My husband read the ninety-first and ninety-third Psalms. I read Science and Health, p. 189, and we ceased to concern ourselves about our safety but left that entirely with God. The elements now seemed wrought up to their highest point, the house was rocking like a cradle, and it seemed almost beyond human belief that it could withstand such a terrific wind for even a single moment. Still there was no fear. Soon I discovered that the water was coming through the floors. My husband scuttled each room, while the water rose rapidly. In a few moments we felt an awful jar, and as the water came pouring in through the door casings, we knew that the house was off its foundations. The lights had gone out and we were groping in total darkness, in water to my waist. Here the following verse from Isaiah came to me: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

My husband took our little girl in his arms and we went to one door but failed to open it, quietly but swiftly we went to another and through it reached the kitchen, there a door had blown open and we discovered that we were floating. Soon the water reached my chin, and we found that every piece of furniture in the house was floating. Something must be done, and that quickly, for in a very short time the water would be too deep for me. For just one brief moment fear tried to take possession of me, but its sway was brief, for almost with the next breath the thought came to me: "Underneath are the Father's everlasting arms." My husband told me to get up on the kitchen stove, which was two feet under water but was the only thing in the house that was stationary. So I was lifted above the wave. All four of us stood on the stove without difficulty.

It was suggested that each of us say aloud something Scientific. My husband repeated the Scientific Statement of Being (Science and Health with Key to the Scriptures,

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p. 464). C. repeated those dear consoling words of our Leader, "Peace, be still! our Father is at the helm." Then I repeated the first verse of the ninety-first Psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," and I was followed by our little one, who, throughout it all had been so courageous and brave, with the first verse of our Mother's beautiful poem "Satisfied:"—

> It matters not,
> What be thy lot
> So Love doth guide;
> For storm or shine—
> Pure *peace* is thine—
> What'er betide.

We then silently tried to realize God's Allness and to know that "He holds the wind in His fist."

About eleven o'clock Nezzell noticed that the water was receding, and in some unforeseen way we found a lamp and some dry matches and were thus enabled to see.

Our experience lasted from five o'clock in the afternoon until half past two the next morning. Most of that time we were in the water. We never experienced the slightest trouble of any kind. Once, while standing on the stove, Nezzell (who was very thinly dressed) complained of being cold. Mr. C., without knowing how it got there or where it came from, reached out and found a coat of his floating around on something. It proved to be a heavy one, and although soaked with water, kept her warm nicely. Again, when I seemed to be chilled, he was able to reach a pair of portieres, which served to keep us warm, wet as they were.

But not until we were able to leave our house did we realize how wonderfully we had been protected and how much we had to be thankful for. We found that our house had floated a distance of two squares, and upon going around to where it had stood a realization of the awful destruction that had been wrought dawned upon us, for where, that afternoon, we had looked out upon hundreds of pretty homes in front of us, was now a barren waste, the houses were piled up in mountains of wreckage all around us, while our house had been carried to the highest part of the highest street in the neighborhood and there it stood perfectly intact, out of harm's way from the floating debris which would surely have demolished it had we not gone when we did. Surely did we feel grateful that we had placed our safety in our Father's hands, with the feeling that "not my will, but Thine, be done," knowing full well that "He doeth all things well."

We attribute our safety entirely to Christian Science, and we are striving to show our gratitude to our Leader by following more closely in her footsteps, learning of her greater humility, deeper love, and broader charity for all mankind.—MARY E. CHRISTIE, Galveston, Tex.

Healed Physically and Saved from Infidelity.

Two and a half years ago, Christian Science came to me, when my way was so hedged about that I could not get out. I had been a great sufferer from physical ills. I had exhausted all remedies known to the local medical skill, including, electricity in all its forms, but with all this I was "nothing bettered, but rather grew worse." I was hungering for Truth, yet I was comparatively an infidel. My suffering had been of such a nature that there seemed but little hope for me; I was merely drifting along aimlessly, suffering as much as it was possible for a mortal to suffer and exist.

Finally, Christian Science came to me, bearing the good tidings, "Ye shall know the Truth, and the Truth shall make you free." Involuntary antagonism to Christian Science was in my thought when I was brought face to face with the signs that follow them that believe. I had seldom given any form of religion a thought. I had heard of Christian Science, but had never heard any good of it, and, had I been called upon to give my views of the subject, they would have been very uncomplimentary. Now I find myself singing the highest praise to the good work of Christian Science, not, however, as a mere profession, but because I have been healed. "As a vesture shalt thou change them, and they shall be changed."

A friend who had been a sufferer from ailments very much like those which afflicted me, was healed in a short time under Christian Science treatment; in this case, I beheld unmistakably the proof of faith by works. This proof affected me like the opening of the eyes of the blind. I placed my case in the hands of a Christian Scientist. After three days' treatment I experienced an uplifting which caused me to feel as though I were literally lifted off the ground to be carried along by a gentle breeze. It would seem that this experience alone should have been sufficient to dispel all doubts from the mind of the most sceptical; but error was in me, and it must be gotten out. After a few weeks' treatment, all of which time it seemed that I could almost discern the outlines of the new heaven and new earth spoken of by the Revelator, there came the demand, "Work out your own salvation." Here is where the real battle began.

From a physical, and I might say a moral, wreck, two and a half years ago, I am now a healthy man, and much happier. Of the God whom, before coming into Christian Science, I regarded as the author of unjust laws, I now say, "Just and true are thy statutes, Lord God Almighty."

Appetite for tobacco, which had claimed power over me for eighteen years, has entirely left me; for nearly two years I have had no desire for tobacco. I have also lost the appetite for coffee.

Among the numerous troubles of which I have been entirely healed may be mentioned nervousness, dyspepsia, spinal trouble, headaches, and melancholia of the very worst form, and I might add, infidelity of a rather mild form.

I wish to add in conclusion, that with my limited understanding of the great Principle which Christian Science teaches, I have been able to do some very good work for the suffering. I was called upon a short time ago to treat a patient who was bedridden with the grip. Error endeavored to make me believe that I could do nothing with this particular case, but realizing the allness of God and the nothingness of error, my efforts were abundantly rewarded, as the patient was up and about her work the following day after my efforts in her behalf.

Wonderful indeed is the power of Truth over error. Thanks to God for this great Truth and to our Mother in Israel, Mrs. Mary Baker Eddy, for that great book, "Science and Health with Key to the Scriptures."

ROBERT CALVIN HUMPHREY, Knoxville, Tenn.

A Testimony for our Text-Book.

Truth is ever at work as is evidenced by the healing of the sick, the binding up of the broken-hearted, and the reforming of sinners. Some months ago I presented an inmate of our poor farm with a copy of Science and Health, and although I had apparently forgotten it, he came in this morning to remind me of the work that the volume had done, for although rejected by some, yet to him it had been the Great Physician that healed him of rheumatism, boils, and an attack of bone erysipelas, and now he is not only happy but more active than for twenty years before.

J. E. BURNHAM, Unionville, Mo.

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from men very quietly indeed.—MACDONALD.

There is no peace when our life is revolving round self.
Anon.

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Religious Items.

In a review of "The Life and Letters of Thomas Henry Huxley," the *Church Standard* quotes the following interesting extracts from Huxley's letters to his friend Charles Kingsley: "I have the firmest belief that the Divine government is wholly just. . . . The ledger of the Almighty is strictly kept, and each one of us has the balance of his operations paid over to him at the end of every minute of his existence."

"Kicked into the world, a boy without guide or training, or with worse than none, I confess to my shame that few men have drunk deeper of all kinds of sin than I. Happily, my course was arrested in time—and for long years I have been slowly and painfully climbing, with many a fall, towards better things. And when I look back what do I find to have been the agents of my redemption? The hope of immortality or future reward? No——"

In the juvenile department of the (Swedenborgian) *New-Church Messenger* we find the following: "It certainly is not so difficult to live a life which leads to heaven as is supposed, and the more thought one gives to the subject the plainer it becomes that this is true. We have wound ourselves up so deeply in snares and snarls that we think we are very badly off. We say we cannot cast off this fetter or that. We cannot rise to this or that standard of conduct. We cannot feel for others as we do for ourselves, and we work ourselves very severely to maintain the truth of our assertions. The snarls which look so thick and close while we are in them and in the acknowledgment of them, disperse with surprising ease once we see that there is a simple way out of them. They wind about us just as thickly as we will permit, and unravel when we make it possible."

F. A. Christie, in the *Christian Register* says: "The kingdom and the judgment were at the door; but the old, half-hearted, compromising life went on. Men were sentimentally religious, but they were living the life of a perishable world. They hoped for the predicted perfection, but the eye was open to the solicitations of gain and corrupt desire. They looked on two contrasted, alluring pictures, and won neither as a controlling motive. They were in confusion. Life was divided, irresolute, vacillating. Belief in eternal interests succumbed to fears inspired by the present. They dickered with God as an uncertain power. They served two masters,—God and Mammon. The call of Jesus was: 'Break loose! Serve God alone! Have a single eye!'"

In an article on "Sober Living," published in the *Congregationalist*, Rev. Isaac Ogden Rankin says: "It is the unprosperous time that tests men's souls. Then the weak man shows his weakness and the sober-minded man his strength. What follows its deliberate purpose through discouraged times like sober-mindedness? Christian found the Slough of Despond his hardest trial, but while Pliable floundered back to the City of Destruction, he kept his face toward the wicket gate until at last he found firm footing on the side of hope. How can a man be brave in hours of solitude and depression, unless he has the peace of faith born of a great decision?

The (Methodist) *Christian Advocate* says: "One reason why so many men and women fail to love the Bible is because they have never tasted the sweetness of its truths. They may have read some of it; they may have read all of it, but not with an understanding mind. There is a wide difference between tasting the kernel and chipping off the shell. Reading the Bible may be nothing more than chipping off the shell, while the truth so rich and sweet lies far within, unobserved and untouched. The word of the Lord is sweeter than honey and the honeycomb, but not to all. To some it is dry and bitter."

With a majority of one vote, that of the moderator, the New York Presbytery on November 12, decided against a revision of the Westminster creed. The number of votes cast was 142, of which 109 were recorded as votes of clergymen and 33 as votes of elders. The Presbytery of Philadelphia on the same day voted against revision of the creed, and recommended to the General Assembly that the whole matter of revision be dismissed. The vote stood 70 against 65, divided as follows: Against revision, ministers 48, laymen 22; for revision, ministers 45, laymen 20.

The *Standard* says: "If we do what we know to be wrong, or if we refuse to do what we know to be right, we have reason to reproach ourselves afterwards with the results of our error. But if, in a prayerful desire to do right, we act in the light of duty as it presents itself to us at the time, we have no reason to reproach ourselves, whatever be the result. Duty for the hour is in the light of the hour. God takes care of the consequences of such duty-doing."

Edward Everett Hale says in the (Unitarian) *Christian Register:* "Is there, perhaps, a new ripple in the eternal discussion why the people who do not go to church on Sundays stay at home? It has been rather a favorite topic in the newspapers in that 'off period' which in my boyhood the editors called 'cucumber time.' For myself I have never doubted for a moment that, if the preaching were better, more people would go to hear it."

The (Baptist) *Examiner* says: "Having done the work of the day, prayerfully, conscientiously, earnestly, we can in confidence commit it to God; and it becomes our duty then to restrain the divinely prohibited apprehension that borrows trouble, and ruptures present peace by anticipating ills that may or may not belong to the future. Worry indicates two things with certainty: (1) neglect of worship; and, (2) while the worry lasts, incapacity for worship. Where there is worship there is faith, and faith restrains foreboding."

A writer in the (Baptist) *Watchman* on "The Terror of Love," says: "We practise self-deception without realizing what we must meet in the day when we can no longer hide our sin from ourselves or from God. Sin is itself the terror of the Lord. Then we shall see what now we fear the revelation of,—our own hearts. It will be enough to see that we have sinned. The terror will be the unmasking of the soul, and the sight of it in the light of the life and the love of God."

The *Christian Register* is a consistent defender of the present age. In an editorial it says: "They who carelessly rail at the degeneracy of the age forget that, in ninety cases in a hundred (or more) we are depending upon each other for our comfort and safety, and trusting everybody to such an extent that, with all its complications, life could not be carried on did we not act upon the belief that the men and women about us are trustworthy."

In an editorial on "The Cultivation of Charity" the (Swedenborgian) *New Church Life* says: "Theoretically every one desires the growth among men, of charity, harmony, and good-will toward the neighbor; but practically, in the wear and tear of daily contact with the neighbor's shortcomings and offences against us or against our notions of what is right and fitting, the spirit of good-will gets a great many set-backs."

The *Universalist Leader* says: "It is the progress of Christianity that has made our present civilization what it is and which has led men to cry out against war and conquest. The spirit of Christ is not confined to his church, but is beginning to flood the world and mould the thoughts and conduct even of those who call themselves unbelievers."

In an editorial on "Cheerful Thanksgiving" the *Congregationalist* says: "The secret of the happy life is found in the direction of our eyes and the order of our thoughts. Which do we look for first, complaint or praise? Which goes first into our scale for estimation, trial or mercy? Are we looking part way up to compare ourselves with more successful men, or far beyond success to the centre of our life and joy?"

An æsthetic English Vicar will not allow the word "died" to be put on the tombstones of the people buried in the cemetery. He insists on phrases like "departed this life" or "passed away" or "entered into rest," and says that "died" is a denial of the Christi n teaching of immortality.

Seneca Co. Journal.

A writer in the (Baptist) *Watchman* says: "You can sing sacred music profanely; that is often done. I would not give you anything for music, however sacred may be the words which it expresses, if it be not sung in the spirit of its own sacredness."

Rev. George D. Herron, in a recent speech, said: "It is a strange superstition that makes men regard what they know to be elementally good as dangerous in practice, and what they know to be elementally wrong as practically safe."

Notices.

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We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

All remittances should be by express money order, post-office money order, or exchange on *New York* or *Boston*, but not on Chicago. Individual checks cannot be received, as a charge is made by the Boston banks for their collection.

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Full name and address should be given in each communication. Matter intended for publication cannot be used unless name and address of writer are given.

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

We again ask that no money remittances whatever be made to the Editor or Editorial Department.

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

Thanksgiving Day was celebrated in London in the time-honored manner by a reunion of leading Americans at a banquet in the Grand Hall of the Hotel Cecil.

Thanksgiving Day was observed for the first time in the Church of Oxford University. The sermon was preached by Rev. G. H. S. Walpole, vicar of Lambeth, who formerly was a professor in the Union Theological Seminary at New York. Dr. William Osler, formerly of Johns Hopkins University, Baltimore, and now regius professor of medicine at Oxford University, presided at the dinner of the American Club of Oxford.

Three hundred Americans celebrated the day by a banquet at the Kaiserhof, Berlin. Dr. Francis Greenwood Peabody, of Harvard University, who is at Berlin as the delegate lecturer of American Colleges, made the principal address.

The Stars and Stripes flew from the American Embassy at St. Petersburg in honor of Thanksgiving Day, and Spencer F. Eddy, the Chargé d'Affaires, gave a dinner to the American colony.

The day was celebrated at Rome by a service at the American Church. The American College gave a Thanksgiving luncheon. Ambassador and Mrs. White gave a dinner to the personnel of the Embassy and Sir George Trevelyan, author of "The American Revolution."

James R. Garfield, Commissioner of Corporations, has in hand a report covering the investigations of six or eight of the great "trusts" of the country. Officials have been making an inquiry into the methods of the coal trust and the lumber trust. The examinations of these two were undertaken as part of the routine of the Department and not because of any complaint that had been lodged. Besides the oil corporation, those dealing in sugar, steel, tobacco, beef, lumber, and coal will be investigated. The findings in all these inquiries will go direct to the President, although several of them were ordered by Congress. The law requires the Commissioner of Corporations to show his reports to the President, who may send to Congress such parts of them as he sees fit. The officials report that there is little difficulty now in receiving satisfactory and ready answers to all inquiries submitted to the corporations by the Department.

A bill in equity has been filed in the Federal Circuit Court at St. Louis to break the so-called "terminal monopoly" in that city. The action is directed against the Terminal Railroad Association of St. Louis and its directors, the subordinate corporations of the association, and the fourteen railroads owning terminal stock. The court is asked to dissolve the combination existing between the defendant concerns, to enjoin them from voting stock in one another's meetings, and to take such other action as is necessary to the complete abolition of the unlawful conspiracy alleged to exist between the railroads and several terminal companies.

The chairman of the Ways and Means Committee, who says he once befriended the artists of America by having inserted in the McKinley tariff bill at their request a clause removing the duty on works of art imported from abroad, which duty was afterward replaced, also at their request, is reported as saying that in his opinion there is no chance of Congress taking up at this session legislation to repeal the tariff on works of art.

The hopes of the little band of American colonists on the Isle of Pines, who have been working towards the separation of the island from Cuba and its inclusion in the United States, were dashed last week by the letter of Secretary Root to the President of the American Club, in which he stated pointedly the position of the Administration.

The monthly statement of the public debt shows that at the close of business November 30, 1905, the debt, less cash in the Treasury, amounted to $999,752,831, which is a decrease as compared with last month of $12,893,294.

King Edward VII. has offered to the New York Yacht Club a trophy, to be held forever by the club. It is to be called the King's Cup, and it is to be raced for annually during the annual cruise—preferably off Newport.

Columbia University has abolished the game of football, as at present played. This action was taken at a recent meeting of the Columbia University committee on student organizations.

The number of employes on construction work for the Panama Canal now aggregates seventeen thousand. About fifteen hundred are white Americans.

Foreign.

Because of the refusal of the Turkish Porte to accept the ultimatum of the Powers in regard to Macedonian reforms, the Powers, on the 28th ult., occupied Mitylene. Two hundred Austrians, one hundred French, and one hundred British and Italian sailors landed there and occupied the custom house, telegraph office, and other public buildings. On the report that the Porte would accept the demands with modifications, reply was made that modifications were out of the question, and that if by Sunday at midday the Porte had not definitely accepted the demands the international fleet would occupy the islands of Lemnos and Imbros. A London despatch, commenting on the situation, says: "The outside world, including European statesmen, takes little cognizance of Moslem public opinion. It is a factor, nevertheless, which the Sultan himself does not dare to ignore in its present condition. Intelligent Mussulmans deeply resent the attitude of Europe at this juncture. They point out that the Christian nations propose to discipline the Turks while they look on with indifference to the massacres of Jews by Christians in Russia, worse than any Macedonian outrages on record. They deduce from Europe's policy that the pretended motives of reform are shams; otherwise similar tactics would have been adopted toward Russia. The present movement is, in their opinion, simply a disguised plan to drive Turkish rule from Europe.

The announcement to the Foreign Officers of Korea that the American Legation would be withdrawn and that American interests would be placed in charge of the Consul General, was the first recognition by the Powers of the Japanese protectorate over Korea. The recall of the American Minister greatly strengthens Japan's hand. While the American Legation remained it was thought possible that America's intervention might be secured to effect the repudiation of the Japanese protectorate.

King Haakon VII., before the Norwegian Parliament, on the 27th ult., took the oath to support the constitution. In a subsequent speech his Majesty said his motto was "All for Norway." He said he would govern according to the constitution and the people's will as represented by Parliament.

It is estimated that the portion of the Japanese loan reserved for London has been covered twenty to twenty-five times over.

Industrial and Commercial.

Special Agent Poole of the Bureau of Corporations, who has been instrumental in introducing American goods to foreign markets, gives some information of the shoe trade abroad. He writes: "American boots and shoes have been the rage in London and other cities of Europe, particularly in Germany. Regent Street in London has been lined with so-called American shoe stores, and a great reputation has been built up for American footwear because of its superior quality and fine workmanship. Now the market is likely to be lost or seriously impaired by shipping large invoices of inferior shoes and trying to force them on the British trade. Manufacturers of low-grade goods have taken advantage of the reputation of American boots and shoes to unload stocks of poor material and badly made goods upon a confiding public. American manufacturers, however, are not altogether to blame, for English manufacturers have also taken advantage of the craze for American goods and have flooded the market with cheap imitations, made with American machinery and marked with American labels. The same is also true in Germany."

The garbage, ashes, and rubbish of New York were a few years ago taken out to sea and dumped. Much of this rubbish was eventually carried by the tides to the beaches, which were thereby rendered unsightly and unclean. The garbage is now burned and the ashes are used in filling in the lowlands of New York. In this way 83½ acres of new land have been made, worth to the city about one million dollars. In the borough of Brooklyn some eighty acres have been thus reclaimed. The rubbish is burned and used to generate heat and electric lighting. Contractors pay $240 a week for paper and iron saved from this rubbish.

The Cunard liner Carmania sailed from Liverpool on the 2d for her first trans-Atlantic voyage. Her performance will be watched keenly, both by naval architects and engineers and by the traveling public, as she is the largest turbine-propelled vessel in existence. The Carmania, so far as her hull is concerned, is a sister ship to the Coronia, the largest vessel of the Cunard service. The Carmania is only expected to equal the moderate speed of her sister ship, which is propelled with reciprocating engines. Her designers hope, however, that she will do considerably better.

Silver is now 65⅞ cents per ounce, the highest price since 1896. Two months ago the market quotation was fifty cents. Demand is greater than supply, brokers say, in accounting for the higher price; but they also say that in addition to a legitimate business demand there is also a speculative demand.

It is now stated that it has been almost certainly established that the "canals," "lakes," and "seas" of Mars are bands of vegetation, and not water, as has been generally supposed. The peculiar formation of the "canals" has led astronomers to believe that these bands are artificial.

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CHRISTIAN SCIENCE SENTINEL

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

Thanksgiving Day Services.

The Mother Church, Boston.

A Thanksgiving service was held at The First Church of Christ, Scientist, on the corner of Falmouth and Norway Streets, at 10.30 A.M. yesterday, Mr. W. D. McCrackan, First Reader of the church, presiding.

The service was after the usual order, opening with singing, Scriptural reading, and prayer. Then followed a solo by Mrs. Hunt and a Lesson-Sermon, prepared for the occasion, consisting of a compilation from the Bible and "Science and Health with Key to the Scriptures" by the Rev. Mary Baker G. Eddy.

An opportunity was then given for testimonials from members of the church, appropriate for the occasion, after which the following despatch was read, adopted, and sent to the Rev. Mary Baker G. Eddy, Pastor Emeritus of the church, at Pleasant View, Concord, N. H.:—

Boston, Mass., Thanksgiving Day, November 30, 1905.
To the Rev. Mary Baker G. Eddy, Pastor Emeritus of The First Church of Christ, Scientist, in Boston, Massachusetts, Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—Assembled in your church, in accordance with the proclamations of the President of the United States and the Governor of the Commonwealth of Massachusetts, and in pursuance of a wise provision made by you for such occasions in the churches of our denomination, we, on this happy Thanksgiving Day, send you words of joyful greeting as you keep vigil in your constant prayer.

The keynote of this hour is gratitude, and we esteem it a privilege to be permitted to enumerate to you some of the chief reasons for our special thanksgiving. We rejoice in the widespread bounty which God has vouchsafed to mankind at large; in the evident growth of kindliness and cooperation between peoples and nations, and in the constantly increasing value set upon woman's work. We are grateful to know that the teachings of Christian Science go to the root of all problems, both individual and collective, and promise and provide the means whereby that Mind which was also in Christ Jesus, may be brought to bear upon the complications and entanglements of human affairs.

That which makes our hearts overflow in this greeting to you, dear Leader, is our growing perception that Christian Science is really redeeming the world. It is healing mankind of sin and sickness, banishing its sorrows, undermining the causes of its fears, and substituting courage for despondency, peace for pain. To-day as never before we are enabled to look down the vista of the ever-increasing activity of Christian Science, and see its inevitable advance from promise to fulfilment and from hope to achievement.

In assembling to-day to thank God for His bounties, in accordance with traditional usage, we are not forgetful to thank Him for you and your noble living, for your discovery of Christian Science, for your founding of this Science upon the sure basis of the Church of Christ, Scientist, and for the writing of your immortal work, our text-book, "Science and Health with Key to the Scriptures." The harvest which forms the culminating theme of rejoicing in our thanksgiving is the spiritual harvest of good works resulting from your teaching based upon the sacred Scriptures. The leaves of this healing are being carried to the ends of the earth by the power of God, good, for they are the leaves which are for the healing of the nations.

In behalf of the congregation assembled in The Mother Church. WM. B. JOHNSON, *Clerk.*

The sermon expressed in part that it may always be assumed that there is gratitude where appreciation exists, and the strongest evidence of true appreciation is the good use one makes of his blessings. Hence, the sacredness of silent thankfulness, which, though seldom or never manifested in words, abounds in good and generous deeds.

A large number testified to having been healed through Christian Science. Some had been healed of bodily ailments; others had been lifted out of various forms of sin. A lady said she was thankful for a woman who could present the truth to the world in a clear enough manner to make it practical. A gentleman said he was not willing to rest his thanksgiving upon a mere recognition of bodily benefits; he laid far greater stress upon the wonderful spiritual uplift and the regenerating influence which Christian Science has brought into the world.

The service closed with a benediction.

The Boston Herald.

Concord, N. H.

The Thanksgiving Day services which are held in all Christian Science churches are largely attended, and that in Concord yesterday was no exception to the rule. The subject of the sermon, very appropriately, was Thanksgiving, and the discourse consisted of selections from the Bible and from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The service was conducted by Rev. Irving C. Tomlinson, First Reader, and Miss Mary E. Tomlinson, Second Reader.

At the conclusion of the sermon, opportunity was given for testimonies of blessings received through Christian Science from those present. A large number voiced their gratitude for restoration to health and witnessed to the spiritual benefits which had come to them through the prayerful study of the writings of Mrs. Eddy.

Visitors were present from New York City, Boston, Worcester, Roxbury, and elsewhere.

By unanimous vote the church sent the following letter of thanks to their beloved Leader, Mrs. Eddy:—

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

Beloved Leader:—Your grateful followers in your home city, on this glad Thanksgiving Day, which is the symbol of that perpetual thanksgiving we feel to the Giver of all good, send to you, God's faithful servant, our word of greeting and of gratitude.

We have just been fed with the spiritual feast which your love and wisdom have ordained, and have listened to many feeling testimonies of spiritual healing and regeneration, from Concord citizens and visiting friends. We thank you for your consecrated labors, which have garnered such abundant fruitage, and for the bread of Life which you

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are breaking day by day for those who hunger for the heavenly manna.

We assure you also of our growing gratitude for our precious church home, the grand granite edifice, your magnificent gift to First Church of Christ, Scientist, in Concord.

We may thank you also, as fellow-citizens, for your continued generosity, which knows no class or creed, to multiplied institutions and individuals within our fair city and State. Justly has our honored mayor, Judge Charles R. Corning, in introducing Honorable William G. Ewing, on the occasion of his recent lecture in our city, feelingly said: "I thank her [Mrs. Eddy] for what she has done; and in doing this, I am certain that I express the sentiments of my fellow-townsmen. Here is an influence and an individuality, and may we not congratulate ourselves that this influence and individuality are so intimately associated with our municipal welfare?"

We rejoice with you in the continued growth and prosperity of Christian Science in your native State and throughout all lands, and we thank God for the vigorous health and unabated strength with which you carry forward to certain victory your great religious movement for the betterment of all mankind.

IRVING C. TOMLINSON, *First Reader*,
MABEL CHANDLER GAGE, *Clerk*,
Committee.
Concord Monitor.

From our Contributors.

Religion and the Library. Helpers One of Another.*

REV. IRVING C. TOMLINSON, A.M., C.S.B.

ARM in arm two prominent clergymen of New Hampshire, one a liberal, the other an orthodox, appeared before the desk of their local public library, with a list of books, which they had prepared in common, to be procured from the Boston Theological Library. The local library made the requisition on the Boston institution, and the needs of the two brother ministers were promptly supplied.

This concrete example illustrates one way in which the public library is the helper of religion. It is a common meeting ground for the common and the uncommon people. Before its genial influence barriers give way. In the white light of truth sectarian differences vanish and fraternal agreements appear. Creeds and confessions may separate and antagonize, but the library of the people makes men mutual helpers. Bigotry begets a breed of clannish ecclesiastics who grow hungry and hollow-eyed on doctrinal husks. The learning of the library leavens the lump of denominationalism and a nutritious loaf nourishes a hearty brotherhood.

There is growing up a helpful co-operation between the Sunday school and the public library. It has been discovered that the public library may be made a helpful adjunct of the work of the children's department of the church. From a very carefully prepared article by George F. Bowerman in *The Library Journal* for June, 1904, we take the following useful extracts:—

"The custom is widely prevalent among public libraries of issuing to public school teachers special cards on which six or more books may be drawn for school use. In many libraries the same privilege has been extended to pastors and Sunday school teachers. In this way or similar ways increased privileges are granted to religious workers in need of several books for personal study or class use. One interesting feature of the work at Hagerstown, Md., is the fact that the clergy of the county can have ten books sent back and forth free of expense, and retain them as long as desired, with the privilege of recall by the library if necessary."

"My investigations have brought out the fact that a small but increasing number of libraries have undertaken the work of supplying Sunday schools with books for circulation to their pupils. In some cases the public library books no doubt supplement the Sunday school collection, but more often they probably supplant it, and the Sunday school books are either discarded or chiefly confined to reference use. The system as applied to Sunday school libraries offers a useful field for further experiment."

"For several years the Berkshire Athenæum of Pittsfield, Mass., has been successfully co-operating with Sunday school libraries in furnishing them with books. The plan involves the turning over to the public library by the Sunday school of all books it cares to spare, the giving to the library each year of the money heretofore appropriated for new books, and the provision of means of transportation. In return the library sends each week books chosen by the Sunday school committee, who select for purchase books up to the amount of their annual contribution."

"In Baltimore one Sunday school has recently begun taking books from the Free Library on Saturday, returning them two weeks from the following Monday morning."

"The Buffalo Public Library has five traveling libraries in five different Sunday schools, which are regularly supplied with books selected by the public librarian and the committee of the Sunday school. The circulation statistics are kept in the same manner as with other school traveling libraries. Library assistants have visited the schools to give instruction in keeping the circulation record and in methods of caring for the books. The plan has proved moderately successful. Besides the five libraries already mentioned as being in Protestant Sunday schools, the library supplies collections to two Catholic institutions for use in connection with their classes in religious work."

"The Dayton Public Library is about to begin the sending of traveling libraries to Sunday schools. It is now making up a home library for children, which is to be under the direction of a Bible class, whose members will act as visitors."

"In St. Louis several Sunday schools depend altogether on the public library for their supplies of books. Their pupils and teachers select books from "finding lists." The books are sent on Saturday, and the exchanged books are returned to the library on Monday. One Sunday school, which has been carrying on the plan for three or four years, pays a library assistant to come to the school regularly each week to distribute and charge the books. When the plan was first tried, collections of fifty to two hundred books were sent to be kept for the season. This did not prove satisfactory, as the chief use of the books appeared to be to fill the book cases and thus furnish the Sunday school rooms."

"The Somerville (Mass.) public library has groups of one hundred books in six different Sunday schools. They may be kept as long as desired, though it is expected that they will be returned at least once a year. As a matter of fact, they are exchanged about once a month. The librarian reports that the plan is working satisfactorily and appears to be doing good."

"The Springfield (Mass.) city library loans collections of from twenty-five to one hundred books to seven Sunday schools, to be returned in six months. The books so loaned are not distinctly religious in character. One feature of the plan for co-operation between this library and the clergymen of the city, already referred to, includes the preparation by a committee of ministers and laymen of a list of children's books in the library that are particularly suitable for Sunday schools."

We have presented the silvern side of the shield—how the library may help religion. It also has a golden side—how religion may help the library. That the library is in

* This very interesting article, which appeared in the December issue of the *Bulletin of the New Hampshire Public Libraries*, is one of a number contributed by prominent clergymen upon the subject, "The Library from the Standpoint of Religion."

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need of help none will deny. The first to so acknowledge are the librarians themselves. Better books, better readers, and a better use of the books read, is the aim of every progressive library worker. The friend and careful observer of the library is glad to note the improvements in many directions.

The conclusion is reached, as the result of a symposium of able writers in the *Outlook* for December, 1903, that "every year, as it appears, more people are reading better books, while the means of distribution and the area of influence of the better books are constantly increasing."

We may here remind ourselves that the public library has a mission not only with the improvement of our own people, but it has a great work with the host of those of foreign extraction, who know nothing of American institutions and customs.

Herbert Putnam, the librarian of congress, said, when president of the American Library Association, "One third of the people in our six large cities are of foreign birth. Seventy-one per cent were either born abroad or born of foreign parentage. In the assimilation of this foreign element no single agent is perhaps so potent as our public libraries." In this momentous enterprise what help can religion render the public library?

It is a truism that the help which books are to men, lies not in the number of books on the shelves, but in the character and the quality of the book read and the use made of it. As Ruskin puts it: "We may read all the books in the British Museum and not be a well-read person." And some one has said that "The value of a book depends upon the number of times that it can be read with profit."

The library which equipped Martin Luther and fitted him to be the leader of the Reformation, which has given us modern civilization, consisted of one volume,—the Bible chained to the monastery wall. The library of which Abraham Lincoln was a constant patron, and the library in which he received his training for the presidency, contained three volumes.

The practical help which religion can be to the reading public is not to provide more books, not to cultivate a spirit of book gormandizing, but so to transform the individual that he will be satisfied to read only that which promotes his highest welfare.

In this connection, it will be most helpful and instructive to recall the wise words of President Richardson, spoken in his annual address at the Portland conference: "Without tangling ourselves too deeply in philosophy, we may note that there are two facts which lie very near the foundation of things: First, the fact that a man and his ideas are one and the same thing; second, the fact that the unity of a nation or any society lies in the ideas which its members hold in common, in the like-mindedness of its individuals." He then quotes the Sanskrit philosopher of three thousand years ago: "We are our thoughts, we are made up of our thoughts." Concluding, President Richardson well says, "The vital thing, therefore, about a man is the sort of ideas that he holds; the vital thing about a nation is the set of ideas in which all its members agree."

This is in close accord with the declaration of Scripture concerning man: "As he thinketh in his heart, so is he." If religion has any mission whatsoever, it is to provide mankind with the right sort of ideas. Wherefore the Founder of the Christian church said, "Ye shall know the truth, and the truth shall make you free."

The library which the Founder of the Christian religion read consisted of the books of the Old Testament scriptures, particularly the law, the Psalms, and the Prophets, as we know from his frequent quotations from these books. These writings, together with one other volume, formed the first library of the English people. This library was instituted in the year 600 A.D. at Canterbury. It was the gift of Pope Gregory and brought by St. Augustine. It consisted of nine precious volumes, and was made up of parts of the Scriptures with commentaries, and a volume of "Lives of the Martyrs." Compared with the modern public library, this first English library is voluminous on the side of religion, and has a low percentage on the side of fiction and non-religious works. It is not cited as a model for the modern library, but in view of the part which the Bible has played in the upbuilding of the English people, we may ask if in this age of the newspaper and the periodical the Bible has its rightful place. The answer is an emphatic "No." The help, then, which religion may be to the library is to give to the Bible the place it deserves.

As President Richardson says, "The vital thing about a man is the sort of ideas that he holds." To help a man to a love for the Bible is certainly to help him to the right "sort of ideas."

I cannot speak for others, but I rejoice to know that the vital thing about the denomination of which it is my privilege to be a member, is that it is helping the public to possess the right sort of ideas by making its own members constant and appreciative readers of the Bible.

History records that the first book which came from the printing-press was the Bible. As we have seen, the first library of the English-speaking people was made up of various parts of the Bible and one other work. May it not be that the next great reform on the part of readers is a return to the reading and the study of that book in which our highest ideals and noblest civilization are embodied?

It is a source of satisfaction to remember that New Hampshire, which is a leader in the public library movement, is the native State of the Discoverer and Founder of Christian Science, Mrs. Mary Baker G. Eddy. Mrs. Eddy has said that the Bible has been her only authority, and it is significant that all her writings instil a love for the Bible. The works of this New Hampshire citizen have had a remarkable circulation. The text-book of Christian Science, of which Mrs. Eddy is the author, "Science and Health with Key to the Scriptures," has passed through its three hundred and seventieth edition of one thousand copies each, and her fifteen other works have a circulation of more than a half million copies.

New Hampshire has been fittingly called the pioneer State in the public library movement. She had the first public library. She was first in America to adopt free public library laws; the first to enact a law making it compulsory on every town in the State to collect taxes to establish and maintain a free public library; the first to found at the public charge a State library. It likewise seems fitting, to the followers of Mrs. Eddy, in this and foreign lands, that New Hampshire should be the home of a religious author and pioneer, who is leading a great moral reform which is giving to the Christian religion and to the Holy Bible the places of honor they richly deserve, not only in the public library, but also in the homes and daily life of the people.

Righteousness versus Self-righteousness.

PROF. JOEL RUFUS MOSLEY.

Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—JESUS.

For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—PAUL.

RIGHTEOUSNESS in ordinary usage means being and doing that which is right and just; in a word, right-living. Righteousness is justice and holiness manifest in love. Righteousness and mercy, instead of being opposed to each other, are harmonious attributes of divine Love. All that is righteous as God is righteous, is also merciful as He is merciful; and nothing is merciful as God is merciful, that is not also righteous as He is righteous. The meekest and most merciful of men was "Jesus Christ the righteous." Paul speaks of the superiority of "the righteousness of faith" to the righteousness of dead works, and he makes faith a means of attaining rather than escaping "the righteousness of God."

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The author of 1 John sums up the whole Christian conception of conduct in his implied and oft-repeated contention that what God is, God requires. "To be in fellowship with God, we must be like Him, and do as He does." (Tolstoi's rendering of 1 John, 4 : 13.) Since God is righteous, those who are begotten of Him must also be righteous. Since God is sinless, those who are born of God must also be sinless. Since "God is light and in him there is no darkness at all," to be in fellowship with Him we must be free from darkness and walk in the light. Since God is Love, the children of God must be loving.

If righteousness be right-living and right-living is the reflection of divine Life, the Son doing what he sees the Father do, then we can understand all the better why it is that self-righteousness is a form of unrighteousness (wrong-living), that is the distinguishing vice of all forms of pharisaism, and that humility is the genius of true Christianity. Self-righteousness, being a false, perverted pharisaical sense of righteousness, is as much unlike, as antagonistic to true righteousness as self-will is to God's will, and as self-love is to the love which God requires. Like all other forms of selfishness, self-righteousness is an effort to substitute an imperfect human standard of right for the perfect divine standard, the counterfeit for the genuine, the false for the true, and the unreal for the real.

The self-righteous, in their efforts "to establish their own righteousness," not only fail to submit themselves unto "the righteousness of God," but in order to justify themselves they find it necessary to condemn others. They fail not only to seek "first the kingdom of God, and his righteousness," but they hinder them that are seeking and entering. Instead of lifting the heavy burdens and letting the oppressed go free, they impose "heavy burdens too grievous to be borne." The ministry of pharisaism, at its best, is one of condemnation rather than one of true righteousness, of healing and saving love. At its worst, it crucified the best man of all the ages, and has continued to crucify, and often in His name, the meek, the just, and the Christ-like.

Since "there is none good but one, that is, God;" since, apart from God, "there is none righteous, no, not one," the only righteousness that is possible for man is to be at one with God and to reflect His righteousness. This is the teaching of Christian Science, that to be at-one with God and to reflect His righteousness is to see as God would have us see, to love as He would have us love, and to do as He would have us do; and God would have us see, love, and do, as He sees, loves, and does. He sees perfectly. He sees all that is real, all that is, was, or can be, like Himself, good and "very good." His righteousness is in His right view of himself and His creation. We reflect His righteousness, His right point of view, as we see Him perfect, His man perfect, His universe perfect. This does not mean that we are not to be quick to see, to rebuke, and to destroy the false claims and appearances of evil; but it does mean that as we attain to perfect purity of heart and mind we shall not only see God, but see as He sees. We reflect God's righteousness as we do anything according to His right and perfect will. In perfect obedience there is perfect righteousness.

Is this standard, the Christian standard of righteousness, too high? Nothing that is true and perfect is too high; if it were, it would neither be true nor perfect. With God the ideal and the real must be identical; and whatever is real, is right and perfect. God's standard of righteousness is just the same as ours will be when we awake, and as we awake to the Truth of being. In fact, as we come to know and conform to God's standard, we can no more think of having it changed than can the mathematician think of having the fundamental law of mathematics changed, or the musician the law of harmony. It is simply a problem of perfect conformity to perfect law, of perfect obedience to perfect good, of perfect unity with a perfect Father. Jesus demonstrated this perfect conformity, obedience, and unity. The Christ-light which lights up our lives also makes it possible for us to demonstrate it. It even reveals that we cannot be completely satisfied except as we awake in His likeness.

In the light of what God is, requires, and makes possible for us, we can see still more clearly why self-righteousness is no righteousness at all; and why self-knowledge, humility, and love are the mental and spiritual qualities which enable us to attain unto and do the works of true righteousness. (See "The Way" in "Miscellaneous Writings" by Mrs. Eddy, pages 355–358.)

Every one who is not living with the Father, who is not abiding in His love, who is not conscious of the presence and power of divine Truth, who is feeding on the husks of sensuality and sin, even those who are seeking any selfhood apart from God, must come to themselves. They must be aroused from the awful delusion of a belief of life and sensation in matter and of any real success and pleasure in evil. They must be awakened to the fact that there is no good but what the Father has and bestows; that it is only as they abide with the Father, as they recognize and rejoice in the all-power, presence, love, and bounty of God, that they can have real righteousness, wisdom, pleasure, life, and being. Then they are not ready to abide with the Father, but they come to Him in that humility and meekness which make them long to be as one of His servants.

The penitent, the humble, and the meek are received, however, as sons and not as servants. All that the Father is and has is theirs, to know, to love, and to enjoy. No good thing does He withhold from them. No mention is made of their wanderings, their transgressions, their sins. The purpose of God in Christ has been accomplished in their reconciliation and union with Him. Even while they wandered, and wasted their substance in riotous and sinful living, His loving kindness drew as well as welcomed them home. Now that they have found true living their joy is full as the Father's joy is their joy; His righteousness is also their righteousness.

Thus it is that humility, the mental state which triumphs over the temptations and sins of the flesh, causes us to seek, follow after, and abide in that which is pure, right, and good.

When we refuse to dignify the claims of evil by withholding any belief in their verity, and are able to prove evil untrue by overcoming its temptations, we grow in the apprehension of God's immanence, and are then working out our salvation in the way of His appointing.

Jesus suffered in all points like as we. Jesus bore in his body the sufferings induced by the world's hatred of the truth which he presented. All who follow his example will have to drink of his cup of sorrows.

This experience, however, will chasten and purify, when it leads one to Christ, whereby he learns that the suffering sense is temporal. Christian Scientists are coming to learn that matter is not substance; that it has neither intelligence nor sensation. They are learning that God is infinite Mind, the only consciousness: and that, in proportion to one's ability to realize the allness of the divine Mind, he is being ushered into the "secret place of the most High," right here, and now; and thus the pangs of pain have less and less dominion over him, in consequence of increase of spiritual understanding.

JAMES D. SHERWOOD.
Palestine (Tex.) *Visitor.*

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

HORATIUS BONAR, D.D.

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The Lectures.

So. Omaha, Neb.

At the High School Auditorium, Tuesday evening, October 10, Prof. Hermann S. Hering delivered a lecture on Christian Science. He was introduced by Hon. James H. Van Dusen, who said in part,—

Amidst the progress, the extension of the horizon of human knowledge, the tendency has been to establish as a fact the control of an all-wise creator rather than to disprove such fact. Materialism, so-called, as advocated by Professor Haeckel of Jena and by him borrowed from Büchner and de la Mettrie, has but few adherents or advocates, even among those quite indisposed to accept the gospel of Christ. No one to-day would think of quoting with seriousness the remark of Lalande, that he had "swept the entire heavens with his telescope and found no God there." This age has outgrown, to some extent at least, the theory of an anthropomorphic God, but it has not outgrown the idea of an ever-present, omnipotent, and omniscient creator. This creator, even to those who have given but superficial thought to the subject, is spiritual and not material.

The subject upon which the speaker is to address us is of a spiritual character; it deals with our relations to Him in whom "we live, and move, and have our being." I know but little of it, but this I do know, that it is based upon the teachings of the purest man that ever trod the earth: the one who gave us, if viewed from a purely ethical standpoint, the highest code of morals ever outlined to the human race; an ethical code so pure that it would seem to be impossible for mankind ever to outgrow it. I speak of the gospel of Jesus Christ.—*Correspondence.*

Hornellsville, N. Y.

At the Christian Science lecture given by Edward A. Kimball of Chicago, at the Universalist Church, Tuesday evening [October 10], Mayor Charles introduced the speaker in a beautiful manner, saying in part,—

We need as never before teachers and examples of higher ethics. Such I believe the Christian Scientist attempts to be. Every movement, every effort by individuals or societies to elevate the ethical standard of the people is of public concern. From a public and utilitarian standpoint all broad-minded men must be well-wishers of religion and religious societies and churches. Religion is a force that preserves and continues present attainment on the moral plane and leads to higher things; a force greater for peace, harmony, and stability of government than all the machinery of justice. I am not overlooking nor palliating the waste of energy, the loss of opportunity, and the dangers which arise from the disunited condition of the religious world to-day. I do not believe that a multitude of religious sects is best nor that it is the Scriptural ideal. I am firmly of the opinion that in due course of time a wise Providence will bring unity and, consequently, a greater good out of chaos.

Our Scientist friends are not great in number, but comprise an intelligent, cultured, and progressive portion of our community. They are endeavoring to promulgate the truth as they see it, as they believe it to be. It is not necessary that we should believe as they do in order to respect their work and their belief, and to wish them well. In this country all can worship God according to the dictates of conscience.—*The Times.*

Salem, Ore.

On Sunday afternoon [October 8] Miss Mary Brookins of Minneapolis delivered an address at the Grand Opera House on Christian Science. In introducing Miss Brookins, ex-Governor Geer said in part,—

Education, experience, and observation have combined to teach men that justice and common sense demand the widest possible latitude for individual opinion. The intellectual world has embraced and is occupying a higher plane than it did five hundred years ago, or one hundred, or even fifty. This is the result of a growing liberality, an increasing tolerance of the views of others, which is an admission that while we think we are right, there is always the possibility that the other man may in fact be right. Every discovery of science has been the result of some man's disregard for alleged facts hitherto considered firmly established, and has, therefore, been proof of former mistakes; while all progress depends upon a departure by some brave soul from a satisfying condition that some other brave soul had felt was based upon a revelation from heaven.

We have come together this afternoon to listen to an address upon an interesting theme, which has forced itself to the front against great opposition, based upon misinformation largely, and prejudice to an extent which is rapidly and happily disappearing. We may not believe all we hear, but we are honoring ourselves by becoming listeners. No man has the right to even claim that his conclusions are correct until he has heard all that may be said against them.—*Oregon Statesman.*

Lectures at other Places.

Seattle, Wash.—Clarence C. Eaton, September 10.
Geneva, Ill.—Bicknell Young, September 30.
Springfield, Mo.—Hon. Clarence A. Buskirk, October 8.
Burlington, Ia.—Prof. Hermann S. Hering, October 8.
Canajoharie, N. Y.—Bicknell Young, October 10.
Lisbon, N. H.—Edward A. Kimball, October 12.
Hoosick Falls, N. Y.—Bicknell Young, October 12.
Chadron, Neb.—Judge Septimus J. Hanna, October 12.
Chanute, Kan.—Hon. Clarence A. Buskirk, October 12.
Newark, O.—Rev. Arthur R. Vosburgh, October 13.
Coburg, Ore.—Miss Mary Brookins, October 13.
Fremont, Neb.—Prof. Hermann S. Hering, October 13.
Rapid City, S. D.—Judge Septimus J. Hanna, October 15.
Cleveland, O. (Third Church.)—Prof. Hermann S. Hering, October 15.
Iola, Kan.—Hon. Clarence A. Buskirk, October 15.
Rutland, Vt.—Edward A. Kimball, October 15.
Troy, N. Y.—Bicknell Young, October 16.
Salem, Mass.—Bicknell Young, October 17.
Sheboygan, Wis.—Judge William G. Ewing, October 17.
Longton, Kan.—Hon. Clarence A. Buskirk, October 17.
Owosso, Mich.—Prof. Hermann S. Hering, October 17.
London, Ont.—Prof. Hermann S. Hering, October 19.
Howard, Kan.—Hon. Clarence A. Buskirk, October 19.
Chelsea, Mass. (At Revere Town Hall).—Bicknell Young, October 19.
Hartford, Conn.—Edward A. Kimball, October 19.
Sterling, Ill.—Judge Septimus J. Hanna, October 19.
Woodstock, Ont.—Prof. Hermann S. Hering, October 20.
Bridgeport, Conn.—Bicknell Young, October 20.
Stamford, Conn.—Bicknell Young, October 21.
Lyons, N. Y.—Judge William G. Ewing, October 22.
Worcester, Mass.—Edward A. Kimball, October 22.
Haverhill, Mass.—Mrs. Sue Harper Mims, October 22.
Brockton, Mass.—Judge Septimus J. Hanna, October 22.
Fitchburg, Mass.—Bicknell Young, October 22.
Hutchinson, Kan.—Hon. Clarence A. Buskirk, October 22.
New York City (Second Church).—Clarence B. Eaton, October 24.
Emporia, Kan.—Hon. Clarence A. Buskirk, October 24.
Camden, N. J.—Bicknell Young, October 26.
Scranton, Pa.—Bicknell Young, October 27.
Altoona, Pa.—Edward A. Kimball, October 27.
Haysville, Kan.—Hon. Clarence A. Buskirk, October 28.
New Rochelle, N. Y.—Bicknell Young, October 28.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

General Association of Teachers of England.

[The following loving greeting was received by our Leader from the General Association of Teachers of England, through the Earl of Dunmore, Secretary of the Association. Our readers will rejoice in this report of "greater unity and love."—EDITOR.]

London, November 14, 1905.

To the Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Beloved Leader and Teacher:—We, the undersigned, members of the General Association of Teachers of England, desire to take this opportunity of expressing our gratitude to you for your untiring energy and loving watchful care so abundantly manifested during the past year. Through your spiritual teaching and continual example of self-sacrifice and devotion to God, we are learning the deeper meaning of consecration and obedience which is resulting in greater unity and love being demonstrated amongst us.

Your loving students,
MARJORIE COLLES, C.S.D.
GERTRUDE DUNMORE, C.S.B.
MILDRED FOLLETT, C.S.B.
HESTER M. GRANT, C.S.B.
VICTORIA MURRAY, C.S.B.
FREDERICA L. MILLER, C.S.B.
WILLIAM N. MILLER, C.S.B.
CLARA M. S. SHANNON, C.S.D.
C. VIOLET SPILLER, C.S.B.
E. BLANCHE WARD, C.S.B.
DUNMORE, C.S.B., *Secretary.*

Healing through our Text-book.

IT is interesting to note that in the great number of testimonials of healing through Christian Science which come to us for publication, there are many in which this healing has been the direct result of reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in this issue of the *Sentinel* a number of such cases are reported. It is the history of this book, that ever since its publication the sick have been healed by it; and this healing is one of the most tangible proofs that Christian Science is the truth. The healing of the sick through the perusal of this book is also a tribute to the simplicity and logic of its teachings and the lucidity of its literary style.

The appeal of Science and Health is not alone to the intellectual and the cultured, but also to the simple and unlettered; and its healing ministry has manifested itself in the destruction of all manner of disease,—the so-called incurable as well as the seemingly trivial. Mrs. Eddy's place as a benefactor of the race does not, however, rest solely upon the fact that thousands of persons have been healed of bodily sickness by this book. The testimony is overwhelming that through it men and women have been redeemed from the enslavement of sin, and that they have been turned from agnosticism and infidelity to the understanding and worship of God and His Christ. Through the study of this book interest in the Bible has been revived, and not a few copies of the "Book of books" have thus been rescued from the obscure shelves and corners to which they had been consigned.

Those who are studying the Bible with Science and Health as their commentary and text-book, are finding in it the spiritual food which they have never found before, and by the illumination which this text-book throws upon the Scriptures they are enabled to heal others of their pains and sins and sorrows even as they themselves were healed. Since the publication of Science and Health, thirty years ago, unnumbered cases of healing through the application of its teachings have been recorded, and the mission of Jesus is no longer minimized to include only the hope of a far-away salvation, to be won through death. This book has proclaimed to the world that our Master's command to preach the gospel and heal the sick is indivisible, and it has shown us how this command can be obeyed. Salvation from all evil has become a present fact instead of a future possibility.

The scientific understanding of the Scriptures which this book has brought to those who are seeking the truth about God and His creation, has raised up a body of people who are proving their faith by their works; and thus the growth of Christian Science goes on, and its adherents continue to follow their Leader as she follows Christ.

ARCHIBALD MCLELLAN.

The Importance of Knowing How.

THE ideal life of freedom, purity, and peace to which man may and should attain, is very clearly set forth in the teaching of Christ Jesus, and has always been entertained as a theory by professed Christians. More than this, very many sincere men and women have honestly desired to realize this ideal and have made intermittent efforts to do so; but finding only repeated failure and defeat in their attempts, some have practically given up the struggle and accepted what seems to be an inevitable material order. They no longer entertain expectation of a radical improvement in their habits of thought and living, until it is effected in some unknown way by death. The end to be reached has been seen very clearly, but the nature of the problem and the successive steps to be taken in its solution have not been understood.

A great body of Christian ministers of high character and capabilities are bringing to their congregations a splendid delineation of what a Christian man ought by all means to be. They speak with such learning and logic, such force and finish that their hearers are not only pleased and impressed, they are strongly impelled to strive for the ideal presented, and many of them set about it in all good faith. When, however, they come to meet the trials of human experience, they speedily find that they do not know what to do. It is much easier to theorize than to practise, and since a demonstration of truth has not been demanded outside of Christian Science, the academic and purely theoretical nature of much pulpit reference to the Christ teaching, and the consequent lack of knowledge upon the part of the people, is readily explained.

Not long since, one who is known as a great orator appeared before a metropolitan audience, bearing in his hand a full-blown rose, which in its sweet purity and perfectness was made the symbol of the fragrant and beautiful Christian life that he commended to his hearers. With matchless eloquence and in periods that were fashioned with all the art of a scholarly and poetic imagination he pled for the living of the ideal life. Many of his hearers were sadly thoughtful as they walked to their homes, and one of them said, "If he had only told us the how of it, wouldn't it have been splendid." The minister was thoroughly sincere; but he did not know the "how of it" himself, and

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this was the explanation of his silence respecting a tremendously important point.

In the case of multitudes of earnest believers whose Christian experience has been barren and wholly unsatisfactory, ignorance of the way fully accounts for their defeat. Having become tired and discouraged with profitless efforts to get ahead, the average man, be he ever so saintly in purpose and strenuous in disposition, is tempted simply to quit. When, however, Christian Science has been providentially brought to these discouraged souls, they see, and see at once, that it supplies that essential knowledge of the way which Jesus imparted to his disciples by both words and works; and the significance of Truth's demonstration in healing sickness and sin, to the spiritual life of the individual and of the church, is for the first time made apparent. The beauty, logical completeness, and power of the life of the great Nazarene is presented in a new light, and aspiring hearts rise up to make life a like glorious symphony, with an entirely new sense of their power and privilege in Christ Jesus. Christian Science not only enlarges and enriches humanity's thought of the possible freedom and sovereignty of the spiritual life, it shows how they are to be attained through a strictly consistent adherence to the teachings of our Lord. Among its many practical gains is this, that it awakens a new, glad hope and assurance where there was once but the deadness of discouragement, for it opens the door of achievement to those who before have had only the vision of an unattainable ideal. JOHN B. WILLIS.

The Discipline of Christian Science.

A VERY singular objection to Christian Science has recently been voiced by a popular preacher, and discussed by the press. It is to the effect that this Science does away with mental and physical suffering to a considerable extent, and that mankind is in consequence deprived of a needful discipline. This is a peculiarly short-sighted criticism, since it fails to note the fact that people in general endeavor by every means within their reach to evade this supposed discipline. Those who have not studied this Science or been healed by it have very incorrect ideas as to its mode of operation. Some suppose that a quiescent state is induced, in which the patient comes to submit to conditions against which he formerly rebelled; but this is the very opposite of the fact. It is true that many weary sufferers find a new and wonderful sense of resting in God, but at the same time they are aware that a hitherto unknown power is at work, for the torpid and obstructed condition of the organs and functions of the body gives place to an activity and harmony resembling that of a spring day when the trees put forth bud and blossom. Then they learn that this changed condition has come because the human thought has been liberated and is responding to the divine power which, St. Paul said, "worketh in you to will and to do of his good pleasure."

This is the first stage of the healing work in Christian Science, but in a very short time the demand "Work out your own salvation" must be obeyed, and then comes the awakening of mental faculties hitherto unknown. A mother's experience may help to illustrate this. One night her youngest child manifested all the distressing symptoms of a severe attack of croup. Some months before, he had been dangerously ill with this ailment, and had been attended by a physician for two weeks—a period of great distress to mother and child, which was followed by a slow recovery. In the mean time Christian Science had come to the home, and the mother's dawning understanding of God and His law were now to be tested. There was a great longing for human aid, for the help of some one more advanced, but this help could not be secured; there was only God to call upon, and the danger seemed imminent, but what a rousing of all the faculties this situation brought! For two or three hours the struggle lasted; the false testimony which denied the omnipotence and omnipresence of God was resolutely and ceaselessly denied, with the result that the child was then entirely freed from every symptom of this dreaded disease. The vital part of the demonstration was, however, in the revelation of what wonders may be accomplished when the human mind is quickened—not put to sleep—by the influence of the divine Mind, as revealed in Christian Science.

The whole subject hinges upon the question whether it is suffering which causes humanity to advance, or the efforts put forth to overcome the suffering. Take the sense of sorrow: some sink under it, are wretched themselves and make those around them miserable because grief has come to them, while others rise to the occasion, and grow stronger and sweeter because of the demand to overcome personal considerations. This surely proves that the suffering was not the redeeming power, but that which made the overcoming possible. Those who have wrestled in Christian Science with the beliefs of sin, sorrow, and pain, can testify that never before was such mental and spiritual effort called forth as in seeking the victory through Truth alone, unaided by material means. They know that only by divine aid can a real and decisive victory be gained, and like Paul they take heart and say, "I can do all things through Christ which strengtheneth me."

To the faithful Christian Scientist, Christ, Truth, means more each day, and man's possibilities as they unfold point to the divine source of his being. The way out of materiality, with its attendant beliefs of sin and suffering, is not a flowery pathway, but it leads to freedom and bliss. It is followed with greater and greater clearness of vision, and as expressed by our Leader in "Christ and Christmas,"

> Through understanding, dearly sought,
> With fierce heart-beats.

ANNIE M. KNOTT.

Letters to our Leader.

[Telegrams.]

Chicago, Ill., November 29, 1905.

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

The limitless bounty of infinite Love becomes more apparent to us, as we grow in the understanding of God; and we wish on this occasion to express what we daily feel,—our deep thankfulness for what has been given us through you,—a present evidence being the wisdom that prompted you to advise, a few years since, that Christian Scientists in large cities should own their church edifices. In this, the metropolis of the West, five stately buildings have been erected, the last of which opened its doors for its first service last Sunday; and although the service was repeated three times, many seeking admission had to be turned away.

First Church, from which these several churches separated themselves to relieve its crowded auditorium, is again filled, and in this season of thanksgiving pours forth its loving gratitude to you who made this growth a possibility. We shall strive to keep inviolate the trust confided to us in your dedicatory address to this church, saying: "May this beloved church adhere to its *Tenets*, abound in the righteousness of Love, honor the name of Christian Science, prove the practicality of perfection, and press on to the infinite uses of Christ's creed; namely, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.'"

FIRST CHURCH OF CHRIST, SCIENTIST, OF CHICAGO.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., November 30, 1905.

Members of First Church of Christ, Scientist, Chicago, Ill.

Your despatch lifts the curtain on a scene of my early trials and triumphs, indelible on the tablet of time and enriched with eternal reward. MARY BAKER EDDY.

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Concord, N. H., November 23, 1905.

Among the interesting testimonies last evening, from home and abroad, was one given by Miss Ballou of Boston, a graduate of the Massachusetts Metaphysical College. Miss Ballou is the great-granddaughter of Rev. Dr. Hosea Ballou, who was, as you know, one of the founders of the Universalist church, pastor of the leading Universalist church in Boston, and first president of Tufts College. Miss Ballou holds a certificate from a medical college, and at the time of coming into Science was a lecturer on subjects allied to *materia medica*. She told us last night something of her coming into Science and her gratitude to you. She had trouble with her eyes, having to wear glasses with the strongest lenses, and had been pronounced incurable. She was fully healed and now has splendid health. She related a remarkable cure of insanity of one who had been ten years among the so-called incurables. He was perfectly healed through Christian Science while still in the hospital, and is now at home, well. On my asking, she told me that she was the practitioner in this case. Miss Ballou is now giving her whole time to the healing work and she says that she loves it.

Dr. Worthen of Concord told of his healing of acute indigestion after medicine had failed. He said that the physicians told him that the trouble was beyond the reach of medicine, as it went through a chemical change before coming to the seat of the disease. He was healed in this Science in two weeks, and is most grateful for the spiritual help given him. IRVING C. TOMLINSON.

Chicago, Ill., November 15, 1905.

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

Beloved Leader:—Does not the parable of the great supper recorded in the 14th chapter of Luke's Gospel illustrate Christian Science? In establishing a plan of salvation, Jesus prepared a great feast for all mankind, and for centuries they found excuses for declining to partake of it,—chief of which has been a love for the material, and a desire to cling to it, rather than turn to that which means eternal life, and peace, and riches. But again, one was sent to "bring in hither the poor, and the maimed, and the halt, and the blind," and these are coming to the great supper,—coming to Christian Science for healing and for life. "And yet there is room," but none of those who were bidden, yet who cling to the material, shall taste of the supper. In this connection, the Master said, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

By reason of a life consecrated to God, you were selected to bring in hither those who were ready for, and in great need of, the spiritual feast. How well you have executed the sacred mission intrusted to you is attested by hundreds of thousands of happy men and women throughout the world, who have been lifted out of gloom and despair, whose tears have been dried, whose heart-aches have vanished, who have been delivered from sickness and suffering, and freed from the bondage of sin by accepting the truth, which your spiritual perception and purity enabled you to reveal to this age. Christian Scientists have accepted the invitation to the great supper, and they find that the spiritual, life-giving food satisfies.

As one who has been greatly benefited by the study and application of Christian Science, to-day finds me with but one aim, one ambition, and that is to know more of the truth and to live it. For the blessings that have come to me, I am deeply grateful to you as God's Messenger.

Lovingly yours,
R. M. STROTHER.

[The second signature to one of the letters to our Leader, which appeared in the *Sentinel* of November 18 (page 185), should be Sarah E. Roll.—EDITOR.]

Testimonies of Healing.

It affords me pleasure to give my testimony to what Christian Science has done for me. In June, 1901, my attention was called to it and cases of healing were cited. I investigated a number of these cases; some of them were of persons known to me and others were of strangers. I became satisfied of the genuineness of the healing and attended the Wednesday and Sunday services. I had suffered for more than thirty years with bronchial trouble and asthma, and during the last twenty years I had at different times severe hemorrhages of the lungs and bronchial tubes, which very nearly ended my earthly career. I had heart trouble, so pronounced by a number of reputable physicians, was greatly reduced in weight and strength, and there seemed no hope for me from the view-point of *materia medica;* indeed my friends generally expected my early demise. At the suggestion of a Scientist I began the study of Science and Health, and placed myself under the treatment of a practitioner. Nearly all my life my home had been in St. Louis, where for twenty-five years I was managing principal of one commercial college and president of another. During this period I became extensively acquainted in and out of my profession, and desiring to do whatever of good I may have opportunity to do, I earnestly urge all who are afflicted to try Christian Science, believing that the same beneficial effects will follow as did in my own case. I owe my life, perfect health, and ability to do more and better work in my sixty-third year than at any previous period of my life, to this old-new truth,—the gospel that heals the sick and saves the sinner.

I am a daily student of the Bible and Science and Health, and have not since June, 1901, taken any material remedy, knowing that Truth as of old is the ever-present healing power. Truthfully may it be said that Science and Health is the voice of God to this age, and it contains the whole of Christian Science, or the Science of healing through Mind.

J. W. JOHNSTON, Kenosha, Wis.

I feel it a duty and pleasure to give my testimony to the benefits derived from Christian Science. I had had poor health for several years, doctored most of the time, tried dieting, bathing, etc., and was at a noted sanitarium nearly two months. Only those who have had similar experiences can imagine my suffering, both physical and mental. I was reduced almost to a skeleton,—weighing but one hundred pounds, my former weight being about one hundred and forty pounds. Last July a friend advised me to try Christian Science, and loaned me her book, Science and Health. I at once became interested in the reading, and sent to a practitioner for an absent treatment. I began to improve, and during the first three weeks gained fifteen pounds, and had a corresponding mental improvement—I seemed like a new creature. After that I improved more slowly, but in seven months the change was wonderful. In the mean time I kept on reading Science and Health, and other Christian Science literature, but took no more treatments. I am now stronger and healthier than ever before, and the spiritual awakening I have had through Christian Science I consider worth more than the physical improvement, which is very great. To those who are prejudiced against what they believe Christian Science to be, I would say that I was, also, before I investigated it; but I have learned it is best to find out what a thing is before we condemn it, lest we reject our best friend. I feel a deep sense of gratitude to God, and to Mrs. Eddy, and I love the noble Cause which is lifting mankind from sickness and suffering to health and holiness.

FRED J. MORLEY, Baroda, Mich.

I wish to add my testimony to the long line which I see in

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the *Sentinel* from week to week, and which I enjoy so much. Although we live on the desert we have Sunday School at home, for there is no Christian Science church here yet. I have had measles, and other ailments, but they have all been met by this beautiful truth. I am only a little boy, twelve years old, but I have learned to demonstrate the truth for myself, and I like to hear from other children through the *Sentinel*.—ROBERT G. RECORD, Calexico, Cal.

I shall never forget the sense of freedom and joy that came to me after having read for the first time "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was more than ten years ago. Before the reading of the book was half finished I found that I was free from headaches—a trouble which I had from childhood. Other ailments, such as rheumatism, neuralgia, and heart trouble, left me. Later a throat difficulty was overcome with the aid of a practitioner and the study of our text-book. To know that one can be free from the drug habit brings great joy, but best of all are the spiritual gifts and the understanding of God's word that comes to us through the study and practice of Christian Science.

I am thankful to God, and very grateful to our Leader for her loving, patient work.

GRACE V. FITCH, Cedar Rapids, Ia.

I wish to express my gratitude to God for Christian Science, also my thanks to Mrs. Eddy for her untiring love and faithful labor for all the world. Words cannot tell the gratitude I feel in my heart, but I will strive to let my life and deeds prove it. I was scalded seriously by an explosion of boiling water. I had placed a gallon pail of water, which was air-tight, on the stove. The moving of the pail to one side caused the explosion. The boiling water went all over my face, and I was unconscious for a few moments. After I became conscious I began to realize the truth at once, but my face was swollen and my eyes were closed for three days. With my own realization of the truth and my mother's help in declaring it, my face did not blister at all, for by the power of God my face and eyes were healed in a week's time. Only those who were around me and witnessed the terrible occurrence, can understand how wonderful my healing was. How beautiful it is to read understandingly the Master's words, "Ye shall know the truth, and the truth shall make you free." It has indeed made me free and led me to love God.

MISS TILLIE PEGOREK, Oxford Junction, Ia.

When Science and Health was given me by a dear friend in April, 1903, I little realized the change two years' study of that wonderful book could bring about in my consciousness. The possession of many material things is supposed to make life worth living, but though I had these I was unhappy, discontented,—struggling to make the best of things, but often wondering what the purpose of existence might be. Happily a kind of inherent optimism and pride kept me from voicing the queries that seemed unanswerable. Now all is changed. I have learned that life is worth living, and that there are innumerable opportunities for doing good in the best way, helping others to help themselves by knowing Truth.

By studying Science and Health I have been healed of astigmatism, after wearing glasses eight years; of hereditary kidney trouble, rush of blood to the head, and nervousness; but words are inadequate to express the wondrous spiritual awakening and uplifting which has come to me. I can only say, with deepest gratitude and joy, that while I have often wished Christian Science might have come to me before, I am truly thankful it came no later. Through our dear Leader's discovery of Christian Science the Bible is no longer a sealed book and I know that God is omnipresent.—ALMIRA WINSLOW, Waltham, Mass.

It is with humble, loving gratitude to God, that I acknowledge the great benefits I have received since hearing of Christian Science. I left England sixteen months ago, to visit my sister living in Vancouver, B. C., and during the journey I stayed with some relatives in Ontario. Here it was that Science and Health was put into my hands, and before I had finished reading the first chapter, I knew it was the truth I had been longing for, and seeking, some time. A deep sense of overwhelming gratitude filled my consciousness, and ere I was aware of it, a physical trouble, which I had had for seventeen years, was healed. All I could say was, Oh, it is wonderful! No words can ever express my feelings, as with silent footsteps I entered this new world of Spirit, and though I have since had to come down from the Mount of Transfiguration, and work my way up, that same abiding peace has remained. I can say that the voice of Truth is becoming clearer all the time, and my prayer is that I may become more and more like a little child, in order to enter the kingdom of heaven. I have been healed of indigestion through the study of our text-book, and though at times other old ailments have tried to assert themselves, through the loving and faithful work of a practitioner here they have been reduced to nothingness.

I am grateful for the physical healing, but it is as nothing when compared to the spiritual uplifting. I am thankful to God, and to our dear Leader, through whom has come the revelation of this truth which Jesus said should set us free. It is my ever-increasing desire to reflect the love of our Father-Mother God, so that others may be led to enter this promised land of peace and rest.

BEATRICE HUTCHINSON, Vancouver, B. C.

I was taught in early childhood that God had seen fit to remove my father by death, and thus a strong tie to the far-away city was formed. I studied the Bible as the guide-book thither. I sorrowfully doubted my ability to reach it, and in order to be of some use in the world, and to practise self-denial, I chose the training of a medical nurse, and applied all my energies to make a conscientious and proficient one. The duties of this profession caused me to break most of the health laws; consequently, in a few years, my not very strong constitution was broken down, and *materia medica* failed to build me up, although I was faithful in using all the remedies prescribed. This made me miserable in mind and body, and the next thing in order was a change to a lower altitude. Circumstances placed me in the vicinity of a religious institute in Chicago, where I availed myself, when able, of the free lectures given there by eminent divines. I took up the study of the Bible with renewed interest, being impressed with the verse from Psalms, "Who forgiveth all thine iniquities; who healeth all thy diseases." Slowly but surely this led me to lose faith in *materia medica*, and I decided to use only simple home remedies and dieting, meanwhile bearing my ups and downs as patiently as I could. Gladly I returned to Colorado, only to be again disappointed. Finally, after bearing this ill health for eight years, I saw one whom I had known to be seriously afflicted, healed by Christian Science. I laid aside my prejudices and made some inquiries. On being told that it was the same truth that Jesus and his disciples practised, I thought it too good to be true, but I decided to investigate. "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned me, and I began to give all my spare time to the study of the Bible and the Lesson-Sermons. I made quick work of everything else, which previously had dragged heavily. As I read, peace came and my ills fled away; namely, insomnia, organic stomach

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and bowel trouble, which commenced as a functional disorder, pain in back, and kidney trouble; also sick-headaches,, which had increased in violence until they were the dread of my life. Thus I had the proof which shows that divine Truth heals all our diseases. I was convinced that a belief in material remedies, no matter how simple, shuts out from us the true sense of God, who is able to perform all He has promised, even to the binding up of all our wounds. For this wonderful revelation of Truth we can but love our Leader, Mrs. Eddy, who points suffering humanity to the Christ.—EMMA WEBB, Denver, Col.

I was taken ill in January, 1904, and in five weeks was unable to leave my bed. I had a constant hemorrhage, and became so weak that I could not turn myself in bed, and could only speak with great difficulty. The physician was calling two and three times a day, but I grew steadily worse. Finally a consultation of physicians was held, and they decided there was a growth, either a cancer or a tumor, and advised that I be taken to a hospital for an operation; but in the mean time blood-poisoning developed. I grew worse so rapidly that all thought of an operation was abandoned. I could not even have survived the trip to the hospital.

At this point I decided to have Christian Science treatment, and a practitioner was called. Treatment was begun June 17, about five months from the time I was first taken ill. After receiving one treatment I had such a clear sense of God's power and presence that I asked for my clothing, arose and dressed myself. Every one who knew of the case thought I was dying, but in three days I was able to attend to light duties. During the second week's treatment the hemorrhage stopped and the growth disappeared. In three weeks I had fully regained my strength, and was doing all my own work. I wish also to speak of the healing of my baby. He had been troubled for a long time with a distressing scalp disease, which the physicians had been unable even to relieve. As soon as I began to improve, I placed him under treatment, and through the power of Truth he was made entirely free from this ailment.

I wish to express my gratitude to Mrs. Eddy, who has revealed to this age the healing truth, and made possible such demonstrations as this experience of mine.

MRS. F. W. GONDER, Caseville, Mich.

I desire to tell what Christian Science has done for me. It found me full of sin and disease. I had dyspepsia, constipation, heart and kidney trouble, and catarrh. About four years ago a friend came to make me a visit, and when she saw me in such poor health she asked me if I would try Christian Science. I told her I would, and she gave me treatment. She told me not to take any material remedies; that I must trust in God for my healing, and read my Bible. She gave me treatment every day while she was here, and before she went away I was better. I could eat anything; could also drink cold water and it did not hurt me, so I felt that God was healing me. There seemed to be a great burden taken from me and I felt very happy. My healing was slow, and I feel thankful for this, as it has compelled me to read the Bible and the Christian Science text-book. This truth has healed me in many ways, and I want more of the understanding. I believe that Christian Science is the true religion of Christ Jesus. I thank God for leading me to the truth, and I thank Mrs. Eddy for Science and Health, which helps us to understand God.

ANNIE J. THOMAS, East Concord, Vt.

It is difficult for me to find words to express my gratitude for the benefit I have received from Christian Science. I have been healed from several very severe attacks of sickness, one of which was inflammatory rheumatism. I was healed almost instantaneously, and felt very grateful, although I did not then take up the study of Christian Science; but a few months later I was taken sick with Saint Vitus' dance. I received Christian Science treatment, but did not want to study the literature at all. I grew worse; in one month I was entirely helpless, and was even unable to speak. At this time I concluded that the time had come for me to take up the study of Christian Science. I began to read the Bible and Science and Health, and in about one month I was entirely healed, although it was a few months before I gained my perfect strength. I was thankful for the physical help I had received, but I find that the spiritual healing is much more to me, for through it I am learning every day that no matter what my seeming trials may be, I am guided and delivered by divine Love, and by going on in this truth we are enabled to overcome these trials.

I am grateful to Mrs. Eddy for so earnestly seeking this truth, which is a sure guide on the strait and narrow path to life eternal.—BENHART C. NAHNSEN, Cedar Falls, Ia.

A little less than two years ago, I was very despondent and depressed over business affairs. Not being able to meet my bills, the constant worry over financial problems brought on a morbid condition, and the world looked very dark indeed. I had been a member of an orthodox church and taught in the Sunday School for years. This church was very dear to me, but at this time it seemed impossible to get any help or comfort from it, although I was faithful in attendance and prayed very earnestly for deliverance from my seeming difficulties. My spiritual life seemed on the wane, and I could find no way out of this condition.

In this frame of mind I called on a Christian Scientist friend with whom I had previously tried to argue about Christian Science. I always acknowledged that the Scientist had something better than I, in the healing power, but I also felt that I could never be a Christian Scientist, because I believed material baptism and communion were essentials without which no one could enter the kingdom of heaven. I called on this friend, and asked her if she thought Christian Science would help me. I needed something to lift me out of the gloom, and if there was anything good in Science and Health I must have it. I decided to purchase a copy, and I have never regretted the amount invested, for the benefits received therefrom can never be paid.

I feel that I owe our dear Leader an everlasting indebtedness for bringing such a blessing to mankind. Science and Health was a revelation to me. I could not leave it, I devoured its contents from morning until night. I had thought before that I knew the Bible; but studying it in connection with Science and Health I found that heretofore I had eyes and saw not, and ears and heard not. I knew it was the truth which makes free.

Although I did not come to Christian Science for physical help, I have been healed of sick-headaches, from which I had suffered since childhood. I have been enabled to overcome much error in myself and others, for which I feel very grateful.—MRS. ROSE J. WEBSTER, Minneapolis, Minn.

I came into Christian Science a year ago, and up to that time I had suffered with severe colds, coughs, and numerous other ailments. I was one of ten children, and had a brother and sister pass on with consumption. I myself seemed to be the most delicate of all the children, and the thought was held over me continually that I would be the next to go, and I had quite a time to rid myself of this fear. When our folks would look at me with that sad expression,—feeling there was no hope for me,—I would say that I need not go into consumption, just because my brother and sister had gone; but shortly before Christmas of 1904, I was very sick, and coughed so badly that I was on the verge of giving up. I then had a Chicago friend visit me, who asked me to look into Christian Science. I told

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told her I would, and the following Sunday I attended the service in St. Louis, my home city at that time. I felt at once that Christian Science was the true religion. I had looked for it, it seemed, for years. I consulted a practitioner and made arrangements to have treatment. I had not told my parents that I was interested in this Science, but after I had a week's treatment, my mother remarked to my aunt that I looked like a different person since I had stopped taking medicine. I then told her I had taken up Christian Science and that I owed this change in myself to God's all-power.

I am trying to live this truth in my home and to prove that there is only good in Christian Science. I thank our dear Leader, Mrs. Eddy, for all she has done in bringing us this healing truth.—Eva Orman, Wilder, Mont.

Three years ago a trial came to me which was the occasion for proving God's omnipotence. It was a second stroke of paralysis, so severe that a trained nurse said I could not live twenty minutes unless brandy was given at once, and she gave me three doses. That was the only time material remedies were used. A Christian Science practitioner was asked to help me, and her prayer was answered. Many times that day it seemed as if I should pass on, but Truth was victorious. Six days later there came a crisis when Christian Science alone conquered. Every symptom that usually accompanies this disease was present, but all were overcome by the operation of divine law. The trained nurse who cared for me said I would never ride my bicycle again, but early the next spring I rode my wheel, and continue to use it. At times my progress seemed slow, but I learned that wrong thinking is the only hindrance to our progress, and I am more thankful to-day for cleared views of God and my relation to Him than for any physical benefit. I take long walks, and my healthy color has called forth comment many times.

I cannot better express my deep, abiding love for our Leader than in trying to live nearer to Christ.

Miss Emma L. Pease, Grand Rapids, Mich.

Many years ago I was asked to go to the home of a neighbor, with others, for the purpose of hearing what my friend called a strange doctrine. I was deeply impressed, and ordered a copy of Science and Health, which indeed proved to be a Key to the Scriptures, as it unlocked hidden treasures for me. Its logical and spiritual interpretation appealed to me, and I also recognized the healing power of Jesus the Christ, which is as applicable to this age as it was eighteen centuries ago. Notwithstanding my convictions, I did not then leave all for Christ. I was not continually about the Master's business, but was trying to serve God and the world,—living in awe of the world's opinion. I soon began to realize that I had received the truth mainly from an intellectual standpoint, although I had yearned from infancy for spiritual understanding which I did not possess. The leaven had been doing its work, and was only retarded by my not yielding wholly to the demands of divine Love. I now thank God that I was brought to a clear understanding of the truth, through the healing of physical infirmities. My ailment was heart trouble, the attacks becoming more frequent in the night. In desperation I called for medical aid, but received no permanent help. I then secured the services of a practitioner, who remained in our home for one month. During her stay she enabled me to discern that we are healed by laying "aside every weight, and the sin which doth so easily beset us." After passing through many struggles, six years have elapsed, and I have never had a return of the malady.

During the past year I have become fully aroused to my sense of duty, have been a faithful student, and no longer place human knowledge before divine understanding, or social pleasure before sacred duty. I have had many practical demonstrations, and my daily desire now is to yield myself wholly to the care of divine Love. How can I express sufficient gratitude to our Leader, who has brought this truth to suffering humanity, and who, through her consecration and demonstration, has enabled us to penetrate within the veil which obscures mortal vision.

Mrs. Kate C. Strickland, Waupaca, Wis.

I wish to express my gratitude to God, and to our Leader for Christian Science. Gratitude is also due for benefits received from the *Sentinel* and *Journal*. My attention was drawn to Christian Science nearly fifteen years ago, through the healing of a life-long friend of my parents of a chronic disease of many years' standing. A young lady friend and myself then determined to try it. I had been told by one of the most prominent doctors here, that I had not six months to live if I persisted in remaining in this section of the country. My special trouble was so far advanced that it did not occur to me to try Christian Science for it, but I was also subject to terrible headaches and thought it could be trusted to cure me in my next attack. However, my friend was to make the first trial. She was taken with a severe sore throat and we called on a practitioner. Finding her away, my friend called in a doctor a few hours after, and he pronounced it a case of grip. She rapidly grew worse, the illness developing into pneumonia.

After an anxious night with her, for she was staying at my home, I asked my father's views as to the advisability of trying Christian Science. It was then very new here, but he thought it would do no harm to try it a few hours. I accordingly called a practitioner. At this time the patient had been delirious for forty-eight hours at least, could not retain even a spoonful of water, and rejected medicine entirely. About half an hour after the arrival of the Christian Scientist she became rational, asked for a glass of water, and drank all of it. I was surprised to see this followed by no ill results. A few minutes later she called for food. I gave her an egg in milk and she seemed almost convalescent in manner. I asked the Scientist what food I should give her, and she replied, "Just what you have at table, if she likes it." This was about nine in the morning, and at noon she had a hearty dinner.

Upon witnessing this demonstration I determined to eat whatever I liked, and if I became sick from it, have Christian Science. I was sure even then that it could successfully care for all ills. I had been nearly starved, having no desire for food most of the time and taking medicine all the time. That day saw my last dose of medicine. I began a few days later to take treatment. My healing was slow, but I never lost courage nor doubted. The truth as revealed by Christian Science has ever since then been my guide and Comforter, helping me through many dark hours. It is indeed the light that never faileth.

Laura E. Harwood, Concord, N. H.

[Written for the *Sentinel*.]

Teach Me.

WINIFRED BORLEE.

O teach me, Love, to see Thy face,
Though storm and tumult rage around:
To know where truth is, Thou art found,
Thy glory filleth every place.

O teach me, Truth, to hear Thy call
And follow, though the stubborn ear
May catch but faintly, there and here,
The watchword, God is All in all.

O perfect Love, and Truth supreme,
Thou Principle and Life divine,
Now yields my erring thought to Thine,
And knows all ills a baseless dream.

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From our Exchanges.

God is speaking in these recent years with no uncertain sound, and herein, rather than in any prosperity of lands, or factories, or ships, lies the good fortune of our time. Through the deafening noise of machinery and trade and pleasure come once more those divine tones which, whether in righteous indignation or in yearning tenderness, are the precious evidence of the sonship of man and the fatherhood of God. The happy hour for the prodigal was not that which found him feasting with his fellows, crowned with flowers and lying in the arms of pleasure; but that which came to him when he herded with the swine, and his father's voice suddenly called him from the far country home.

The Outlook.

The message of the Church must emphasize the message of Jesus. He taught that no outward form, no confession of the lips, no assumption of piety can make one a citizen of the kingdom of God. That which God demands and will have in His children is unselfishness, forgiveness, the spirit of brotherhood and love and service. It should be made plain by every man who speaks for God to his fellow-men, that to be unloving, selfish, dishonest is to be unchristian. Jesus Christ came to make men righteous; not merely to lead men to call themselves by his name.—*The Standard.*

How many of us have seen women and men whose lives are beautiful and helpful, though they do not recognize the divinity of the mission of the Church nor the deity of our Lord. They do listen to the voice of the Master within, and are like him because they live like him. They do not know his name or they do not pronounce it the same way we do, but they heed his voice and follow his steps.

Pacific Christian Advocate.

The actual imitation of Jesus in the Church and business would create a gigantic revolution, and the signs of the times seem to point to such a revolution. I believe that somewhere within the twentieth century the world will witness this transformation out of the formal and the nominal into the living and real Christianity of Christ.

Rev. Charles M. Sheldon, D.D.
Homiletic Review.

The Christian Register quotes this from Rev. Charles A. Allen: "While intellectual truth, appealing to the inquisitive mind, can be apprehended quite as well by the knave as by the saint, and merely stimulates thought, spiritual truth, appealing to the good instincts of our moral nature, is most clearly apprehended when the character is faithful and loving, and it always 'demands, not a careful investigation, but our devout submission.'"

Not a few people imagine that the utterance of certain phrases is prayer. It may be prayer and it may be as far from prayer as the filing of a saw is from music. All depends upon the heart of the supplicant. If there is earnest purpose, real desire, the form of speech matters little; but no words, however aptly framed they may be, which are not the expression of back-lying reality, can justly be considered as prayer.—*The Standard.*

The greatest thing in life is not to get money and be wealthy, but it is to have the opportunity of doing good and to have the power to do it. He who is able to do good and to make the world better for his living in it, has in his hands the great and golden opportunity of life, by the side of which mere pecuniary and material advantages appear mean and tawdry.—*Herald and Presbyter.*

Not until we have combined thought with action shall we have the highest success. Not until praying is coupled with doing, will God put His resources at man's service.

The Pacific Baptist.

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

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Items of Interest.

National.

The President, in his annual message, said to be the longest ever given to Congress, recommended: Governmental supervision and limited regulation of the railroads; making Washington a model city; Government investigation of labor conditions; Government supervision of insurance; flexibility in tariff rates; election reform; international peace founded on international righteousness; extension of the Monroe Doctrine; maintenance of the efficiency, but not increase in size, of the navy; improvement of naturalization laws; revision of the United States criminal law; regulation of immigration; complete revision of copyright laws; prohibition of inter-State commerce in adulterated foods; preservation and improvement of National parks, including Niagara; better schools for the Indians and their protection from the liquor traffic; reduction of tariff on Philippine products; special appropriation, but no special legislation, for Hawaii; admission of Porto Ricans to American citizenship, but no material change in present form of government; increased franchise privileges in our insular possessions; admission to Congress of a delegate from Alaska; the Joint Statehood Bill; emergency appropriation for present needs to Panama Commission; improvement of the consular service.

Secretary of the Navy Bonaparte in his annual report recommends the authorization of two battleships, two scout cruisers, four destroyers, two submarines or submersibles, one gunboat of the Helena type, two river gunboats; total cost, $23,300,000. He advocates the substitution of five new battleships and two new armored cruisers for the oldest vessels of these types on our register, and five more battleships for the ten coast defence vessels of the monitor type, and that these substitutions should be made within the next six years. He recommends that the old frigate Constitution, now lying at the Charlestown Navy Yard, by reason of her state of decay and disintegration be towed out to sea and used as a target by the North Atlantic Squadron and given a warrior's grave. This has aroused a storm of sentimental disapproval and the suggestion will not prevail.

At the opening of the present fiscal year the employes of the forest service numbered eight hundred and twenty-one, of whom one hundred and fifty-three were professional trained foresters. Field work was going on in twenty-seven States and Territories, from the Atlantic to the Pacific and from Canada to Mexico. Over nine hundred thousand acres of private forests were under management recommended by the service, and applications on file for advice from owners contemplating management covered two million acres more. During the year nearly sixty-two thousand letters were sent out from the offices in Washington, the majority of them in reply to requests for information and advice from the public of a kind which could not be met by printed information.

The President some time ago directed that five islands off the southeast coast of Louisiana be set aside as a game preserve, under the title of the Breton Reservation. Supplementing that action the Lake Borgne levee board of Louisiana has rented to the Audubon Society of the State seventeen islands in the vicinity of Breton Reservation, with a total area of three thousand acres. The purpose of the Audubon Society, as well as that of the Department of Agriculture, in whose charge the Reservation has been placed, is to raise wild sea birds.

In a discussion before the National Conference on Immigration, in New York last week, Andrew Carnegie declared: "If I owned America and was running it as a business operation, I would admit here every man who has the ambition to enjoy the rights of American citizenship; not only would I admit him, but I would give to every such man a premium to come, and consider it the best bargain I ever made in my life."

Land frauds, more serious than those already brought out in the investigations in Oregon, have been charged in a letter to the Governor of the State, in which it is asserted that by means of forged certificates of sales of school lands Eastern bankers have been swindled out of large sums of money. "It is possible," says the writer, "that for every genuine certificate outstanding there may be from two to a dozen fraudulent ones."

By a compromise the canal appropriation bill before the Senate was passed, authorizing eleven million dollars for immediate needs, five million less than asked for. There were evident symptoms of unwillingness to voting millions under such indefinite headings as "miscellaneous."

The subject of campaign contributions by insurance companies came up for consideration before the Senate last week, in connection with a resolution calling for an investigation of National banks' aid in politics.

The United States Minister to Japan, just arrived at San Francisco, confirms the report that Admiral Togo proposes to visit foreign waters, taking a Japanese fleet to England and the United States next year.

The valuable presents and trophies of Miss Roosevelt's trip to the Orient were placed in her possession last week, upon the payment of the duty based upon examination and appraisement.

All over the United States, on Thanksgiving Day, the people of the Jewish race celebrated the two hundred and fiftieth anniversary of the settlement of Jews in this country.

The California delegation in the Senate and House has agreed on a bill for the exclusion from the United States of Japanese and Koreans.

The Democratic leader of the House has introduced a bill proposing tariff reductions and revisions.

During the last year the Germanic Museum of Harvard University was visited by 23,157 people.

Foreign.

The Turkish Council of Ministers has agreed to yield to the demands of the Powers. The Ambassadors of the Powers have accepted some of the modifications proposed by the Porte to the original scheme for the financial control of Macedonia. The modifications accepted apparently in no way affect the efficacy of the scheme.

The Norwegian vessel Gjoa, which left Norway June 17, 1903, to seek the Northwest Passage, has succeeded, and is now at King Point in McKenzie Bay, at the mouth of McKenzie River. The Gjoa is commanded by Captain Roald Amundson.

The French Government, through its Council of Ministers at Paris, has accepted the invitation to be represented at the celebration to be held in the vicinity of Jamestown, Va., in 1907 in commemoration of the colonizing of America.

The French Senate last week, after a long debate, adopted the bill for the separation of Church and State by a vote of 181 against 102.

Industrial and Commercial.

The Union Pacific Railroad Company has produced a railway car equipped with a one hundred horse-power, six-cylinder gasoleneengine that has been giving excellent results. The car is fifty-five feet in length, carries fifty-seven passengers, weighs twenty-eight tons, and is of steel construction. In a run of 34.8 miles from Omaha to Valley, Neb., the distance was covered at an average speed of thirty-seven miles per hour.

It is estimated that not less than ten million dollars in gold will be expended in Mexico during the next twelve months in the construction of new lines of railroad, in the extending of existing lines, and in making repairs and improvements.

Cotton merchants of Memphis are negotiating for the purchase of a suitable location for the erection of a system of co-operative cotton compresses to cost half a million dollars and with a capacity of two hundred thousand bales.

The Pennsylvania Railroad Company and the New York Central and Hudson have issued orders which cut off all the free transportation. The Western roads have not yet taken action on similar lines.

General.

At Mill Creek 5,200 horse-power is developed under a head of water of 1,000 feet fall, delivered in a pipe about two feet in diameter. The water strikes the buckets with a pressure of 850 pounds to the square inch. At Butte Creek, Cal., a single jet of water, six inches in diameter, issues from the nozzle at the tremendous velocity of twenty thousand feet a minute. It impinges on the buckets of what is said to be the most powerful single waterwheel ever built, causing the latter to travel at the rate of ninety-four miles an hour, making four hundred revolutions a minute. This six-inch stream has a capacity of twelve thousand horse-power. The water for operating the plant is conveyed from Butte Creek through a ditch and discharged into a regulating reservoir which is fifteen hundred feet above the power house. Two steel pressure pipe lines, thirty inches in diameter, conduct the water to the power-house.

Of all the prehistoric Indian mounds excavated within fifty years none has developed more interesting features, says a news despatch, than the mounds on the McEvers Farm, in Pike County, Ill. Professors of ethnography say that the McEvers group of mounds, only one of which has been opened so far, will furnish relics far beyond those unearthed in the past.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Golden Rule in Practice.

G. C. C.

THERE appeared in a *Christian Science Sentinel* of recent date, an invitation from the First Congregational Church of Concord, N. H., to the Rev. Mary Baker G. Eddy, requesting the honor of her presence at their one hundred and seventy-fifth anniversary; in the same issue was printed Mrs. Eddy's reply. This exchange of Christian courtesy is noteworthy; it marks another mile-stone along the way toward the fulness of that Christ-spirit which is the foundation of the Gospel of love as taught by our Master. In Mrs. Eddy's answer we see a reiteration of the love she holds for all that tends to the betterment of the race, irrespective of doctrine, creed, or belief. Her instructions to her followers are, and always have been, to maintain the true spirit of tolerance towards all forms of Christianity, irrespective of "name or sign;" and her own life and writings point to this Christian duty, as well as to her tender regard for the orthodox church.

A true follower of Christ, Truth, can readily see that genuine love for God must include love for all that points the way to Him. Whatever makes one better, or helps to destroy the claims of sin, even though differing from our own method, must be honored, not condemned, if we would be consistent, for does not the Bible say, "By their fruits ye shall know them"?

That historic body of worshipers known as the First Congregational Church in Concord, N. H., must attribute a part at least of their prosperity, exemplified in a long, successful career, to that same liberal religious tolerance which prompted them to invite, as their guest, the recognized Founder and Leader of the Christian Science faith, and God does bless such unbounded congregationalism and love. Would not human parents rejoice to see their children express unity, in spirit if not in mode, brotherhood and affection, mutual regard and helpfulness? What a sure prediction would this be of victory over our common foe,—the sin that claims the power to obstruct and annul God's eternal law, "Love thy neighbor as thyself," and its absolute government of all mankind.

One holy Church, one army strong, one steadfast high intent,
One working band, one harvest song, one King Omnipotent.

The Naturalness of Spirit.

C. W. CHADWICK.

To "the natural man" referred to in Scripture good seems to be intangible, unnatural, and unreal, while evil seems tangible, natural, and real. When called upon to believe in the practical healing efficacy of Spirit, he finds his faith centered in "the things which are seen" rather than in "the things which are not seen;" and not until he becomes in a measure dissatisfied with himself, does he become receptive to higher thought, willing to be "taught of God." That he must honestly desire to be dispossessed of his belief in mortality before he can understand the nature of immortality, is clearly evidenced in these words from Saint Paul, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

This so-called "natural man" is anything but natural: rather is he the personification of all that is discordant, abnormal, unnatural, and unreasonable. His characteristic moral lethargy and lack of interest in spiritual things, and his unwillingness to learn about God and His perfect creation, only corroborate the truth of the above text, and suggest the unnaturalness and unreality of this supposed selfhood apart from God. From his exalted spiritual discernment the prophet Isaiah admonishes us to surrender all belief in this unnatural claim to manhood. He says, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

Christian Science has come to the world to show humanity how to obey this important injunction, how to cease believing in the supposed life and intelligence in matter. It has come as a law of correction and removal to every perverted sense, to convey to individual consciousness the true concept of God, man, and the universe, which will alone reveal the divine naturalness and practical availability of Spirit in every-day life. "Man, whose breath is in his nostrils," his little or no faith in Spirit, because to him Spirit seems to be supernatural, inaccessible, and practically indefinable. To him the physical is the only practical reality, and in his ignorance he calls it natural and good, and thus is laid the foundation for all the ills that flesh is heir to.

Christian Science reverses this misinterpretation of "nature and nature's God," by giving a practical demonstration of the naturalness and allness of God, or good, in the healing of disease and sin, which is proof positive that there is a perfectly natural law through which the divine activities of good may be utilized in human experience.

It was the mission of Christ Jesus to reveal to humanity the divine naturalness of good, which would rid them of their belief in a suppositional opposite of Spirit. To Jesus good was supremely natural, and evil unnatural and impotent. It was this positive, scientific understanding of God that made possible his wonderful healing works. It was as natural for Jesus to heal the sick as it is for the sun to reflect light. His thoughts were spontaneous, positive, and exact, redolent with the divine naturalness of life, goodness, virtue, health, strength, and happiness. He dwelt constantly in the consciousness of good; he acknowledged no other power, presence, or activity. We, too, must learn that good is supreme, all-in-all, before we can subjugate evil. Disease is not overcome so long as it is believed to be natural and necessary and that there is a law of God through which it may obtain and operate in human consciousness. Fear and sin are not mastered so long as we believe that there is a law of nature by which they are sanctioned or permitted to exist. The image and likeness of God is not manifest so long as we admit that it is natural and lawful for man to be sick, sinful, decrepit and dying.

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Christian Science defines natural law and natural good as inseparable companions. Where one is the other is. The activities of good are always made manifest according to law, never by chance or accident. Evil, being unlawful, unnatural, and unnecessary, has absolutely no law through which it can act. The educator, the philanthropist, the lawyer, the physician, the preacher should be able to prove by healing that "the laws of nature are the thoughts of God," if he would confer the greatest blessing upon his fellow-man. Working from the standpoint of natural evil, or matter, will never lift thought into the realm of Spirit, will never regenerate mankind, will never reveal the kingdom of heaven on earth. Christian Science demands a radical mental departure from the *modus operandi* of the material senses. "Come out from among them, and be ye separate" means a thorough separation of thought from the realm of the material if we would reach a demonstrable understanding of what is natural and real. Because Christian Scientists are obeying this command of Scripture and are thereby demonstrating the ever-operative power of Spirit to correct and nullify physical and mental inharmony, the materially-minded, in their ignorance of God and of His spiritual laws, may go so far as to scoff at Christian Science and to call it irrational and absurd, when in reality, it is the exemplification of natural spiritual law.

Christian Science does not make the mistake of trying to interpret Spirit through matter. It does not look to the changeable and unreal for information concerning the immutable and real,—it does not look into darkness for an explanation of light. It abandons this futile search of by-gone ages and makes all its calculations from the standpoint of the supremacy and naturalness of Spirit. From this basis of mental activity the true relationship between God and man is established in human consciousness, and the individual finds himself in actual possession of a power which he did not and could not understand while believing it to be supernatural and unavailable for human needs. He will no longer try to assist nature in caring for the body, but will give God the right-of-way in all things, by silencing every suggestion of a supposed power or intelligence opposed to Spirit.

Cleanthes has said, "The Divine Mind presides over nature." The position maintained by Christian Science is, that God, the one infinite intelligence or Mind, rules and governs the universe through spiritual law, and that this government is at all times perfectly normal, harmonious, and natural. Whatever contradicts the testimony of Spirit and looks into matter for law, causation, or effect, Christian Science designates as unlawful, unwholesome, and unnatural. Professing Christians, laboring for the establishment of Christ's spiritual kingdom on earth, ought to be found enlisting their services in support of this teaching instead of questioning or resisting the power of Spirit to correct and annul so-called natural law which validates and dignifies matter as being endowed with vitality and power. The fact that the entire healing ministry of Christ Jesus was in perfect accord with spiritual law, ought to encourage them to think charitably, to say the least, of a Science that accepts Christ Jesus as the Wayshower, and is teaching mankind to think and to act from his standpoint of spiritual law and causation.

Speed the time when all mankind shall recognize that the one thing needful and natural is to realize man's sonship with God, and to reflect the divine naturalness of Spirit in thought, word, and deed.

"Lest we forget."

ISIDOR JACOBS.

ONE of the principal points of interest to tourists traveling up and down the German Rhine, is the great "Denkmal" monument on the heights above Rudesheim. As one ascends the mountain from the village below, and reaches the grounds surrounding the monument, he cannot help being impressed by the grandeur, the awe-begetting magnificence of the scene which unfolds itself to view. Away below, like a veritable stream of silver, glistening in the early morning sun, flows the Rhine, winding its way around and between the background of high mountains. Impressed by the sight, we turn to the monument, looming up to its vast height before us, and see inscribed upon it the words of the song "Die Wacht am Rhein." This monument is called the "Denkmal," a German word which signifies "The Memorial," or, as Kipling would put it, "Lest we forget."

In thinking of this monument and these words, we are naturally led to consider the significance and purpose of the various monuments erected throughout the world. The one just mentioned is intended to commemorate the victory of the Franco-Prussian war of 1870. Others throughout the world were similarly raised to celebrate great historical events, religious or otherwise, while many have been set up in honor of individuals who have left an imprint on the world's civilization through some great achievement. All these monuments have been erected for the purpose of keeping alive in the memory of man something that had been achieved or accomplished. This is also true of religious ceremonies, fast days, or feast days. These stand largely for memorial or remembrance,—"Lest we forget."

Every year, people of the Jewish faith, wherever dispersed throughout the world, celebrate the observance of the Passover, about the same time that many Christian sects meet to celebrate the anniversary of Easter and the Resurrection. These are but monuments to keep alive the memory of religious epochs in the world's history. On the annual recurrence of the Jewish Passover, from days immemorial, it has been the custom to have a narrative read in the synagogues, and in the homes of all Jewish people, giving in detail the history of the struggles, the trials, and tribulations of the children of Israel, in past ages, when they were held in bondage, also telling of the departure from Egypt, under the leadership of Moses. This narrative also details the wanderings of these people in the wilderness for forty years before reaching the promised land. It tells of their murmurings, their complaints, and how they forsook the worship of the one God to return to their idols, and how some even petitioned Moses to permit them to return to the slavery, with all its sufferings, from which they had been rescued. All this is set forth in detail year after year, so that old and young, from generation to generation, shall be impressed with the lesson, lest they forget what their forefathers had suffered, when they "forgat the Lord their God."

The Easter festival is celebrated by Christian people for the purpose of commemorating the history of the "Risen Saviour," while Christian Science to-day stands as a living monument, teaching that the "Risen Saviour" is, and has always been with us, for Spirit never dies; and that the real resurrection is not a past event, but is going on as we awaken to Truth. This spiritual resurrection which is effected through the teachings of Christian Science, is a demonstration to all mankind that to the real man there is no death.

While all monuments stand for the remembrance of victories on land or sea, for achievements of noted individuals, or some great event in the world's history, how much greater are the thousands of monuments, not made with hands, which are coming into existence daily and hourly by the works now going on throughout the world in Christian Science. These monuments or memorials do not commemorate the victories of one nation over another, but they commemorate the more lasting and beneficial victory over self, the victory over anxiety, fear, poverty, sin, disease, and death. Even as Moses led the children of Israel from bondage to freedom in ages past, so in our time does divine Truth lead the civilized world from bondage into freedom through Christian Science, as discovered by Mrs. Eddy;

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from darkness (ignorance) into light (understanding); from sin, pain, disease, and death into the true sense of Life that knows no death; from bondage into freedom,—into the peace that passeth all understanding.

In addition to the living monuments of Christian Science, there are other monuments to the healing and saving power of Truth, which are being erected throughout the world; namely, Christian Science churches. It is right and proper that The Mother Church edifice, which represents the Christian Science movement, should stand as a monument to the nations for what Christian Science has done and is doing throughout the world, and it is right and proper that all Christian Scientists should generously contribute towards the completion of this monument to Christian Science, just as in their respective communities they contribute towards the building of monuments to Christian Science in the way of church edifices. All these monuments are representative of what Christian Science is accomplishing.

At the entrance to New York harbor stands the Bartholdi statue as a monument to "Liberty, enlightening the world." It reminds the Christian Scientist that Truth is indeed enlightening the world, giving liberty and happiness to all mankind.

The True Church.

A. L. MC BRIDE.

THE declaration, "Thou art the Christ, the Son of the living God," expressed what was at that moment present in the consciousness of Peter. This truth had been spiritually discerned. Jesus' demonstrations of the power of Spirit over the material claims, which this disciple had witnessed, made it possible for him to realize and express this fact, in answer to the question of Jesus which called it forth. Through a similar spiritualization of thought we must be led to the same consciousness of the absolute truth of Peter's statement which shall lead us to affirm it for ourselves, with that understanding which shall make it a permanent state of consciousness in us. In following up the declaration quoted above, Jesus clearly indicates that the foundation rock upon which his church must be built is spiritual. The revelation of this basic truth was also individual, being expressed through Peter. To the others present it was only a revelation in the sense that it is so to us; that is, to the degree that we make Peter's experience our own do we become conscious of that which Jesus termed the rock upon which he should build his church. It was manifestly his intention that all the disciples should profit by the teaching, but only the apostle Peter had then the responsiveness which called forth the Master's benediction "Blessed art thou."

The establishment of the Church of Christ is manifestly spiritual, coming to us and through us as a revelation from God, in the same way that it did to Peter. It is, necessarily, then, an individual work to attain that spiritual, right consciousness which forms the foundation rock. To have in consciousness the true foundation is to start aright. Daily to know that we are progressing toward the constant realization of the ever-presence of the Christ is a part of our daily work for the church, and this is the work that we can do which shall not infringe upon our brother's right to do the same work for himself. Jesus attributed to "my Father which is in heaven" the unfolding to Peter's consciousness of the great fact which he expressed as to the Christ. He recognized the one Mind as the only source of truth, and the one who was spiritual enough to perceive and express that truth, as blessed in giving expression to what could only be spiritually conceived. We cannot come into the true church through material means. The right concept of this church is gained only through spiritualization of thought and life, that it may be said of us as Jesus said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The structure which The First Church of Christ, Scientist, is erecting in Boston is an outward expression of the right concept of the Church of Christ, as revealed to our beloved Leader, and to the extent that we are individually conscious of being in accord with that of which the structure is an expression are we assisting in the work of its unfoldment. To erect in individual consciousness a superstructure that shall be of the same spiritual substance as the foundation rock is the Christian Scientist's daily work. This work is individual and it is spiritual. It aids in the unfoldment of the universal church, for every one may come into that consciousness which constitutes the foundation rock. It is the church for all time, and of it Christ Jesus has said, "The gates of hell shall not prevail against it."

Wait and Murmur Not.

MARY V. LITTLE.

SOME one has said, "The world needs not so much to be taught as to be reminded." There may be other wayfarers in Christian Science who need to be reminded of these words of our Leader, which have given me great strength lately,—"Remember that human pride forfeits spiritual power, and either vacillating good or self-assertive error dies of its own elements. Through patience we must possess the sense of Truth; and Truth is used to waiting" (Miscellaneous Writings, p. 268).

If we are consciously working to bring forth the fruits of Spirit in our daily lives, we may be reasonably free from human pride; but many of us feel, when we honestly question our own hearts, that our sense of good is vacillating. There is not always that calm, sure sense of right in our lives that we are taught to manifest. There are moments of strength and clear spiritual vision, but how easily we let discouragement in, as a vague, impalpable mist, something that not quite obscures yet dims to our sense the spiritual reality. Positive good does not admit any vacillation, but holds its representative immovably firm and staunch. In our zeal to make naught of error, we sometimes lose sight of much that our Leader has said of the need for patient unobtrusive work and waiting. There seemed to me a certain quiet humor about that clause, "and Truth is used to waiting," when I first read it. It seemed to say that we need not worry over the fate of Truth. It is nineteen hundred years since Christ Jesus voiced to the world what we are striving now to demonstrate, and the integrity of Truth has not suffered, nor need we fear it will suffer in the days to come.

With the Psalmist, our intense longing for Truth's recognition is daily uttered: "Oh that men would praise the Lord . . . for his wonderful works to the children of men!" and yet our work is not merely to sit and listen to the demonstrations of others. Our prayer for the universal realization of the truth will be answered when we scientifically obey the command, "Be still, and know that I am God."

Most of the highest truth of life is old-fashioned. Brotherhood is none the less a desirable sentiment because the word has been in the mouths of men for two thousand years. Sometimes we serve more by a smile than by a brilliant sentence or a deed meant to win applause. We are ever too anxious to exalt the self and to think the world is going wrong if we fail in our petty personal schemes. Broaden out. Few of us appreciate how much the seasoning of charity sweetens the cup of life. Forgetfulness of self and helpfulness for others constitute the philosophy of happiness.—*Exchange.*

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Selected Articles.

Christian Science and Its Assailants.

Mrs. Eddy and her advanced theory have had no easy course to travel. Both have been assailed again and again, but, for all of the attacks, the cult has extended its influence and increased its power. With the virtue of Mrs. Eddy's theories, with the truth of them, and the certainty of their application, this article does not deal. It would merely call attention to the assault most recently made upon Christian Science tenets. This comes from Dr. Gunsaulus, the eminent president of the Armour Institute. Dr. Gunsaulus finds cause to condemn Christian Science because, he says, Christian Science minimizes pain and sorrow.

"And pain and sorrow," continues the learned doctor, "are the incontestable witnesses to life and strength. There is no progress without them." These words seem very deep, and the thought behind the most subtle, but, after all, closer analysis reveals a hollowness that robs the utterance of strength. First of all, Dr. Gunsaulus apparently admits that Christian Science as a healing influence actually accomplishes its purpose. He admits that it "minimizes" pain and sorrow; but, says he, we need pain and we need sorrow, and we must have them if we would not stand still or go backward.

Here indeed is a new theory. It is newer by far than Mrs. Eddy's. It is the newest theory that we have ever heard expounded. But why stop here? Why not continue to the end? Why not carry on the argument, complete the links in the chain? Why not say that we could walk better if we broke our legs? Why not say we could speak better if we split our tongues? Why not insist that virtue, if a product of sin and unhappiness, comes only as a consequence of grief?

Really, when a man of such eminence as Dr. Gunsaulus opens his mouth to utter argument against a thing, we have a right to expect sounder utterances than this. We used to believe something of this kind—believed it long years ago, when darkness was still upon the world and progress was blocked by superstition and ignorance; but a light came and we discovered a new viewpoint. We discovered that life was not altogether hideous, that we were not put in the world to suffer and be miserable, and that we were not to look upon our earthly careers merely as preparatory for an eternity of paradise or torture. But now Dr. Gunsaulus would revert to the old tenet. He is wrong. Everything proclaims him wrong. The visible forces of nature declare he is wrong. The injured tree attempts to mend itself. It strives for perfection. The soulless beast crawls away to lie in its pain until the skill with which nature equipped it enables it to drive pain away.

With all the world striving for perfection, is it true that only man should be obliged to suffer that he may learn and grow and develop? No; the truth is, we achieve in spite of pain. The perfect man is the man who is free from disease,—disease of body, disease of mind, disease of thought, disease of conscience, or disease of soul. So much is true; so much all of us must admit, all religions and all creeds must admit. If this argues in behalf of Mrs. Eddy's tenets, then well and good for Mrs. Eddy's tenets. They seem logical. But, as it was stated in the beginning, it is not the object of this article to concern itself with a discussion of Christian Science contentions. Whatever may be thought of Christian Science, let it be set down as universally commendable if it does minimize pain and sorrow. The world can advance with gigantic leaps and bounds if it is rid of both. They hamper progress; they do not assist it.

Dr. Gunsaulus has not made even an impression upon Mrs. Eddy's school. Mankind innately considers that it has a right to health and happiness, and that sickness, disease, and misery are all its enemies. It follows, then, that Dr. Gunsaulus has enlisted himself in a losing cause and, incidentally, in a wrong cause. Whether Mrs. Eddy's tenets are right or wrong, it is certain that Dr. Gunsaulus' theory is altogether without virtue.

Editorial in *The Indianapolis Sentinel.*

What a Clergyman Says.

When we look around us to-day we find that there are many movements in society that are known by various names. They are called "fads" by a good many people, and yet, you know, when we apply the word "fad" to anything, we may simply be betraying our own ignorance; it need not describe the thing we call by that name at all. There are many vital movements in society, a few of which I want to briefly refer to, because of their significance in this connection.

The Christian Science propaganda, which has sprung up and grown so rapidly within these last few years, is one of the clear indications of the returning age of faith. It is foolish for us to say that there is "nothing Christian or nothing scientific in it." It is perfectly absurd for us to point the finger of ridicule at these good men and women, in our community and elsewhere, and talk about them as being queer and fanatics and unbalanced, in order to accept the philosophy they do. All this is superficial and unjust and untrue. I want to ask you what is the deep significance of the Christian Science movement in our country and in England, an organization that has built these beautiful temples of worship, that has during these years attracted these hundreds of thousands of intelligent men and women, and that seems to hold them together with a devotion and a spirit of self-sacrifice that puts to shame the orthodox church in the community? You cannot brush it away lightly and say that these people are possessed of fewer brains than you and I. What does it mean? To me it is one of the clearest, surest signs of the returning age of faith. When the materialistic *ipse dixit* dared to stand up in university hall and on lecture platform, and through countless books affirmed that all was matter, that thought was simply the product of the brain,—that it was impossible for man to ever think of himself as being possessed of a soul, that the future life was only a fairy dream,—when, in other words, science in many quarters was telling men that the only meaning of life was to be found in terms of matter, then it was, do you not see, that the reaction came. And it is a splendid thing about man that this reaction does come again and again through history as the pendulum swings backward. So the Christian Science movement comes into being: it stands confronting the materialistic hypothesis and says to it, If you affirm that all is matter, we dare to stand and affirm with equal positiveness that all is Spirit. I thank God for such a movement, if for nothing else, that it dared to throw the gauntlet back into the face of a crass, materialistic philosophy. We may feel that the Christian Scientist takes certain truths or certain facts out of their relation with others and emphasizes them unduly, gives them a prominence perhaps that they should not have, out of relation with other things. You and I may criticise their philosophy from one point of view or another, but I am not here to do that this morning. I am here to point out the significance and the deeper meaning of this great movement for our age, and to me it is found in that fact. It is the splendid protest of man's spiritual nature against all the facts and against all the forces that would seek to relegate and push him down to where he would be as a beast of the field.

Extract from a sermon by REV. J. HERMAN RANDALL.
Grand Rapids, Mich.

Notice.

The *Christian Science Quarterly Bible Lessons* for January, February, and March has been mailed to subscribers. Those who have not received this number will please send in their renewals at once, in order that the new *Quarterly* may reach them in time.

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The Lectures.

Youngstown, O.

Rev. Arthur R. Vosburgh of Rochester, N. Y., delivered a lecture on Christian Science in the Grand Opera House on Sunday afternoon, October 15. He was introduced by Judge Joseph R. Johnston, who spoke in part as follows:—

Of comparatively recent origin,—less than forty years having elapsed since the doctrines of Christian Science were first promulgated by its Discoverer and Founder, Mrs. Eddy,—its growth has been marvelous. This growth is to-day attested by more than eight hundred churches and societies, organized quietly and without ostentation, with more than a million adherents in almost every civilized community and from every walk and condition in life. These churches and societies were organized quietly, as the temple of Solomon was built, without the sound of hammer or chisel, all the elements having been prepared with such certainty and accuracy that each part fitted into the place designed for it. So even now we have reason to believe that the hands of the great Master builder are preparing, silently, in the wilderness, the characters that in the end will become component parts of this great structure, the Church; which when placed therein will constitute one harmonious whole, cemented together by divine Love, and which will stand as did that great temple,—a monument to its founder. This growth has largely been produced by reason of the fact that the healing of physical ailments has been and is one of the cardinal doctrines of this Science. Its advocates believe that the injunction to "heal the sick" was a continuing one, as much in force now as when given, and that this duty was not enjoined without conferring the power to discharge that duty. Aside from this, another distinguishing feature is the idea entertained in reference to Deity. In many phases of the views of Scientists upon this subject there is no substantial difference from the views entertained by those who denominate themselves as orthodox. With them we agree that God is omniscient, omnipotent, and omnipresent. Scientists also believe that God is all Life, Truth, and Love. This in a great measure constitutes their trinity; and you will observe that this eliminates all error, all of what we have heretofore been taught to believe constitutes death, and all the elements of anger, hatred, and revenge. Such a Deity as this, all can consistently and conscientiously worship, and call upon with an unfaltering trust for the correction of every seeming error, for the righting of every fancied wrong, and for the establishment of that harmony which will drive discord and disease from our midst and establish those true relations so essential to that which is the best and most to be desired in life.

Upon this rock of eternal and divine Love is this church built, and the wholesome and beneficent results that have followed from the practical application of these ideas, has not only attracted the attention of the civilized world but has commended them to all thoughtful and earnest seekers after truth. If it will correct one single error, remove a single pang of pain, wipe from the cheek of sorrow a single tear, lighten a single burden, or make the life of a single individual purer and better, it is worthy of your consideration; but when proof incontrovertible is presented of innumerable instances where such results have been attained, we feel justified in asking you to consider carefully and impartially the views which will be presented to you this afternoon.—*Correspondence.*

St. Johnsbury, Vt.

A lecture on Christian Science was given in Music Hall, Friday evening [October 13], by Edward A. Kimball of Chicago. The lecturer was introduced by L. S. Channell of the *Sherbrooke Record*, who spoke in part as follows:—

My friends, with all that your country has given and is giving to the world to help humanity, there is one of your citizens, a woman, whom I look upon as the greatest benefactor to the human race since the time of Jesus Christ; one who is responsible for this gathering to-night, and whose influence extends to all quarters of this globe. I refer to Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. Her work has not been heralded with the blare of trumpets or with the shouts and huzzas of the multitudes, but it has been accomplished through her simple love for all those in bondage to sin, sickness, and the fear of death.—*The St. Johnsbury Caledonian.*

Oakland, Cal.

A large audience greeted Miss Mary Brookins last night [October 10] at the Macdonough Theatre. Long before eight o'clock every available seat had been taken and many were turned away from the doors. In introducing Miss Brookins, Rev. Elmer McBurney, First Reader of First Church of Christ, Scientist, said in part,—

Curiosity aroused by weird and unwarranted misrepresentations of Christian Science, or by its universal and unparalleled success in healing sickness and detroying sin; dissatisfaction arising from the meagre results of Christian effort; rebellion instigated by the unreasonable requirements of creedal formalities of the musty past; obedience to the injunction of the apostle Paul, "Prove all things; hold fast that which is good,"—each or all of these thoughts may in some measure enter as factors into our motives in coming to hear this lecture. If we would gain the scientific solution of the problems which come to us in our daily experience, if we are striving to grow in the understanding of the spiritual sense of God's words, if we are looking for a satisfactory answer to that great question of the ages—"What is truth?"—we will not be disappointed to-night.

Oakland Enquirer.

Williamsport, Pa.

Clarence C. Eaton of Tacoma, Wash., last evening [October 26], in the Opera House, lectured on Christian Science. N. M. Edwards, Esq., in introducing Mr. Eaton, said in part,—

We have been invited here this evening, through the courtesy of the Christian Scientists of our city, to hear one of their teachers, who claims to bear a message of truth. Christian Scientists worship the same God, believe in the same Bible, and acknowledge the same Saviour as all other Christians. They come preaching the universal Gospel of Love. They claim that the power given by Christ, when he was upon the earth, to his disciples,—to heal the sick, open the eyes of the blind, unstop the ears of the deaf, and to cure all manner of diseases,—has never been withdrawn; that the command of Christ to his followers—to go into the world to preach the kingdom of God, and to heal the sick—is of the same binding force and effect now as then: that God is infinite Love and does not send sickness and disease into the world to afflict and destroy His children. Claims and assertions of this kind, coming as they do from a body of intelligent and devout people, are worthy of the consideration of all thoughtful persons.

I am not a Christian Scientist. My church and religious training have been of the most orthodox kind, but I hold that none of us can afford to reject the truth, it matters not from what source it comes. If this message which Christian Science bring to us is founded upon error, its life is short; if on the other hand it is the truth, then it is as immortal as God himself, and the churches should be the first to receive and welcome it. Would it not be well for us, taking the Bible as our guide, to give it a fair hearing at the bar of our conscience and intelligence before we condemn?—*The News.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Question.

MARY BAKER G. EDDY.

Do Christian Scientists love God so much as they love mankind? Aye, that's the question; let us examine it for ourselves. Thinking of person implies that one is not thinking of Principle, and fifty telegrams per holiday signal such thinking. Are the holidays blest by absorbing one's time writing or reading congratulations? I cannot watch and pray reading telegrams; they only cloud the clear sky, and they give the appearance of personal worship which Christian Science annuls. Did the dear students know how much I love them, and need every hour wherein to express this love in labor for them; they would gladly give me the holidays therefor and not task themselves with mistaken means. But God will reward their kind motives and guide them every step of the way from human affection to spiritual understanding, from faith to achievement, from light to love, from sense to Soul.

Church By-law.

ARTICLE XI.

DUTY TO GOD.—SECTION 4. Members of this Church who turn their attention from the divine Principle of being to personality, sending gifts, congratulatory dispatches or letters to the Pastor Emeritus on Thanksgiving, Christmas, New Year, or Easter, break a rule of this Church and are amenable therefor.

The Significance of Christmas.

IN the Christmas Section of the *New York World* of December 10, there appeared a symposium entitled, "The Significance of Christmas. Notable Comments by Prominent Representatives of Different Creeds," to which Rev. Mary Baker G. Eddy contributed an article worthy of notice for the exalted spiritual concept of Christ and of Christmas which it presents. The teachings of this article should not fail to elevate the world's thought of Christmas from a material to a spiritual plane. Mrs. Eddy's article follows:—

CHRISTMAS AS IN CHRISTIAN SCIENCE.

Certain occasions, considered collectively, individually, and observed properly, tend to give the activity of man infinite scope; but mere merry making or needless gift giving is not that wherein human capacities find the most appropriate and proper exercise. Christmas respects the Christ too much to submerge itself in merely temporary means and ends. It represents the eternal informing Soul recognized only in harmony, in the beauty and bounty of Life everlasting,—the truth that is Life,—the Life that heals and saves mankind. An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense, or the flesh, would flee before such reality to make room for substance, and the shadow of frivolity and inaccuracy of material sense would disappear.

Christmas, in Christian Science, stands for the real, the absolute and eternal,—the things of Spirit, not matter. Science is divine; it hath no partnership with human means and ends, no half-way stations, nothing conditional or material belongs to it. Human reason and philosophy may pursue paths devious, the line of liquids, the lure of gold, the doubtful sense that falls short of substance—the things hoped for and evidence unseen.

The basis of Christmas is the Rock, Christ Jesus; its fruits, inspiration and spiritual understanding of joy and rejoicing; not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, the heaven within us. It is love loving its enemies, returning good for evil, that suffereth long and is kind. It elevates medicine to Mind, it casts out evils, heals the sick, raises the dormant faculties, appeals to all conditions, and supplies every need of man. It leaves hygiene, medicine, ethics, and religion to God and His Christ, to that which is the Way, in word and in deed,—the Way, the Truth, and the Life.

Hitherto there is but one Jesus Christ on record. Christ is incorporeal. Neither the you nor the I in the flesh can be or is Christ. MARY BAKER G. EDDY.

Pleasant View, Concord, N. H.

On another page of the same issue of the *World*, appeared the following editorial note:—

CARD FROM MRS. MARY BAKER G. EDDY.

No person of prominence in the country has been more sought after for magazine and newspaper articles than Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. In recent years she has almost uniformly refused requests of this kind.

This year, however, she consented to write an article for the Christmas *World* on "Christmas as in Christian Science." This remarkable article from this remarkable woman appears on the second page of the Christmas section of today's *World*. A subsequent letter from Mrs. Eddy to the editor of *The World*, possibly explains why she is averse to writing for publication. Her statement is as follows:—

NOTA BENE.

I hereby certify that counterfeit letters frequently follow my contributions to newspapers, letters representing the opposite of my views, feelings, and nature, the contents of which are so subtle that I expose this lawlessness to save those to whom they are addressed from being misinformed.

MARY BAKER G. EDDY.

An Exact Science.

MOST of those who object to Christian Science do so upon the ground that its teachings are at variance with long-accepted doctrines and methods, and because of this variance they cannot accept it, but in urging this objection they ignore the fact that the old methods which have been in operation for so many years have proved inadequate for the salvation of humanity from sin or sickness. No doubt similar objections have been raised to every discovery in the world's history; but time-worn theories have always given place to demonstrable facts, and thus progress has been constant.

Others allege that Christian Science is narrow, and they do not accept it because they cannot combine with it the beliefs and theories which they hold. They take this position because they do not appreciate the fact that Christian Science is an exact science and its rules are as inflexible as the rules of mathematics. What would be thought of a mathematician who insisted that he could find the product of two times three by subtracting two from three, or by adding these two figures?

If Science and Health presented nothing beyond what has been written and taught for ages, it would be of no more value than other books. It is because this book presents the demonstrable rule of Christian living and Christian

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healing practised by our Master, that it is healing the sick and reforming the sinful. Our Master said, "By their fruits ye shall know them," and it is because of these "fruits" that Christian Science is taking its place in the world, and its Discoverer and Founder, Mrs. Eddy, is beloved by an ever-increasing number who, through her ministry, have been rescued from sin, sickness, and misery of every name and nature. ARCHIBALD MCLELLAN.

"How long halt ye between two opinions?"

AT a recent religious gathering in the English metropolis, the Bishop of London gave his views on the subject of Christian Science at some length, and is reported to have said, among other things, that "by invigorating the faith, the hope, and the courage, they had great effect upon the bodily condition of the patient in many cases," and he added that in this sense he was "in agreement with Christian Science." He also said that church workers "ought to approach sick persons with far more faith; they ought to pray for their recovery, and those who were priests ought to lay hands upon them with far more expectancy that they would recover." In conclusion the Bishop advised "those who thought they had special gifts of healing never to try to exercise those gifts apart from the medical profession."

It is very certain that our brethren across the sea are much impressed by the teaching of Christian Science relative to the healing of sickness, and that they are now aware of the fact that no professed follower of Christ Jesus can consistently ignore the demand for this healing. There is undoubtedly a great awakening of interest on this vital question to which Mrs. Eddy called the world's attention forty years ago. The pity is that any should doubt the divine source of this power which is reforming sinners while healing their diseases, thus enabling them to bring forth the fruits of Spirit.

The Bishop's remarks, while evidently intended to be complimentary to the medical profession, indirectly admit its inability to inspire patients with "faith, hope, and courage," much less to heal them without the prayers of the clergy and church workers. It is quite likely, too, that the doctors would resent any such invasion of their special domain, for they would naturally hold that if drugs have an inherent power (and this must be believed in order to justify their use) prayers could not add to their effectiveness, especially when the admission was made that prayers without drugs were not to be trusted.

Although an attempt was made on this occasion to discuss Christian Science, it does not appear that its fundamental teaching was even touched upon. The fact that spiritual law is at every point opposed to the asserted laws of materiality, of sin and disease, was evidently not taken into account. It is in its acceptance of the supremacy of spiritual law that Christian Science parts with all material theories and wins its great victories. It stands by St. Paul's triumphant declaration that "the law of the spirit of life in Christ Jesus" sets "free from the law of sin and death." What is more, it proves at the same time that this "law of sin and death" has no divine authority. Even when sentence has been passed upon a poor sufferer, it says with reverent assurance, in the words of the Master, "Fear not: believe only."

A testimony from England, that of Mrs. Alice Heathcote, in this issue of the *Sentinel*, shows that in spite of prejudice and misunderstanding Christian Science is surely proving its divine origin, and there are many the world over who are ready to echo the sentiments of this grateful mother, when she says, "I knew what had healed my son, and I resolved to go forward and give this glorious truth to others." As we read of many such experiences in Christian Science, we may well ponder the Master's words, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,"—words spoken in the temple when the chief priests called him to account for the healing which he was doing in that holy place. As we think upon his solemn warning and prophecy, we turn to the equally solemn words of our revered Leader, on page 571 of Science and Health,—"He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering." ANNIE M. KNOTT.

Letters to our Leader.

New York, December 6, 1905.

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

Dear Mrs. Eddy:—May I add my quota of love and gratitude for all that Christian Science has done for me? Three years ago I was healed by this truth of an hereditary disease, which the doctors had pronounced incurable. I am indeed grateful for this, but most of all I want to tell you how this truth is taking root in Sweden. Two years ago last May, I made a trip to Stockholm, and while being entertained at a luncheon one day, many questions were asked about America. In the course of conversation, a sweet-faced little gentlewoman said, "Can you tell me anything about the new American religion they call Christian Science?" "Yes, I can," I replied, "for I am a Christian Scientist." I then told her of my own miraculous cure, and explained briefly some of the teachings of Christian Science. She was simply hungering to know more, but as I noticed that the other guests listened out of courtesy rather than interest, I said to her, "Come to the hotel with me after the luncheon and I will give you some of our literature and talk further with you on the subject."

Eagerly she came with me, and drank in every word I had to say. It seemed to me that Love and Truth had never before come to me in such rich measure, and she was ready for the blessing. The lady told me that for twenty years she had been dieting for stomach trouble. "Eat what is set before you to-night, it will not hurt you," I said. We talked on Christian Science during the dinner, and the lady ate her dinner without the slightest distress. She began at once to read Science and Health. About a month after my return to America, I got a letter from her, telling of the wonderful demonstration that had been made over her physical condition.

On my return to Stockholm last winter I found her a well and grateful woman, working to help others. With no Christian Science church or society, and with bitter antagonisms to meet, she worked it out alone with the Bible and Science and Health, and an occasional *Sentinel* and *Journal*. A number of Swedish ladies and gentlemen, with whom I came in contact last winter, became interested to read and investigate this truth. I am a journalist, and while I was in Stockholm I wrote a good deal for Stockholm's *Dagblad*, the leading paper there. After writing on several current topics, I finally asked the editor if he would accept an article on Christian Science and its growth. He demurred at first since the subject had already been presented there in an unfavorable light. I got his consent, however, and the article appeared last April. Letters began to pour in from people who wanted to know where they could get Science and Health, even booksellers wrote that clients were asking for the book. Many persons came to see me, anxious to learn more of Mrs. Eddy and her discovery. Yesterday I visited the Reading Room to get *Sentinels* to send to Sweden. The lady in charge handed me a letter from a teacher in Stockholm, who had been reading Science and Health. She was very deeply interested and asked many questions about statements in the book that seemed to puzzle her. When I got home I asked God for wisdom. Light came on the instant, and I sat right down and answered every question in a spirit of love. Another lady, a well-known Swedish author to whom I

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had sent a copy of Science and Health, writes me that she finds the "little book priceless," in fact "a revelation!" So you see, dear Mrs. Eddy, that even in the chilly Northland, with its long, dark winter nights, the light and warmth of your inspired teachings are beginning to penetrate.

In the name of my country people, and for myself, let me thank you for the glorious truth which you have brought home to us.

Devotedly and gratefully yours,
VELMA SWANSTON.

[Cablegram.]

Manchester, England, December 5, 1905.

Mrs. Eddy, Pleasant View, Concord, N. H.

Several thousand people at to-night's lecture manifested deepest interest in the loving account of your noble life of love and self-sacrifice on behalf of humanity.

FIRST CHURCH OF CHRIST, SCIENTIST, Manchester, Eng.

[Cablegram.]

London, England, December 12, 1905.

Mrs. Eddy, Pleasant View, Concord, N. H.

We desire to express gratitude for three successful lectures by Bicknell Young in London. Reference by lecturer to your life's work deeply appreciated by large attentive audience.

JOINT LECTURE COMMITTEE of the three London Churches.

Salt Lake Route, November 15, 1905.

Beloved Leader and Friend:—Last evening I lectured at a town in the Utah desert. At the close I talked with a man from a mining town in Nevada. I asked him if he and his family read the Bible Lesson on Sunday. "Every day, sir," he replied. Then he recounted the story of his healing from blood-poisoning when medical aid was unavailing. I also met a railway man whose foot was smashed by a heavy rail falling on it, who found surcease from pain at the first treatment, but better, came to know God, who before that had been to him altogether unknown.

Is it not beautiful that in what seems a desert, there should be mental changes like the blossoming of the rose, and that by unknown beneficiaries you should be loved for the truth's sake.

With tender affection,
WM. P. MCKENZIE.

Gulfport, Miss., November 20, 1905.

Mrs. Eddy.

Dear Leader:—May I write and tell you of the good you are doing for me in a far-off part of the country. I have no teacher but the Bible and your book, Science and Health, and some of your other writings. They are my only practitioners and my daily companions. They have brought me up from the verge of the grave. I was in the last stage of consumption. I have read nothing else but the Bible, your books, and the periodicals for nearly seven years, and to-day I am a well and stout woman. I have had many wonderful demonstrations over sickness, sin, and accidents, and for this I owe endless gratitude to God and to you. I am so glad that I got into Christ's church and your church, into at-one-ment with divine Principle, God. I could tell much more, though I will not intrude on your time. Blessed woman thou art, blessed above all women on earth to-day; your home is heaven. I am so glad that I welcomed the stranger, the truth you teach, for to-day I am entertaining angels that at that time I was unaware of. Truth is no longer a stranger, but a friend. All my family join me in sending you love.

MRS. EMMA DARNELL.

Testimonies of Healing.

I first heard about Christian Science two and a half years ago. I was feeling quite miserable, both physically and mentally, when a friend told me that Christian Science teaches that God is Love. They were only a few words, but they struck me so forcibly that I longed to hear more. Notwithstanding this, it was half a year before I read any Christian Science literature. Then my friend gave me a *Christian Science Journal*, and a few days after, Science and Health. I had bad eyes from my childhood, and several doctors who treated me warned me to be very careful not to tire them, because they were so very weak. For two years before I heard of Christian Science I stopped reading altogether and did nothing that could harm my eyes except drawing. I am a student of art in the academy in The Hague, but the last year I could work only a few hours each day. Then I got a copy of Science and Health and began to read "Prayer" that very evening. I read on and on, although the English language was a great difficulty to me. In a fortnight my eyes were healed. I was able to work the whole day long and read in the evening without tiring them, but I still wore my eyeglasses, being short-sighted. One day I said to my friend, "If everything in Science and Health is true, and I know it must be, I do not need my eyeglasses." She answered, "No, you really do not need them, but you may not put them off before you know that you do not need them." The next day was Sunday. I thought a great deal about what she told me, and read in Science and Health. On Monday, when going to the academy, I left my eyeglasses at home. Arriving there, I sat down before my model, but seemingly could not see anything. Then I began to declare the truth for myself, knowing that sight is spiritual. After a quarter of an hour I could see just enough to begin my drawing, and I began to pray and continued doing so all the time. Every minute I saw better, and I worked on happily until my drawing was finished, and by that time my eyesight was completely recovered. Since then I have been healed (simply by reading Science and Health) of rheumatism, severe headaches, cough, and every day I feel more and more the truth of these words of our Lord, "Ye shall know the truth, and the truth shall make you free,"—free from everything that is unlike God, good.

I thank God every day that I know He is Love and Truth and Life, and our dear Leader, that she revealed it to me.

MISS ANNA SCHROOT, The Hague, Holland.

I wish to express my thankfulness for the many benefits which have come to me through Christian Science. Like many others, I sought this Science hoping for relief from pain and suffering, and I wish it were possible for me to express the gratitude I feel for benefits received since then, personally and by members of my family. When quite young I had a very severe attack of what was called inflammatory rheumatism, which left me in a very weak and badly crippled condition, with a much impaired use of my lower limbs. After some years' cessation, the ailment again became manifest in a very aggravated form. I suffered terribly, and was at times utterly helpless. Relief was sought through many remedies; I was at different locations, and tried water, air, medicines, and mud. I was experimented upon by many physicians, but was not cured. For years I suffered thus.

Coming from the doctor's office one day, I met a friend from New York, who commented upon my bandaged and crippled condition, and suggested that when I was satisfied of the worthlessness of medicines, I try Christian Science. While her remedy was not at all intelligent to me, it was something new, and I was ready to try it at once. Hav-

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ing made a god of the doctors and medicines so many years, I hesitated when she told me it would be necessary to abandon both to make the trial; but I finally promised to let both alone, and she consented to help me.

She went home that afternoon and I did not see her again for over two years, but the pain disappeared before night, the swelling receding quickly. In three days I was entirely well, and never have had a rheumatic pain since, now over six years. I was, of course, thankful for the relief, but it never occurred to me that it might be beneficial to ascertain how I was cured.

About two years after this I was again a great sufferer, from what two of the best physicians in Chicago pronounced, after a thorough examination, to be gall-stones, or Bright's disease. Their diagnosis frightened me, and I decided to try Christian Science at once. The practitioner to whom I applied next morning asked me two or three questions, then in a pleasant but positive and convincing manner assured me that I need have no fear of what the doctors had said. Directing me to abstain entirely from the use of medicines, she asked me to call again if necessary. I have never had a recurrence of those terrible attacks since leaving her office, nearly five years ago.

Since then I have been a student of Science and Health and am very thankful for an understanding sufficient to know how I was healed, in both instances mentioned, and for many other physical benefits; also for spiritual uplifting and healings, which are by far the most important. To our loved Leader, Mrs. Eddy, I am more grateful than it is possible to express, for her discovery of this beautiful truth.

BURTON A. BRANCH, Chicago, Ill.

Christian Science came to my notice through the instantaneous healing of my son. His leg had been injured some years before in the football field; the doctors had done all they could for him, and finally ordered him into the Manchester Infirmary, where he remained three weeks. When he came out he thought he was better, but after a short time his leg was as bad as before. Again they took him into the hospital, and he was dismissed, no better. Several operations had been performed, and he had suffered agonies. He was told that he was incurable and must have his leg amputated. He was just beginning life, so it was a terrible blow to him, and we were all about as miserable over it as we could be. The doctor of our district heard of his sad condition and came to see him. This doctor told him how his own child had been cured by a lady in Manchester and advised him to try the same treatment. My son said to me after the doctor left, "Mother, I am going to Manchester in the morning to see a lady doctor and have Christian Science treatment." I replied, "Don't go, it is the devil's work;" but he answered, "I am going." My son went next morning and returned—healed—after one treatment!

I was in bed when he came home that night, and was much surprised to hear him running up-stairs. He flew into my bedroom and said, "Mother, I have brought you a present," and when I put out my hand to receive it, he gave me the bandage which he had had to wear so many years. He danced up and down the room, as if trying to realize his freedom. This was four years ago. He has never had a return of the trouble and has been able to play footfall and cricket and attend to his work. I had been an active church worker for many years, but when I studied Science and Health by Mrs. Eddy, I found it expressed a higher and clearer understanding of Truth. I knew what had healed my son, and I resolved at once to go forward and give this glorious truth to others. My heart goes out in gratitude to God, and it is impossible to express the gratitude and love we feel to our dear Leader, who has brought this healing truth to all the world.

MRS. ALICE HEATHCOTE, Hindley, England.

I commenced the study of Science and Health about two years ago, and had not studied its sacred pages more than a month before I was fully convinced that Christian Science is the primitive Christian religion regained and put into practice. After I had arrived at this conclusion I devoted every available moment to the study of the subject, and hungrily devoured the *Sentinel* and *Journal*. I am the clerk of the Circuit Court of Knox County, Indiana, and it is a part of my official duty to see that the insane are taken to the asylum. The case that I am about to relate occurred some time in February, 1905.

I was notified that a man had been captured at Wheatland, Ind., a town about twelve miles from our city; that he was a stranger, and no one seemed to know him. He was ordered into court, and when he arrived he was in a sorry plight; in fact, he seemed like a wild man. Among his papers we found his name, and I at once communicated with the superintendent of the asylum, who examined his register and found that a man by that name had escaped some time previous. He instructed me to keep him in confinement for the time prescribed by law, so that the sheriff could make an affidavit that he was free from any contagious disease. During his incarceration he was so wild that the neighbors around the jail could not sleep; in fact, the sheriff declared he had not closed his eyes in sleep for five nights and days. On the seventeenth day of February his time in quarantine had expired, and the sheriff was instructed to take him to the asylum. The sheriff said he must have ample help, and I arranged to go with him. He said we should have all we could do to manage the man. When we went to him early in the morning, we found that he had turned the water on, had flooded his cell, and was soaking wet. We had to carry him out, and it required five of us to get the handcuffs on him. When we arrived at the station the train was an hour late, a crowd gathered around him, and he acted terribly. As soon as the train arrived he was hustled by force into the coach. It was then that the thought came to me that I was a Christian Scientist and should be about our Father's business. I commenced to declare the truth. I had not been doing this more than three minutes before he became quiet. I knew that the prayer had been heard, and that the arm of Christ was outstretched even as when the Master bade the waves be still, when the disciples thought their lives were in danger. He soon took an interest in what I was reading and said his head hurt him. I again declared the truth, and in less than two minutes he said he was sleepy. I fixed a rest for his head, and he slept soundly until we reached the station, when I awoke him. He asked the name of the place, and when I told him, he said, "You are taking me back to the asylum; please take off these handcuffs, they humiliate me." The asylum is four miles from the city, and he asked me to ride alone with him. As soon as we were seated in the hack he said, "If I were not afraid I should soil your overcoat, I should ask that I might lean my head upon your shoulder." I told him to do so. When we arrived he walked into the reception hall and shook hands with the doctor, and said he remembered running away, but that his life had been a blank most of the time, and that he wanted to make amends for his ingratitude. To-day this man is a "trusty" at the asylum, can come and go as he likes, and as he is a competent florist they keep him there.

Any one who doubts this statement can write to A. J. Westfall, Sheriff of Knox County, Vincennes, Ind., and he will verify it. He is not a Christian Scientist, but is anxious that all shall know the truth. This particular demonstration is only a small fraction of the fruits of Christian Science in our work here.

To say that I am thankful to God, and to Mrs. Eddy for the opportunity of thus showing to the world the truth, only half expresses my gratitude for her life, which has been so pure that this wonderful revelation was given the world through her. I love to assimilate this truth; it is my life,

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so to speak. I have read Science and Health through eighteen times in two years.

JAMES F. LEWIS, Vincennes, Ind.

It is now almost two years since my attention was attracted to Christian Science, through a dear friend who gave me some *Sentinels* to read. My little son, then seven years old, was lying at the point of death with lung trouble, and our physician said that it was only a question of a short time before he would pass on. We were persuaded to try Christian Science as a last resort. My husband consulted a practitioner on Monday, and on Wednesday the child got up, dressed himself, went up and down stairs, and never was in bed again on account of illness. We bought a copy of "Science and Health with Key to the Scriptures," and through its study my husband was healed of sick-headache and dyspepsia that he had had all his life. My eldest son was healed of kidney and stomach trouble that he had been afflicted with ever since he had the scarlet fever ten years before, and I was healed of severe heart trouble and several other complaints. All this took place within a short time after we began the study of Science and Health, in connection with the Bible.

Since that time, with a few exceptions when we thought it best to call a Christian Science practitioner, we have been able to overcome all the ailments that have come up in our family,—some of which, to mortal sense, seemed very severe, —and also several accidents, by studying the Bible and our text-book, and understanding God aright. All our many physical healings, however, seem small as compared to the spiritual uplifting and the understanding of man's true relation to God. The Bible seems a new book to me.

Mere words fail to express my love and gratitude to God, and to Mrs. Eddy for the revelation of the truth to this age. What joy it is to know and feel the ever-presence of divine Love.—MRS. ADDIE E. KELLER, Spokane, Wash.

Words cannot express my gratitude for what Christian Science has done for me. It is nearly eighteen months since I first heard of it. At that time I was in a very weak and critical state, suffering from a spinal complaint which I had had for well-nigh fifteen years. I had tried nearly every remedy that *materia medica* could suggest, but all to no purpose. The pain in my back and head was most acute, and I never knew what it was to have a night's rest; the pain was always there. When Christian Science was mentioned to me I was most anxious to try it, as a doctor recommended it to me. I sent to Manchester, and asked a practitioner to come to me. After the first treatment I felt much better, and slept all night, a thing I had not done for years. In less than a week I was healed, and was able to walk a distance of four miles to attend the Christian Science testimony meeting in Manchester, without feeling the least bit tired. For nearly four years before that time I had always had to be taken out in a bath chair. I feel very thankful to God for this manifestation of His love, and to Mrs. Eddy for the understanding of this truth which we know will make us all free.

ALICE SUTCLIFFE, Halifax, England.

When I came to Christian Science for help, now over ten years ago, I had been in wretched health for several years. I had been treated by many physicians, in five different States, and none of them ever gave me any hope of being a strong woman again. They insisted on an operation for internal troubles, but said even that would never make me entirely well. I went to a hospital in Chicago and lay in bed three months after the operation, but there was not much benefit derived from this treatment. About a year later I was brought to Christian Science through my husband being healed of tonsilitis while I was away from home. When I returned he told me of his healing, and I at once asked for treatment. In two weeks I was a different woman; I was able to do work I had not dared to do for years. Christian Science healed me of many ailments, among them rheumatism, neuralgia, anæmia, constipation, heart trouble, besides the internal troubles for which I had been operated upon. I can say Christian Science has done more than heal me physically; it has given me an understanding of God, of ever-present Love, and it helps in every time of need. I am striving daily to be a better wife and mother, and am grateful beyond expression to our dear Leader for our text-book, Science and Health. It brings blessings to me and my little ones daily. When they have any ailment they run for the book and ask me to read to them. They have been healed of earache, headache, and many other ailments by reading aloud to them. It is our companion, and I could not get along a day without it. It explains the Bible, and the Lesson-Sermons do me much good.

My love and gratitude go out to God, and to Mrs. Eddy, for this grand truth,—Christian Science. I have been lifted from the deepest sorrow by Christian Science, and I can never be grateful enough.

ALICE M. MCKEE, Congress Park, Ill.

I desire to express my thanks for the many blessings I have received through Christian Science. I owe all to this wondrous truth which has been revealed to us through our dear Leader, Mrs. Eddy. Four years ago, my husband, baby, and I moved to a new location, and were stopping at a hotel, where the proprietor proved to be a Christian Scientist. I was then in a critical condition with a so-called incurable disease,—a diseased condition of the blood and bones. I was hardly able to be around at all, and this dear Scientist saw my need immediately and gave me some literature to read. I had not known of this truth before, and it seemed lovely when she would tell me of the wonderful things it was doing, but from day to day I neglected looking any farther into it. This kind lady almost always helped me to my room after meals, and she never left me without speaking a word for Truth in some way. One day, after having helped me up some steps, as she started back, she said, "Now look into Christian Science, don't put it off too long."

Soon after we were settled in our own home, but I was unable to do anything, and our baby girl, ten months old, not very much better than I was. I had tried almost everything that *materia medica* could offer, but no help came. One day it certainly seemed that the end had come. My husband wanted to go for a doctor, but I asked for the Scientist at the hotel. She came, gave me all the help she could, and said she would call a practitioner for me. The practitioner came, talked with me a while, read from Science and Health, and gave me treatment. I immediately got up, had my supper, and all sense of pain left me. This was such a proof to me of some unseen power, that I told the practitioner to call the next morning and I would order the *Sentinel* and a copy of Science and Health. I began the study, and from the very first I knew it was the truth and what I wanted. I never for one moment doubted a word of it.

Science and Health is my hourly companion, and my growth in understanding has been growth in strength. Now I can truthfully say that we are a healthy and happy family, my husband, baby and I. While the physical healing has been cause for rejoicing, it is of little moment compared with the moral and spiritual uplifting. I have been lovingly and patiently shown the way, and I am truly thankful to our Father-Mother God, the giver of all good.

MRS. NINA WITTMAN, Biggsville, Ill.

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It has been about six months since I first became interested in Christian Science, and I feel most grateful for the benefits I have received through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature. Christian Science was first brought to my notice by a dear sister, who had been healed through its practical ministry. For several years she had earnestly endeavored to interest me in Christian Science, but like many others who are living in utter darkness regarding its helpful teachings, I would reject and even ridicule what to her seemed the greatest blessing. Last fall, while visiting at my home, she renewed her patient labor of love, and a new light began to break in upon me. I have subscribed for the *Sentinel* and *Journal*, I have read Science and Health through once, and I daily read the Lesson-Sermon before going to my business. I realize that the dawn of Truth is appearing to me in all its beauty. I had used tobacco for thirty-five years, and for the last ten years had been an inveterate smoker, using from five to ten cigars daily. Through the reading of Science and Health this habit has been entirely overcome, as well as the use of profane language and unbecoming expressions. I also find that hatred, revenge, and selfishness, which have been among my characteristics, are disappearing from consciousness.

For the manifold blessings which have come to me in this brief time, I return sincere thanks to God, and to Mrs. Eddy, through whose pure life, spiritual thought, and exemplary living the Christ-teaching has been re-discovered.

F. J. Brown, Mason, Mich.

Thinking that my experience may be of help to some one else, I give it as a testimonial of gratitude for the healing power of Truth, in consciousness and in body. Following a mistaken diagnosis of disease, in childhood, that resulted in weakness, came a trouble called lateral curvature of the spine, with all its attending miseries, which were endured for twelve years and were treated by *materia medica* without success. I then received Christian Science treatment for a year, and during that time a disease of the lungs, which had been decided by physicians to be an entire destruction of the right lung, was healed. The actual change in spine and hip did not take place until I began the study of the Bible and Science and Health for myself, after which time the change was very rapid and marked, corresponding to the changed state of my consciousness. The demonstration of the one intelligence in educational work has been remarkable. Although the physical healing is not wholly complete, I will no longer withhold a just acknowledgment of the benefits received.

My cup is full and running over with gratitude to Mrs. Eddy for her unselfish love of mankind—and my daily prayer is, "Grace for to-day."

Miss Margaret E. Miller, Buffalo, N. Y.

Christian Science was presented to me about five years ago. I then told my husband what my intention was,—that if I lived till morning I would see a Christian Science practitioner. He replied that it was all right, as I had taken so much medicine without help. When I was told that in Christian Science it is Christ, Truth, that heals, I gladly accepted it without a doubt. I was ready to give it a trial, having been a constant sufferer, knowing no method of cure except drugs and tonics, my husband being a druggist. After I began with Christian Science my husband would look at me in astonishment, seeing the change I was going through. Some of my ailments yielded slowly, but surely, and I have not taken one drop of medicine since. I was a member of an orthodox church for many years and for twenty years a teacher in its Sunday School. I prayed beseechingly that God would open my eyes, and surely He has delivered me from the bondage of sense, for Truth has not only enabled me to help myself but others. My daily prayer is for more light, and to know more of the truth.

It is with sincere gratitude to God, and to our beloved Mrs. Eddy, that I write this.

Mrs. George W. Rule, Goshen, Ind.

Last New Year's eve I retired without any evidence of an ailment that wakened me before morning. About one o'clock I was suffering severe pain, and after declaring the truth for four hours, as I understood it, I called on a practitioner for help. Relief came almost instantly. At two o'clock, Sunday afternoon, I was up and dressed and partook of a New Year dinner. On Monday I went to the office, did considerable work, and felt no signs of the struggle except a sense of weakness. I will say that before taking up Christian Science I had a similar experience with altogether different results. Then I had medical treatment and was confined to my bed for one week.

I was also healed in Christian Science of the tobacco habit of many years' standing, and have been able to lay aside glasses, after wearing them for seven years, besides being healed of many smaller ailments.

I thank God for the understanding I have of Christian Science, and I hope to demonstrate my gratitude to Mrs. Eddy by living a Christian life.

A. H. Pinkerton, Chicago, Ill.

Those who choose God for their portion, who trust Him for salvation, love Him above all created objects, renounce worldly interest and connections for His glory, and count nothing too valuable to part with, too hard to do, or too sharp to suffer for His sake and to promote His cause, shall be honored by Him; but those who despise His authority, His salvation, His cause, in comparison with the interests, credit, or pleasure of themselves, will be dishonored.—Scott.

Christian Science and Legislation.

Orders will now be received for a new pamphlet of one hundred and twelve pages, entitled, "Christian Science and Legislation." The main article, which gives title to the pamphlet, is a carefully prepared argument by Judge Clifford P. Smith; this is preceded by an introductory article by Edward A. Kimball, "The Endeavor to Handicap Truth," and followed by an article by Judge Septimus J. Hanna, "Christian Science: a Practical Religion." Following these articles are representative testimonies, which show how Christian Science has proved itself to be an effective curative agency when other means had been tried and found unavailing. Several pages are devoted to pertinent editorial comments, and the appendix is a record of attempts made to frame laws adverse to Christian Science practice, with satisfactory amendments finally adopted, or annulment of the attempt by vote of legislators or by a governor's veto.

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From our Exchanges.

The modern theology gives us God, only it is a God near at hand, and not afar off. It is not an angry God, who has hid himself from His children until eternity, but it is the visible Life of the universe, folding us close to himself, with the warmth of the true Father. The modern theology is just as far from discarding the doctrine of sin as it is from discarding the doctrine of righteousness. It does not even discuss the problem of wrong-doing; it undertakes to cure it. It has little use for the future hells and heavens as places of punishment and reward, for it seriously proposes the creation of a present heavenly state in this world. The atonement is just as vital with a liberal believer as with the soundest orthodox; but it is a literal, real atonement, that brings man and God closer together. It does not consist in the death of a victim, but in the awakening of love and honor.—*The Christian Register.*

Blessed assurance! The Spirit is with us as it was with the disciples of old—as it was with Paul when his spiritual vision was amended, as it was with John when his spiritual vision was unsealed; and this spirit of Christ is doing, as of old, wonderful things,—subduing human passions as he calmed the waves of Galilee, opening blind eyes as he did in those other days, unsealing deaf ears, loosing dumb lips, healing the crippled limb and the withered hand; aye, calling out of their graves many and many a Lazarus, though they be foul with corruption; giving beauty for depravity, peace for war, comfort for sorrow, life for death,—in other words, saving the world from sin. When the great Sabbath of the moral world shall come, it is not for us to say; but it will come, and Christian teaching and the spirit of the Master shall complete the work, that God may be all in all.

The Universalist Leader.

We preach Christ not alone or chiefly as a teacher or an example, not even as the incarnate Son, but as a personal Saviour. While, therefore, sin must not be slighted in any pulpit, this must be remembered, that there was something which existed before sin crawled its slimy way into the world's garden of purest blossoms, which was before man or star was created; namely, love. This we must never forget in our preaching; we start, not with the fact of sin, but with the prior fact of the love of God. When we go to our pulpit we go not from Sinai's storm-swept, lightning-riven, wrath-blackened summit, but from bathing our souls in Calvary's flood.

PROF. E. S. TIPPLE, D.D.

The Christian Advocate.

Finally, the spirit of the [recent interchurch] conference, as it developed, was distinctly in the direction of Christian fellowship. The disposition was positive, and the conference adjourned with no heritage of bitterness, as of old, when sections of Christians have met to discuss co-operation. The fruits of this conference, therefore, are deeper convictions on the question of unity, a more comprehensive conception of the Church of Christ, and a deeper consciousness of the family tie that binds and should bind all who claim to be members of His One Body.—*The Churchman.*

The one condition of teaching with power is dwelling near the source of power. If men abide in Him and His words abide in them, they shall say what they will and their fellows will hearken. He who, knowing the truth as it is in Jesus, lives it, shall speak not as the scribes, but as one having authority.—*The Pacific Baptist.*

The human race, if it has not lost its productive power, ought now to be producing men of the moral stature and grandeur of the prophets, the apostles, and the heroes of the ages who have made human life illustrious.

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CHRISTIAN SCIENCE SENTINEL

HEAL THE SICK · RAISE THE DEAD · CLEANSE THE LEPERS · CAST OUT DEMONS

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

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Items of Interest.

National.

For the fiscal year 1905 the total postal receipts from all sources, according to the report of the Postmaster General, were $152,826,585, and total expenditures $167,181,959, leaving a deficit of $14,572,584. In connection with these figures he directs attention to the 12.58 per cent of free matter handled, a loss in revenue of $19,822,000. "Manifestly," he says, "had the matter now carried free been required to have been prepaid, notwithstanding the large expenditures for the rural free delivery service, there would have been no deficit." As a remedy for the franking evil the Postmaster General suggests that there are sound administrative reasons why it would be better business policy for each department to pay postage upon its mail matter according to its class, than to return to the practice of requiring Government free matter to be prepaid by postage stamps in the same way as similar matter mailed by the public. The tendency to use the mails for matter that ought to be otherwise transported would be restrained.

The report says an effective domestic parcels post system could be organized on the same plan substantially as express companies conduct their service and as parcels post service is conducted in other countries. While he does not deem it wise at this time to ask Congress for such a system, he earnestly recommends that third and fourth-class mail matter be merged at the rate of one cent for two ounces.

Dealing with second-class matter, Mr. Cortelyou declares the statute to be inherently wrong. He bases this opinion on the fact that during the last fiscal year the total weight carried at one cent a pound and free was 663,107,128 pounds. "If," he says, "it cost the Government as much as five cents a pound to handle this matter in the mails, it will be seen that the amount paid out was $33,155,356, while the actual revenue was $6,186,647." He recommends a thorough review of the whole subject by Congress. June 30 there were in operation 68,131 postoffices. The number of employes in the service is 280,000.

Dr. Henry S. Pritchett announced his decision to retire from the presidency of the Massachusetts Institute of Technology at a recent meeting of the Corporation. He has been at the head of the Institute for five years. He resigns from the sole desire to devote himself exclusively to the work of promoting the objects of the Carnegie Foundation, of whose Board of Trustees he is the president, and which Andrew Carnegie recently endowed with a fund of ten million dollars as the nucleus of a great educational pension system.

The Attorney General of the United States has sent a circular letter to all the United States District Attorneys, eighty-five in number, directing them to enforce vigilantly the provisions of the Elkins act against rebates and discriminations of all kinds by carriers. Eight indictments were returned by the Federal Grand Jury last week in Philadelphia, against shippers, freight agents, and common carriers, in rebate cases brought to their attention by a United States District Attorney.

It is hoped that legislative action will be taken by the present Congress that will make it possible for the better class of Chinese to be allowed admission to this country. It is thought that this action would allay the strong feeling of the merchant class in China aroused by what they regard unjust discrimination, and that it would save that immense market.

A resolution has been introduced into Congress asking for an official investigation into existing conditions at the Naval Academy, Annapolis, which are believed to be demoralizing. The recent fatal fisticuff affair and cases of hazing have aroused the attention of the country.

Yale University has received from two anonymous donors, not connected with the University by graduation or otherwise, a gift of $75,000 to found a new and somewhat novel lectureship entitled "The Inter-relation of Religion, Science, and Philosophy."

Foreign.

Prince Min, the Korean Minister to France, called by appointment upon Secretary Root at the State Department last week, and lodged with him a protest against the Japanese action in forcing a protectorate over Korea. "Japan," he says, "has surrounded our officials with soldiers and forcibly placed her officials in control of our Government. We have suffered not only the confiscation of much property, but harsh and unjust punishments. We do not wish to resist Japan's plans for reforms when they do not bring gross wrongs and injustice on us. If, as during the past twenty months, the Japanese who have overrun Korea have shown such contempt for the rights of Koreans, the Koreans may well ask what will be the attitude of these aliens now that they know that there is not one friendly nation in the world to hold up its hand and ask the Japanese Government to take a more humane and reasonable policy in Korea."

Victor Emmanuel, King of Italy, last week received in private audience Dr. Joseph Spencer Kennard of New York, painter, lawyer, novelist, critic, and traveler. His Majesty and Dr. Kennard discussed the project of encouraging American students to study in Italian universities and for the exchange of professors between Italy and the United States. The latter part of the project involves the sending to the United States of prominent Italian lecturers to urge the study of the Italian language and to work in accord with the Dante Aligheri Society.

Turkey has at last formally surrendered to the demands of the Powers and accepted the scheme providing for the financial control of Macedonia. A communication to this effect was handed by the Porte to the Austro-Hungarian Ambassador, Baron von Calice, and the question which has been the subject of negotiations for eleven months was closed. The international fleet will promptly be withdrawn.

President Castro of Venezuela has taken a step by which amicable relations with France, recently strained by reason of the Venezuelan annulment of the French Cable Company charter, will be resumed. Both parties to the asphalt trouble also are willing to reach an amicable settlement, and there is strong probability that this will be the result of the conference.

An imperial edict has been issued in China appointing twenty-four provincial boards, under the Board of Commerce, to handle the forests and mines of the Empire.

The Norwegian Government has fixed June 24 of next year for the coronation of King Haakon and Queen Maud.

Industrial and Commercial.

The Carmania, the first of three ocean liners destined to be leading ships of the Cunard fleet, a great triple turbine propelled vessel, ended a successful voyage from Liverpool and Queenstown last week. Her entrance into New York harbor was a signal for an ovation for the initial arrival of a merchant ship driven by turbine engines into any port of the United States. Her time was 7 days 9 hours 31 minutes. The average speed was approximately sixteen knots an hour. "Every part of the engines worked perfectly on the voyage," said Mr. Maxwell, a director of the line. "We had not given the Carmania her final trial in service conditions, but this ocean voyage has proved the worth of the turbine and justified all criticisms that we have made. We are extremely confident that the twenty-five-knot liners now building will come up to all specified requirements."

The Menominee River (Mich.) Sugar Company has consumed this fall about fifty-five thousand tons of beets, producing about forty thousand barrels of fine granulated sugar, valued at some six hundred thousand dollars. Of this sum more than two hundred and fifty thousand dollars has been disbursed to the farmers in Michigan, Wisconsin, and Minnesota, and more than seventy-five thousand dollars has been paid the railroads for transporting the beets to the factory.

Steps have been taken towards establishing a large irrigation system in the valley of the Mimbres River in New Mexico, by which one hundred and ten thousand acres of arid land are to be reclaimed. The Rio Mimbres Irrigation Company, which has charge of the enterprise, will expend about one million dollars in carrying out its plan.

The *Journal of Commerce and Commercial Bulletin* says: "Careful inquiry among manufacturers and agents in New York develops the fact that more than five hundred thousand horse-power of steam turbines are now in operation in the United States, with in the neighborhood of one million additional contracted for and building.

The sugar brought into the United States in the year about to end will exceed $150,000,000 in value. More than $50,000,000 worth of this comes from Hawaii, Porto Rico, and the Philippine Islands, and more than $100,000,000 worth from foreign countries. The total value will far exceed that of any preceding year.

Following the lead of the Pennsylvania Railroad in abolishing all free passes, nearly all the railroads in the eastern part of the country have fallen in line.

The annual report of the State Fish Commissioner of Washington shows that the value of the fisheries' output for 1905 was $10,361,363.80.

The ore season on the Bessemer Railroad of the steel corporation has closed, and for the year shows an aggregate freightage of 5,840,000 tons.

The total shipment to December 1 of the 1905 crop of Aroostook County potatoes was 2,358,098 bushels

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Rich Young Man.

LOUISE DELISLE RADZINSKI.

Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.—*Mark*, 10: 21, 22.

THE story of the rich young man frequently recurs to me when great riches are spoken of, and I have wondered whether he really was prevented from following the Master he sought so eagerly and humbly, by the love of riches, as many people seem to believe. He sought eternal life and inquired of Jesus what he might do to possess it. He had obeyed the law, and had fulfilled all the requirements of tradition as a faithful son of Israel from his youth up, yet he was not satisfied that this observance of law and form was sufficient to bring him into life eternal and blessed; his loving thought made him crave a more loving religion than that taught in the synagogue by the doctors, or teachers of the law, who spent long days disputing over questions of philosophy instead of helping the people to a true sense of the nature of God. Of this divine nature the works of Jesus had given him an idea which met his need, undoubtedly, for he came to the Master, running, and throwing himself at Jesus' feet proffered his request, "Good Master, what shall I do that I may inherit eternal life?"

But when Jesus told him what to do, "he was sad at that saying, and went away grieved: for he had great possessions." In that day, as it is still in many regions of the old world, great possessions meant great responsibilities: servants to be trained for war, for agrarian or domestic uses; lands to be tilled, vineyards to be pruned, and all to be protected from the invasion of outlaws or unfriendly neighbors, till the harvest season brought in the reward of labor and vigilance.

To sell all he had, meant to the rich young man, I think, to renounce all ancestral traditions and ties, to sell to some one who might not treat them with loving care,—men, women, and children who belonged to him by inheritance; servants born in his father's house, many of them having grown up with him, as the custom was, his companions in war, in the chase, in the care of his lands; friends who loved him and depended upon him for all their material well-being,—selling all he had, would be to give up his family, those he loved; and this young man must have reflected much love, for the gospel narrative tells us that "Jesus beholding him loved him," and in his love called him to the highest demonstration of understanding and of love, above the human plane; "and he was sad at that saying, and went away grieved." He was not ready for this demonstration of obedience.

He did not know Jesus well enough to understand that in following Christ he would not be called upon to neglect any duty really his; that the responsibilities he had been brought up to consider of paramount importance, lay with divine Love, not with the true but limited sense of love he cherished for his servants and his possessions. Had he realized this truth he would, like Mary, have dwelt at Jesus' feet, in the state of trustful dependence upon the divine Love that would have cared for all his dependents, to the least of them, as it does for the birds and blossoms of the fields; he would have rejoiced to see his best beloved in the hands and at the service of him whom he trusted to show him the way to eternal life, but whom he did not trust with the problems of human life. His finite sense of service and of love prevented him from seeing the truer, greater service he could render his people by selling all things he possessed; that is, yielding up all his material cares and responsibilities, to assume that dependence upon Love which brings man into his freedom as the child of God.

Many of the best, most loving and devoted people we know, sacrifice their sense of life and happiness, and much of the comfort of others, through this devotion to a human sense of duty, of responsibility to material possessions or conditions which, under the light of Christian Science, the right understanding of God and of man's relation to Him, would be reduced to true proportions. In following the teaching of "Science and Health with Key to the Scriptures," and the example of our revered Leader, we learn how we can take all we possess to the feet of Love, bring to that safe refuge all those we love. Then material riches cannot be missed, for he is true and faithful who promised, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"All these things" enumerated in the sixth chapter of Matthew, cover all the things that make for life and happiness, freedom from material cares, through the understanding and the abiding consciousness of God as Father and Mother of all, cherishing and protecting all, and calling all to the demonstration of obedience, in order that room shall be made in man's consciousness for the indwelling of that Truth which is freedom, of the Spirit which is harmony.

The Belief in a Human Mind.

FRANK H. SPRAGUE.

THE apotheosis of the so-called scientific spirit has been a distinctive feature of the thought of the century just closed. Within that period the application of the inductive method has been so extended as to embrace within its scope every conceivable field of research and experimentation.

Although for several decades the impulses and tendencies which have found their fulfilment in this intellectual awakening have been the most potent factors in shaping the educational and social ideals of western civilization, indications of the passing of certain phases of thought peculiar to this epoch are already at hand. Representative thinkers are beginning to acknowledge that these influences have failed to reveal a satisfactory solution of the fundamental problems of existence, or an adequate explanation of many of the more important aspects of human experience. Under a searching scrutiny the modes and methods of this type of thought are found merely to satisfy the demands of a transient phase of human inquiry.

In all theories and systems resting on an empirical foundation, the center of gravity tends to fall without the base and precipitate their downfall; for without a recognition of the plumb-line of Truth, no available standard is known by

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which the vagaries and aberrations of human speculation may be corrected.

The utterances of certain contemporary thinkers identified with a broader school of criticism are prophetic of a new era in human perception. In his essay on modern science, Edward Carpenter says,—

"The theories of science generally . . . mark the direction which the human mind is taking at the moment in question, but they mark no limits. At each point the *appearance* of a limit is introduced—which becomes, like a mirage in the desert, an object of keen pursuit; but the limit is not really there—it is only an effect of the standpoint, and disappears again after a time as the observer moves."

In a vein equally suggestive, Stanley Jevons declares it as his "strong conviction that, before a rigorous logical scrutiny, . . . the certainty of our scientific inferences will prove to a great extent a delusion."

Impressions received through the medium of physical sensation, and inferences gathered from the results of human experimentation, afford no clew to the real facts of being. It is manifestly impossible to arrive at an understanding of the rationale of existence by ascending a ladder of inductive reasoning supported by data the value and significance of which are purely problematical. And, moreover, from the very nature of the case, data of the class accessible to the physicist and psychologist must ever remain in this category. The verities of existence are as incomprehensible to the unillumined human mind as are the phenomena of solar physics to the uninitiated observer on the surface of the rotating earth. No adequate criterion of truth is discernible amid the fluctuating theories of current scientific and philosophical systems. Human thought is powerless to extricate itself from the maze of misapprehension in which the subtleties of its analytical processes have involved it. The recognition of a point of view outside the inferred limits of the so-called human mind is prerequisite to a right understanding of the situation. From such a position alone is it possible to discriminate between the genuine or pertinent and the spurious or irrelevant elements in the heterogeneous mass of descriptive data gathered in the drag-net of human observation. Clearly such a point of view can be apparent to human consciousness only as the result of a revelation independent of and transcending the processes of inductive reasoning. The apostle James said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

From the point of view established in Christian Science, through its Discoverer and Founder, the Rev. Mary Baker G. Eddy, it becomes possible not merely to judge rightly as to the character of specific phenomena as they are cognized by the so-called human mind, but, furthermore, to discern the status of this mind itself. To his disciples, who gauged existence by a merely human standard, Jesus said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Viewed in the light of Christian Science the phenomenon defined and described as the "human mind" is found to represent not a real entity, but merely an unreal and fleeting sense of mentality or selfhood, which melts away and disappears to the extent that understanding supplants belief. (See Science and Health, p. 281.) Starting with revealed spiritual premises, Christian Science, by logical deduction, defines the real phenomena of existence as spiritual; and this conclusion is confirmed by demonstrations which refute the false testimony of materialistic sense and disclose the spurious character of the species of phenomena to which this type of perception bears witness. The concrete aspects of error are thereby proved to be no more real and substantial than its abstract formulations. As we lose a false sense of things, the real creation begins to come into prominence, divested of the materialistic aspect which mortal belief ascribes to it. The ostensible phases of evil are then found to represent the progeny, not of Mind, but merely of a mistaken notion of minds many.

Paul says, "In me (that is, in my flesh,) dwelleth no good thing." The concept of man as possessing a separate mentality, which he is privileged to exercise in and of his own right, contradicts the spiritual fact. In the light of Christian Science, the functions of will, intellect, and feeling, which psychologists attribute to the human mind, are seen to represent counterfeit aspects of man in his normal capacity as the reflection of Life, Truth, and Love. Self-will, self-consciousness, and self-love are theoretical opposites of Life, Truth, and Love. The concept of a "human will" denotes a false sense of Life or power, which finds its logical ultimatum in self-annihilation; similarly, a recognition of the so-called human intellectual and emotional faculties, as real elements of man's nature, evinces a false estimate of Truth and Love. In his normal estate man is found in possession of the Mind "which was also in Christ Jesus." Like the moon, he radiates a reflected light. (See Science and Health, p. 336.) Only as impulses, thoughts, and sentiments which purport to originate in a mentality of a finite, personal order, and independent of the one, infinite Mind, are eliminated from human consciousness, can man's real status be apprehended.

The freedom of the human will is a misnomer; for the sense of freedom thus designated is born of delusion, and furnishes the basis of division, separation, discord, death. Ascending the scale, from its lowest exhibitions in the fury of the elements and bestial ferocity, it assumes the more refined forms of personal impulse and self-conceit, until in the guise of devotion to duty it passes into the realm of self-sacrifice and altruism. Yet while its flowers, unfolded in the atmosphere of idealism, exhale the perfume of nobility and aspiration, its root remains deeply embedded in the mire of a false sense of things. The realization individually or socially of true freedom and harmony is impossible on such a basis.

Any effort at reform which contemplates the removal of the symptoms of evil without first seeking to destroy the false sense of mind in which they are grounded, leaves the essential factor in the case untouched. The Master said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

The "one thing needful" must be complied with, even though it involve cutting off the right hand (the sacrifice of a human sense of will or power), or plucking out the right eye (the sacrifice of a human sense of perception, abandonment of the most cherished views). Only by relinquishing a false, mortal sense of mind, and acknowledging allegiance to immortal Mind, can human consciousness come into touch with the infinite resources of Spirit, and realize true individuality. The basis of unity, on which the fruition of human hope depends, is attainable only through exemplification of the spirit of obedience voiced by Jesus in Gethsemane, "Not my will, but thine, be done."

Taking the Time.

ADALAIDE SCOBEY BLOUNT.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. . . . If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer.—PSALMS.

THUS sang the ancient Psalmist, and through the study of Christian Science I have come to realize how much has been done for my soul,—my consciousness,—and this is proved in a new sense of all that comes up in daily experience. When I first became interested in this Science, I was teaching, and it seemed impossible to apply its rules always, as occasion arose in the schoolroom, for, as I argued to my practitioner, were not my thoughts already more than occupied with the fifty children before me

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demanding every moment of my attention? "I cannot take the time," I said. "But," she answered, "you take time to think the wrong thought."

One day, when I was very young in both teaching and Christian Science, I was afflicted with a severe headache. At first my only thought was how to continue my work in some fashion,—for the pain seemed maddening,—how to endure it until the session should end and I could get home. "Apply your understanding of Principle now," came the voice of Truth. "But I can't stop a moment," was the counter-argument. The pain increased, and I remembered the words, "You take time to think the wrong thought." Instantly I turned from my acknowledgment of material sense and acknowledged God, good, as supreme. This all took place in less time than it takes to tell it, and without interrupting my work. When next my thought reverted to myself there was no ache, no pain! I had ceased from "regarding iniquity in my heart," so that the Lord could hear my prayer and I could hear His word.

At another time during a school session, I became much disturbed; I was disappointed and angry. The tempter whispered, "You have good reason to be angry and do very well to control yourself." But well I knew that this Science demands nothing less than love. Just at this time there was a two-minute recess. I turned from regarding the iniquity in my heart—and it seemed full—to prayer, as I had come to understand it through the study of Science and Health. After a few seconds, thought was momentarily brought back to myself, and it seemed to be the same old self, full of resentment and anger; but again I turned to acknowledge the reality of good and good only. The recess was over and I was conscious only of love and peace and was very happy.

These incidents are small perhaps in themselves, yet they show that even in the midst of our most engrossing cares, we can, if we will, cease from regarding iniquity in our hearts and pray the prayer of Christian Science. Then, without regard to time or place, comes the answer which is the sign of Immanuel, "God with us."

"I have learned."

ELINOR F. EDWARDS.

WHAT a depth of meaning is disclosed in this simple statement of Paul's, "I have learned." It is as if his entire Christian experience were summed up in these three significant words. After years of toil, privation, and hardships, of conflict within and without, he is able to say, "I have learned, in whatsoever state I am, therewith to be content."

In the light of Christian Science it seems strange that this passage should ever have been used as an argument in favor of submission to circumstances, for such is evidently far from the writer's meaning. Paul was neither a fatalist nor a moral coward. His experience is an object-lesson in overcoming evil, through the understanding of the power and presence of God. "Be not overcome of evil, but overcome evil with good," is his encouraging counsel to the Roman Christians. Paul practically says that in whatever state he found himself he always learned from it, not to be content with that state or in it, but to find in every experience, however distressing, an opportunity to prove the supremacy of God, good. It is as if he said: I have learned that God is equal to the occasion, whatever the occasion may be, and therewith I am content. To Paul, stripes, imprisonment, distresses, calamities, tumults, and perils without number, were but so many opportunities to strengthen his faith in the unfailing goodness of God and His power to deliver those whose trust is in Him. Through all his tumultuous history he was learning the one supreme lesson, that "there is no power but of God;" therefore he could say, I have learned to be content anywhere and everywhere, because there is no place or condition where this power is not adequate and available.

In the Twentieth Century Testament this verse reads, "For, however I am placed, I, at least, have learnt to be independent of circumstances. . . . Nothing is beyond my power in the strength of Him who makes me strong." All that Paul suffered in gaining this independence he counted as light affliction, because of the understanding of God which he gained with each experience.

Another translation of this passage reads, "I have learned to master myself." Science and Health tells us (p. 569): "He that touches the hem of Christ's robe, and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing,—in a sweet and certain sense that God is Love." When Paul had learned to master his own pride, prejudice, intolerance, impatience, fear, hatred, and contempt for those who differed from him,—all the evil within which goes to make up the false self,—his purified consciousness enabled him to master evil without, wherever and however it was presented. He could heal the sick because much evil had been cast out of himself. When shipwreck seemed inevitable, he turned away from the overwhelming evidence of the senses, and said to the shipmaster, "I believe God," and this sublime faith saved them all. He was not afraid of the viper's sting nor of prison walls, because he had learned to trust the unfailing protection of the divine ever-presence.

The way of salvation from evil has not changed. The way that Paul learned is ours. Obstacles are still opportunities to those who approach them with the understanding given through the inspired teaching and life of our heroic Leader, Mrs. Eddy. She has turned what seemed insuperable obstacles into opportunities for us all, and we must follow her example and precepts, until we can say with Paul, I have learned to be master of myself; I have learned to be independent of circumstances.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.

A Correction.

The sentence commencing on the fourth line from the bottom of the first column, page 245, the *Sentinel* of December 16, should have read, "We cannot come into the true church so much through material means as spiritual," and the sentence immediately following the above should have read, "The right concept of this church is gained through spiritualization of thought and life, that it may be said of us as Jesus said to Peter, 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'"

[Written for the *Sentinel*.]

The Mountain Path.

AGNES FLORIDA CHALMERS.

I FOUND a path upon the mountain-side,
Winding and long;
I found a path upon the mountain-side,
And, with a song,
Began my journeying. I prayed to see
Only the verdant, sunny peak ahead of me.

Trusting the rugged mountain path, my slow
And painful steps I did not count, and lo!
Father, o'er jagged rocks,
I reached the sun-crowned height,
And saw Thy glory in the wondrous light
Of Truth.

Safe on the heights, mine eyes now longed to see
The toilsome path my feet had climbed to Thee;
But, looking far, it seemed a glorious way,
Love-hallowed in the light of falling day;
Each jagged rock below appeared to be
A guide-post, pointing to Eternity.

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Selected Articles.

The Passing of Intolerance.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Truth in its purity meets only with the approbation of those who see it as it is and appreciate it. A true statement must of necessity array itself against every falsehood, misconception, or misapprehension concerning the same proposition. There are but two facts which will check or restrain the criticism of new, though true ideas, and the persecution of those who advocate them; namely, a correct understanding of the idea, and toleration. The chagrin occasioned by hasty denunciation of new things, which afterwards are found to be not according to one's first estimate, but on the contrary as genuine as they are represented to be, teaches one to be slow in the condemnation of the new and to deport himself according to the Scriptural admonition, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

Criticisms of Christian Science have been frequent and sometimes bitter. The prophets, said Jesus, were persecuted before you. Those who have advocated anything unusual or "irregular" to their particular age have met with more or less opposition, and since mortals have not yet attained to that exalted state wherein they are willing to wait on God and allow the teachings and beliefs of those who differ from them to stand or fall on their own merits, it may be expected that opposition will exist; but the experiences of mankind, hitherto, have been of such a nature that whatever of antagonism may now exist and whatever of persecution may be instituted amounts to little more than a discussion. Men are not burned at the stake or led to the guillotine in these days because they happen to differ from others in their opinions, although one might believe that there are a few who would be pleased to imprison those who differ from them in religious beliefs. The consensus of public opinion, however, will not justify any opposition stronger than mere talk, and even that must be courteous and kind to meet with the general approbation of the people. When we take all these points into consideration we can mark great progress. So many new, startling, and seemingly improbable and impossible things have been invented, discovered, or instituted, that it is not wise to denounce hastily anything which may be offered for our consideration. We are living in an age when expectation compasses the most astounding manifestations and events, and yet it is an age when almost everything that happens is beyond our expectation. ALFRED FARLOW.

Boston Times.

Good and Bad in Us.

In confirmation of the homely truth that there is much of good in the worst of men, comes the assertion of Judge Cowing of the New York Court of General Sessions, that in his twenty-seven years' experience on the bench, sitting at the edge of the never-ceasing stream of crime and vice and evil, he has "found in every man more to praise than to condemn." Not less than thirty-five thousand men and women have passed before Judge Cowing in the twenty-seven years, to plead, to stand trial, to receive sentence, and the crimes of which they have been accused include every act counted as a crime in the penal code.

Certainly the Judge has reason to be a pessimist, if any one has, and yet he has no patience with people who are all the time talking about the total depravity of certain classes. He declares it is not in accordance with the truth. There is plenty of good in the worst men and women that come before him.

To lie, to deceive, to cheat, is not the rule. On the contrary, people generally tell the truth and deal honestly. An overwhelming majority of us do so, and each of us does so in an overwhelming majority of instances. It is in the nature of man to tell the truth, to deal honestly, and to do what he deems to be right, just as it is his nature to have physical health. Crime is to the moral realm what disease is to the body.

We get a better understanding of life by seeing good and evil in the right perspective. It is more pleasant and profitable, more strengthening and elevating, to think good than to think ill. He has the truest view of life and leads the happiest and most useful one who can be generous in his estimate of others, broad-minded, large-spirited, and kind, thinking well of everybody, meanly of nobody, and overlooking the little faults, believing that there are other qualities in the man that overwhelm the deficiency.

It is best to talk like an optimist, laugh like an optimist, and move about like an optimist, conscious of the fact that in so doing you will radiate cheer and sunshine and make yourself and everybody about you better and happier.

The Atlanta (Ga.) Journal.

Christian Science denies that matter is a part of immortal being. If the material body is necessary to immortal existence, then individual immortality must be a myth; because this material body is dissolved after death, and is then no part of the conscious or unconscious identity of man. Although the material body, at death, ceases to exist, yet the idea of man's individual immortality is inseparable from Christianity; wherefore Christianity teaches that man's permanent identity must be independent of a material body, and therefore wholly spiritual; *i.e.*, in the image and likeness of God, Spirit. It is therefore reasonable to believe that matter is no part of man. How clearly Jesus saw this when he said, "It is the spirit that quickeneth; the flesh [matter] profiteth nothing." Beholding this same great fact, Paul said, "Wherefore henceforth know we no man after the flesh," and, "the flesh lusteth against the Spirit, and the Spirit against the flesh [matter]: and these are contrary the one to the other." JOHN CARVETH.

Adrian (Mich.) Times.

Metaphysical truth is a statement of the eternal realities of being. Christian Scientists contend that what is absolutely true is eternal and does not change. Absolute truth is not one thing to-day and another thing to-morrow. Christian Scientists also contend that Truth is synonymous with Mind, God. The infinite Mind does not think finite thoughts. He does not know one thing to-day and unknow it to-morrow. God knows the truth as it eternally is; and what God is, what God knows or thinks, is the reality of being, and the reality of being constitutes metaphysical truth. REV. G. A. KRATZER.

Fitchburg (Mass.) Sentinel.

Christian Science does not deny that the physical body is real and tangible to the mortal senses, nor that its suffering is real to those senses, but it does deny that they are real to God, or to His image and likeness, the perfect man. It is because Christian Scientists understand the birthright of dominion that they are able to apply it to the destruction of sin and suffering. Mrs. Eddy in her writings shows plainly how impossible it is for matter to emanate from Mind, and in this she is supported by many well-known authorities. CHARLES K. SKINNER.

Traverse City (Mich.) Evening Record.

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Among the Churches

Progress in Berkeley, Cal.

First Church of Christ, Scientist, held its initial service on Sunday, March 12, 1905, and its present membership—October, 1905—is forty-eight. A lot was bought in June, and a church building will be erected later on. Up to October first $975.10 has been sent to The Mother Church Building Fund. All the services are well attended.

Correspondence.

Laying of Corner-stone in Wilmette, Ill.

At six o'clock on Thursday morning, October 5, before the busy world was fairly astir, the corner-stone of the new church building of First Church of Christ, Scientist, Wilmette, Ill., was laid in the presence of the board of directors, the trustees, the building committee, and a few other members, in strict accord with the Manual of The Mother Church.

The location of the church is a very desirable one; the lot is one hundred feet front by two hundred deep. Since the beginning of the year this church has donated to The Mother Church Building Fund the collections on the first Sabbath in each month. These collections are uniformly the largest in the month, thus proving that our membership is alive to the demands of the Cause at large, and loyal to our Leader, who has given us so unstintingly of her love.—HORACE G. DRURY, *Clerk.*

The Distribution of Literature.

In references to the subject of distributing literature we have not seen it mentioned that public rooms in hotels are used for the purpose. We have found it a valuable, as well as fitting means for spreading the truth, to leave a *Journal* in such places, on some ready table, with "Read and leave for others, please," neatly stamped on the cover, also prominently on first page the address of the church and of the reading room. Of course the consent of the hotel manager first obtained.

Literature Distributing Committee, Cincinnati, O.

True Fellow-feeling.

[The following extract from a letter recently received, discloses a feeling of brotherly kindness which is most commendable.—EDITOR.]

"At the union service of First and Second Churches of Christ, Scientist, in Portland, Ore., held Thanksgiving Day, an opportunity was given those present to contribute to a fund which is being raised in this locality for the Jewish sufferers in Russia. While there had been no previous preparation by the church members for this collection, it was most heartily responded to, and $130.76 was contributed and later turned over to the committee in local charge of the relief fund.

"The following appreciative letter has been received in acknowledgment:—

"Portland, Ore., December 6, 1905.

"Mr. David B. Ogden, President.

"*My Dear Sir:*—On behalf of the unhappy persecuted Jews of Russia, as well as on behalf of the committee, I desire to tender their heartfelt thanks, not alone for your generous contribution of last Thanksgiving Day, but also for the noble sentiment that prompted its giving.

"Be good enough to extend our sincere thanks to both Societies of First and Second Churches of Christ, Scientist, and greatly oblige.

"Very sincerely and gratefully yours,

"BEN SELLING, *Treasurer.*"

The Lectures.

Hyde Park, Mass.

On Thursday evening, October 26, Judge Septimus J. Hanna delivered a lecture on Christian Science in French's Opera House. Mr. F. B. Homans introduced the lecturer, and said in part,—

The only reason there are not more Christian Scientists to-day is simply because there are not more who understand its teachings. This Science is not a patent right for a certain sect. It is the open door for all the world to know and understand God aright.—*Correspondence.*

Battle Creek, Mich.

At the Christian Science lecture Thursday evening [October 26], Rev. George Buckley introduced Rev. Arthur R. Vosburgh in part as follows:—

To the request to introduce the speaker of the evening, I respond with pleasure. I do so, however, not as a Unitarian or Trinitarian, or Christian Scientist; but rather in the eclectic spirit of one who endeavors to keep open-house to truth, believing that no sect has a monopoly of it; wishing heartily to receive it and be thankful for it, whencesoever it cometh or under whatsoever name. I welcome Christian Science as a modern expression, both theoretical and practical, of a very old, fundamental, and comprehensive truth, that giveth light and life to men. I welcome it because it is on the right side of things,—the side of spiritual law and an ennobling hope and faith—a great spiritual force and handmaid of the church, helping to lift the men and women of this generation out of materialistic thought and a pagan, dualistic Christianity.—*The Enquirer.*

Utica, N. Y.

An audience that filled the Majestic to overflowing listened attentively and with pleasure yesterday afternoon [October 29] to a lecture on Christian Science delivered by Mrs. Livingston Mims of Atlanta, Ga. Mrs. Mims was introduced by C. F. Hackett, who spoke in part as follows:—

The subject of religion touches the heart of every human being. The question, What is God? is one which every individual must answer. The eternal God remains the same. But as the rotation of the earth on its axis hides the glory of the ever-shining sun and we call it night, so our earthly views may hide the majesty of our God, and groping in the darkness we may not know where He is nor how we may find Him. Humanity, in its sorry plight, weighed down by the monstrosities of sickness and sin, is sadly in need of a savior to rid it of its ills and woes, and everything which promises relief is worthy of candid and careful consideration. We who have accepted Christian Science find enacted in our lives and thoughts the promise and prophecy of Isaiah, wherein has been given us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—*Utica Observer.*

Lectures at Other Places.

Wichita, Kan.—Hon. Clarence A. Buskirk, October 29.

New Haven, Conn.—Bicknell Young, October 29.

Duluth, Minn.—Rev. Arthur R. Vosburgh, October 29.

Beaver Falls, Pa.—Prof. Hermann S. Hering, October 29.

Oklahoma City, Okla.—Hon. Clarence A. Buskirk, October 30.

Atchison, Kan.—Hon. Clarence A. Buskirk, November 3.

Beloit, Wis.—Rev. Arthur R. Vosburgh, November 3.

New Berne, N. C.—Edward A. Kimball, November 3.

Winchester, Mass.—Prof. Hermann S. Hering, November 5.

Elkhart, Ind.—Rev. Arthur R. Vosburgh, November 5.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Take Notice.

Members of our Church that have not read the By-law, "Duty to God," in the issue of our *Sentinel* of December 16, 1905, are not amenable for disobeying it until they have read it, but they will be thereafter.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., December 21, 1905.

Church By-law.

ARTICLE XI.

DUTY TO GOD.—SECTION 4. Members of this Church who turn their attention from the divine Principle of being to personality, sending gifts, congratulatory dispatches or letters to the Pastor Emeritus on Thanksgiving, Christmas, New Year, or Easter, break a rule of this Church and are amenable therefor.

Greetings from Germany.

Bad Sachsa am Harz, Hermannklause, Deutschland,
November 24, 1905.

Mrs. Eddy.

Dear Revered Leader:—About a year ago I asked you to allow "Science and Health with Key to the Scriptures" to be translated into German, and though my wish is, and ever will be, the same, I have seen since then how wise it was of you not yet to give that permission. I admire your wisdom, and I am waiting silently and patiently, knowing that the right time will be revealed to you. I am full of joy to have become now a member of The Mother Church, full of thanks to belong to the great brotherhood of Scientists, and do see in you a wise and beloved Leader. In thinking of you there is always the one thought coming to me, that by you "Love is reflected in love." My desire is to do the same, to give up self-will and to do nothing but the will of my Father, to overcome personality, and to be nothing but "reflection." This is the goal which I am wanting to reach, and I think that in striving for it I can best prove my gratitude to you, for what you have done and are doing for me and mankind.

I am, dear Mrs. Eddy, yours in reverence and love,

COUNTESS FANNY VON MOLTKE.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., December 11, 1905.

To the Countess Fanny von Moltke, Christian Scientist.

I thank you for your excellent letter, and reply in the words of Scripture:—

"The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant." "Endeavoring to keep the unity of the Spirit in the bond of peace." "Unto the upright there ariseth light in the darkness." "For as a prince hast thou power with God and with men, and hast prevailed."

Lovingly yours,

MARY BAKER EDDY.

A Full Salvation.

THE healing of the sick through Christian Science is now largely acknowledged and accepted as the legitimate outcome of the teachings of Science and Health, but many who are cognizant of this healing are not so well informed regarding the reforming and spiritualizing effect the teachings of this book have had upon a large number who had drifted away from their faith in God and to whom the Bible had become a closed book. A few extracts from testimonies of healing published in recent issues of *The Christian Science Journal*, covering this phase of Christian Science, will be interesting to those who have not been impressed with the evangelistic results which have accompanied Mrs. Eddy's ministry. A man who has been healed of nervous prostration writes, "Before my healing I was a pronounced skeptic on religious matters, and though for appearances' sake a Bible was allowed to remain in my home, it was never read. Now it is in daily use, and through its spiritual interpretation, revealed by our Leader, I am gaining wondrous knowledge." A lady who was healed of a spinal trouble complicated by other diseases, writes, "What it [Christian Science] has done for me physically is but a shadow of the benefits received spiritually." Another man, who testifies that he "was healed of a physical ailment of many years' standing," writes, "It is, however, for the spiritual healing that I am particularly thankful."

A lady who "had been subject to bronchitis for fourteen years," and was healed by Christian Science, writes, "The healing of the body is not the most important, however. The wonderful teachings of Christ Jesus are made clear through the study of our text-book, and this fills my heart with gratitude to our Leader." Still another man writes—"When I first heard of Christian Science, I was attracted to it at once by the beauty of its thought and the logic of its reasoning. I was not suffering at that time, except with a restlessness in regard to religion, as I often wondered why our religion was not practical, and if we were to obey the Gospel command to heal the sick. The reading of the Scriptures in the light of Christian Science was a new and pleasant experience. It took away from them the sense of mystery and unreality which they had before held for me, and gave them, instead, the sense of being the actual Word of a loving Father to His own children,—the message of 'On earth peace, good-will toward men.'"

And still another, a veteran of the Civil War, writes, "My religious thought was as hopelessly chaotic as my body was sorely afflicted. From my earliest recollection I had been in an attitude of mental protest toward religion, as interpreted by its exponents within the range of my acquaintance and reading. I had passed through many stages of unbelief, until I landed in the ranks of the agnostics. The position of negation, 'I don't know; do you?' fairly expressed my own thought concerning the weighty questions of God, man, and the universe. . . . When I sought healing of a Christian Science practitioner, it was with no intention of surrendering any portion of my antagonism to religion." This man was redeemed from agnosticism, and he closes his testimony in the following words: "I am filled with a profound sense of gratitude to Mrs. Eddy for the revelation of this great truth to this age, for it has come to me as a most precious blessing, endowing me with health and capacity for usefulness and redeeming my life from barrenness and misery."

We might continue indefinitely to quote these testimonies, but the above are sufficient to emphasize the spiritual illumination which is accompanying the healing work of Christian Science.

ARCHIBALD MCLELLAN.

The Gain of a Spiritual View.

A MATERIALISTIC interpretation of history always tends to lessen the inspiring and uplifting influence of its great events. The matter-medium in and through which, as it

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is claimed by many, all truth must be expressed, can but localize in human thought even the greatest manifestations of intelligence and of Life, thus robbing them of their larger significance and value.

This is well illustrated in the practical effects upon mortal thought of much theological teaching respecting creation. Christian dogma has declared in effect that creation is simply the stupendous initial fact of all things. By the fiat of divine will, world substance, the apparently infinite extension of matter, came into existence. This has not been declared to be a manifestation of Spirit, but a product of nothingness, and its relations to the creator are summed up in the facts that He spake it into being, set it going upon an appointed way, and, when occasion demands, may assert final and supreme authority over it. This view of creation places it at an infinite distance, separates it wholly from the present activities of Deity, and thus classifies the universe as a gigantic material mechanism whose law and order it were vain indeed for man to oppose.

In contrast with this view Christian Science declares that creation is the perpetual going forth of omnipresent Life, Truth, and Love,—the supreme incident of an eternal *now*. In this Christianly scientific view, all substance is the manifestation of Spirit, and hence spiritual and good, for it inheres in the ceaseless activities of divine Mind.

The materialism of theological dogma has distorted religious philosophy, and in its practical effects would rule a sense of the ever-presence of God out of Christian faith and experience. Christian Science, on the other hand, declares the universe to be the present achievement of Spirit. It brings the allness of good into determinative relation with all things and all thought. It affirms the logical impossibility of an evil substance or mind. It dethrones the dragon that has ruled in all the unseemliness of human history, and brings the ideal consciousness, and the sequent conditions of an ideal kingdom, into demonstration.

Further illustrations abound of the dwarfing effects of this material, localizing sense of revelation or the manifestations of Truth. At this Christmas time one can but note how the limitation of the Christ-coming to the birth of Jesus has led the Christian world to think of the incarnation as a historical fact of the long past, rather than the assured experience of every truth-seeking heart.

The gain attaching to so glorious an incident of revelation is determined for each by his perception and glad acceptance of the possibility of its repetition in consciousness. Students of our text-book and the other works of Mrs. Eddy will find the greater emphasis laid upon the spiritual aspects of the event, the identification of the Christ-coming with "the new birth." As we come to apprehend that the consciousness of each is the epitome of humanity, and that every salient feature of racial history may therefore be found in individual experience; when we see that the providences of the world's narrative are ever repeated in the lives of men; then our faces are set toward Bethlehem, thought is lifted to the appearing of Immanuel, the Christ-truth spiritually understood, and we begin to realize how sadly religious teaching has minimized the significance of this great event by its failure to grasp the fact of its continuity.

The end of all spiritual discipline is to make our rare and exalted moments continuous, and Christian Science is revolutionizing Christian thought by insisting upon the great self-certifying fact of Christian experience; viz., the reappearing of the Christ in human consciousness.

JOHN B. WILLIS.

"The effect of righteousness."

Upon the land of my people shall come up thorns and briers; . . . until the spirit be poured upon us from on high.

DOES any one question what must be the "effect of righteousness"? If so, he will find the answer given by the prophet Isaiah in the telling words, "quietness and assurance for ever." On this point the prophet is most definite. He outlines in panorama the desolations of mortal experience, comparing them to a land overgrown with thorns and briers that invade even the palaces and the "houses of joy,"—a condition which shall remain for many days and years, "until the spirit be poured upon us from on high," when the scene is changed and the wilderness becomes a fruitful field, righteousness is established, and the people dwell in a "peaceable habitation, and in sure dwelings, and in quiet resting places."

As time moves on it is being more and more generally admitted by reformers that many of their best efforts fail to accomplish the desired end because "righteousness" is lacking among those whom they seek to benefit; consequently there is no "assurance" of any real success. While this is leading some of these workers to abandon their efforts to elevate mankind by material means, or through so-called human intelligence, many are coming to see that nothing less than the outpouring of the Spirit can accomplish this mighty work. Everywhere thought is turning to Christian Science, which bases all its activity upon the recognition of Spirit and spiritual law. As a result of unbiased investigation, many are greatly surprised at what has already been achieved through the silent but mighty workings of "the Spirit of truth," whose coming was foretold by the Master, and which is revealed in Christian Science, healing sickness and sin while unfolding to human consciousness the true idea of God and man.

When we remember that between two and three thousand years have elapsed since the prophet foretold this outpouring of Spirit and its sure blessedness, we can but marvel at the blindness and obstinacy of material sense, which has in all those years been seeking salvation from its miseries in every direction but the right one; and we at the same time appreciate more deeply the priceless worth of Christian Science, which teaches us to look up and prepare our thought for the spiritual baptism which is to-day being poured upon us from on high. As we look within and around us and see some of the effects of righteousness which are following the recognition of Spirit's activity, we can but return heartfelt thanks to God that our beloved Leader, the spiritual Seer who has spoken for Him to this age, has been heard and heeded, and that in all the seeming chaos of human conflict, "Christ's eternal dawn" (Science and Health, p. 95) is being recognized with its righteousness, and its "quietness and assurance for ever."

ANNIE M. KNOTT.

Letters to our Leader.

San Jose, Cal., December 6, 1905.

To the Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Our Dear Leader:—The members of this little branch church do not send you the enclosed invitation to the dedication of their church edifice, with any anticipation that you can either be present in person or with us in thought, but simply to add, if possible, an iota of joy to gladden your tireless labor in its never-ceasing effort for others, by a positive proof that your work has not been in vain, else this edifice would not be.

We know that all we have, we owe to your faithful love and labor for mankind. We understand that it is not words you require from your followers so much as works, and this branch has endeavored to live up to this requirement.

During the past year, besides completing our own church edifice, at a cost including the ground of about forty thousand dollars, we have been enabled to forward to the Treasurer of The Mother Church over eighteen thousand dollars. This with what we had previously sent makes almost twenty-four thousand dollars for which our church holds receipts. We know this will please you, for this branch numbers only one hundred and three members.

Our Reading Room is now selling your glorious work, Science and Health, at the rate of a copy every other day, more than double the sales of last year.

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The sick are being healed and the sinful regenerated through the reading and studying of this wonderful book. For this we are deeply grateful to our heavenly Father, divine Love, and our hearts never cease to go out in deepest affection to you, our beloved Leader,—an affection we are striving to manifest through a more loving obedience.

Faithfully yours,
First Church of Christ, Scientist, San Jose, Cal.,
HERBERT W. EUSTACE, *President.*
MRS. JETTURA W. HYDE, *Clerk.*

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., December 13, 1905.
First Church of Christ, Scientist,
San Jose, California.
Herbert W. Eustace, *President;* Mrs. Jettura W. Hyde, *Clerk.*

Beloved Students:—Words are inadequate to express my deep appreciation of your labor and success; and of the great hearts and ready hands of our far Western students, the Christian Scientists. Comparing such students with those whose words are but the substitutes for works, we learn that the translucent atmosphere of the former, must illumine the midnight of the latter, else Christian Science will disappear from among mortals.

I thank the divine Love for the hope set before us in the Word and in the doers thereof, "for of such is the kingdom of heaven."

Gratefully, lovingly,
MARY BAKER EDDY.

Boston, Mass., December 13, 1905.
To the Rev. Mary B. G. Eddy.

Dear Leader:—The College Class of December, nineteen hundred and five, thanks God, and you, our Leader, for all admonitions and blessings.

Gratefully and lovingly,
MRS. GERTRUDE G. NEWTON, *Clerk for the Class.*

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., December 15, 1905.
To the College Class of December, 1905.

Beloved Students:—Responding to your kind letter, let me say you will reap the sure reward of right thinking and acting, of watching and praying, and you will find the ever present God an ever-present help. Thanking the faithful teacher of this class, and the dear members thereof, I am

Tenderly yours,
MARY BAKER G. EDDY.

New York, December 6, 1905.

My Precious Leader:—I am writing just to tell you of my ever-increasing love for you, and of my constant efforts to follow and obey you and your teachings. I am trying to demonstrate Christian Science and praying for grace and love to endure to the end. Our church is most prosperous in Truth. The healing is being demonstrated, and many are rejoicing in the health and peace which they find in Science and Health. Grateful and loving disciples call you blessed, and thank God. On Thanksgiving Day we contributed twenty-two thousand dollars to The Mother Church. It has all been paid in, I believe, and will be sent to Mr. Chase. This makes eighty-four thousand dollars which our church has contributed, and we want to make it one hundred thousand dollars if necessary. We have not more than four men in our large membership who can be called rich. All give all they can, and rejoice in the privilege and the sacrifice which test their faith and trust in infinite Love. It is joy to give to the Cause, and particularly to the dear mother vine. I long to do more for you and to be more worthy of your dear love.

Ever your faithful, obedient child,
AUGUSTA E. STETSON.

Testimonies of Healing.

I feel deeply grateful to our Leader, Mrs. Eddy, for the love and wisdom with which she is constantly imparting the understanding of Truth to her followers, and give my testimony hoping it may be helpful to others. It was through the healing of a near relative that I first became interested in Christian Science. About twenty years ago I accompanied my mother to California, hoping that a change of climate might prove beneficial, as she had been ill for seventeen years and had been under the care of twenty-seven different physicians, none of whom had been able to accomplish her cure. During these weary years she had been obliged to learn to walk over again, time after time. Her condition was such, at the time we started on our westward journey, that it was necessary for her to be carried on a bed, and we were frequently obliged to stop at different cities to give her opportunity to rest. Many times during our travels the thought of Christian Science was presented to her, but it did not seem to appeal to her in the least, and after an absence of about five months with no relief whatever, we turned toward home. Under *materia medica* she had many times been subjected to surgical operations for the purpose of removing cancer of the bowels, and when her physician called, on the day of our return to Chicago, she was told that the knife must again be resorted to. To this she persistently refused to submit. The same evening an acquaintance who was a Christian Scientist called, and when she told how much she herself had been benefited through Christian Science, my mother decided to try its efficacy in her own case.

The following morning she was taken in a carriage to the home of a practitioner, and in a few weeks she found herself perfectly healed through Christian Science. This seemed so wonderful to me that I became greatly interested, and in a few months' time placed myself under treatment for consumption and other troubles. For years I had worn two internal supporters, and was troubled with severe chronic constipation, having at times hemorrhage accompanied with great weakness, so much so that I was often found in a state of unconsciousness from which I did not rally for an hour. Hemorrhoids were not the least of my troubles, and altogether I felt that I was in a very miserable condition, being nervous and melancholy. I wish to state that through Christian Science I am entirely healed of all these troubles, and words fail to express my thankfulness for all it has done for me and mine. I am most deeply grateful to God, and to our Leader, for the peace and joy it has brought to me. I rejoice in knowing that "The Lord is my shepherd."

MRS. SARAH C. HATHEWAY ROBINSON, Cleveland, O.

I wish to add my testimony to those of others, and hope that it may be the means of bringing some poor sufferer to health, to happiness, and to God. I was healed through simply reading this wonderful book "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been troubled periodically for the last twelve or thirteen years with sore eyes, and had been to many doctors, who called the disease iritis and cataract. They told me that my eyes would always give me trouble, and that I would eventually lose my sight if I remained in an office, and advised me to go under an operation. Later on I had to wear glasses at my work, also out of doors as I could not bear the winds, and my eyes were gradually becoming worse. I could not read for longer than a few minutes at a time, otherwise they would smart severely. I had to rest my eyes each evening to enable me to use them the next day; in fact gas-light was getting unbearable because of the pain, and I made home miserable. A dear brother told me about Christian Science, and said that if I would read Science and Health it would help me. He procured for me the loan of the book. The first night I read it, it so interested me I quite forgot all about my eyes

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until my wife remarked that it was eleven o'clock. I found that I had been reading this book for nearly four hours, and I remarked immediately after, "I believe my eyes are cured," which was really the case. The next day, on looking at my eyes, my wife noticed that the cataract had disappeared. I put away my outdoor glasses, which I have not required since, and through the understanding gained by studying Christian Science I have been able to do away with my indoor glasses also, and have had no return of pain in my eyes since. This is now a year and a half ago.

Words fail to express my gratitude to God for the great blessing that He has bestowed upon me, and to our beloved Leader, Mrs. Eddy, for the revelation of Truth which makes us whole and makes us free.

GEORGE F. STUDDERT, Liverpool, England.

Since I have accepted Christian Science it has kept me well and harmonious, both mentally and physically. It not only heals, but protects us from disease, sickness, and sin. In my own experience, my understanding of Christian Science, practically lived every day, has kept me well and happy. I can look back over more than eighteen years, in which we have been saved and protected from contagious diseases. Personally, I have many times met and overcome attacks,—when, as I am very sure, I would have been sick,—just by destroying the sick thoughts before they could express themselves on the body; therefore I know that Christian Science is a preventive; that it keeps us well, if we watch our thoughts. I feel sure that we are protected much more than we are grateful for. To my sense, it is a much greater demonstration to keep well through the understanding of Christian Science, than even to heal oneself after one is sick.

I feel very grateful for God's goodness to me. Since I have taken up this work, I have had many trials of my faith, and many temptations to battle with; but Christian Science has always been victorious. I have also had many opportunities where I have been able to help others; often one treatment has accomplished the healing work.

Last but not least, I thank God that, through the study of Science and Health and the effort to be obedient to the teachings of our Leader, Mrs. Eddy, I can say without fear that I am a better man. It was through the reading of Science and Health that I learned to love the Bible; up to the time that I studied our text-book I would only read the Bible from a sense of duty and rather superstitiously. For this regeneration I am sincerely grateful to our beloved Leader.—FREDERICK MANN, Boston, Mass.

Words could not express the blessings that have come to us through Christian Science. Nearly five years ago my wife was spending the summer in Iowa. She had been sick for years, and was suffering from anæmia, dyspepsia, insomnia, and melancholia. At the time when Christian Science was brought to our attention she was at the point where life did not seem worth living. The physicians in the Iowa town had diagnosed her case, and gave her friends to understand that it was alarming. She came back from her old home in Iowa, never expecting to see again the many dear ones left there. A physician here was called, and he told her he did not know what the trouble was, but immediately told a friend that she had quick consumption. A dear friend, whose husband had been instantaneously healed in Christian Science, told me that when my wife felt she had suffered enough, to come and see this friend, and they would take the case to God. She did this, and after the first treatment she slept soundly all night. In three weeks she was perfectly well. I believe that she was healed at the first treatment. Our little girl was cured of a very large abscess on her neck, and our little boy of catarrh of long-standing, that had become so bad he could hardly breathe. Both of them were cured of scarlet fever in a few days.

For years, up to four years ago, I had suffered every fall and spring with an attack of tonsilitis, fevers, etc. At such times I suffered terribly, not eating or drinking a drop of anything for five days. This ailment was cured instantaneously by the truth. About two years ago I was attacked with pleurisy and pneumonia, which was overcome in a little over a week.

While this healing seemed wonderful, it is only a small part of the blessedness which has been brought to our lives. The contentment and peace of mind, the satisfaction, the absolute certainty that God is Love and that divine Love will meet our every need, is so uplifting, that our greatest desire is that our understanding may increase, that we may be more and more like Him. I would indeed be desolate to-day had not this light been brought to us when it was.—EDWARD B. FRITZ, Chicago, Ill.

If I could only frame words that would find some willing and listening ear, words that would turn some weak and heavy-laden one from the false and unreal to the true and real, how gladly and willingly I would do it; however, this effort is one of the ways in which I can express my gratitude to God, and to Mrs. Eddy. I realize more and more, as I gain an understanding of the truth of Christian Science, the divine guidance of our dear Leader, and the efficacy of Truth "to save to the uttermost," from sickness as well as sin. Since I have been in Science I have not had so many attacks of sickness as I had in the old thought, and what I have had I have been able to meet; Truth has made me "more than conqueror."

The liquor habit, of which I was a victim for about nineteen years, is now no more a temptation to me than if I had never yielded to it; the smoking and chewing of tobacco has been overcome, as have other errors, such as profanity, anger, judging, condemning, etc. While "the old man with his deeds" has been put off to a great extent, there is still room for improvement, and it requires constant watchfulness on my part lest I "enter into temptation." As a safeguard the Bible, Science and Health, the *Sentinel*, and the *Journal* are indispensable.

W. E. LOWE, Connersville, Ind.

Before I heard of Christian Science I was treated for three years by one of the best oculists in New York State for astigmatism and a complication of diseases of the eyes. He gave me very little hope, and said I had only one chance of not becoming totally blind. My fear was dreadful; I thought surely I would be blind, as some of my ancestors had been. During the first year I sat most of the time in a darkened room, with a heavy bandage over my eyes. At the end of three years I had improved so that I could read with the use of glasses. I had four pairs to be used for different things, and the doctor warned me never to go without them. After wearing them for eight years, I heard of Christian Science. I was interested, and purchased a copy of Science and Health. I read it through once, when one morning I forgot to put on my glasses. I did not miss them for about three hours, and after this I soon left them off entirely, but my fear was so great I did not dare to lay aside the glasses I used for reading or sewing. Soon after this I received class instruction. I commenced to work to overcome the remaining trouble, and one morning, after I had worked for some time without my glassess, all of a sudden I could see the words distinctly. Oh, the joy and gratitude I felt; how I praised God; and I was thankful also to Mrs. Eddy, through whom this glorious truth had been revealed.

In one week I had read "Rudimental Divine Science" through without glasses, and I have not had any use for them since. The Bible and Science and Health have ever since been my daily companions, and each day I ask that divine Love will lead and guide me in the way God would have me.—HELEN E. F. WAGNER, Fort Plains, N. Y.

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Six years ago I went to a Christian Science practitioner for treatment. I had not been free from some kind of pain for such a long time that I felt completely discouraged and ready to be helped. My parents had both been druggists, but I was glad to drop medicine for a better way. I took two weeks' treatment, at the end of which time I felt much improved, and I had caught a glimpse of what Christian Science meant. I began studying Science and Health for myself, and almost without knowing when, all the aches and pains disappeared, and I found myself without what the doctors had called chronic throat trouble and catarrh. I was also healed of indigestion, sick-headaches, a backache, and cough which never left me for two years after having pneumonia. I had not been without a sore throat for several years, and had taken treatment for this trouble from a throat specialist for over a year without any signs of getting better. The treatment was more painful and disagreeable than the disease itself.

I have not taken any medicine since my first treatment in Christian Science. I had never before gone a day without taking at least one kind of medicine, but it had never brought the quick or good results that came from Science treatment.

To be free from bodily discomfort is a blessing, but when I think of the greater blessings which Christian Science has brought into my life, my gratitude cannot be expressed in words. I am contented and happy, where I used to be discontented most of the time. I am glad that when Christian Science was first offered to me I had no thought about it that prevented me from accepting the blessing. The first faint glimpse which came to me, of God as the divine Principle of all good, created in me a desire to know more of Him. Before this I had never cared to know anything about God. I write this hoping it will reach some one who wants to be helped or healed. I would never have tried Christian Science if one who had been healed, through Science, had not told me that the blessings she had received were for all.—Adeline W. Packard, Oak Park, Ill.

It is now more than five years since the plague of consumption was stayed in our family by Christian Science, and I think it time to send in my thank-offering, out of love to God, and loyalty to our beloved Leader, Mrs. Eddy.

In September, 1900, I was sent, hopeless and almost helpless, from Colorado to southern California, with the medical verdict that I would never return. Not wanting my relatives to know my condition, I stayed only a short time with them, going on to a little village off the coast of San Diego. There I began asking a God, whom I believed to be far-off, to make me fit to come into His presence, little knowing of the cleansing process that was soon to be revealed to me through Christian Science. While in this place a few copies of the *Sentinel* were sent by a lady from Oceanside, marked, "Read and return." One was loaned me for a few days; it was the first Christian Science literature I had ever seen. From this white-winged messenger I learned that I was not praying aright, and I became very desirous of knowing more of this teaching.

Through great tribulation, and another experience with a doctor who plainly told me he could do nothing for me, I began the study of Christian Science. My healing was slow, but my faith never wavered; the assurance was given me from the first that this was the truth taught by Jesus, and I was healed. I write this with a desire that it may reach and gladden the hearts of all those who have helped me to begin this journey "from sense to Soul" (Science and Health, p. 566).—Inez Milton, Bloomington, Ill.

Joy and gladness fill my thought when I see how I have been led, step by step, to the truth that makes free. I came to Christian Science full of fear, for the doctors had said that I could not become a well woman without an operation, as I had a tumor that was of great weight. I was a terrible sufferer, but Christian Science brought the light, and I have found what I had been looking for in vain elsewhere, —the truth that makes us free from sin, disease, and death. I was healed, and love to tell of the benefits I have received through reading Science and Health, and the understanding which this book has brought to me. Thanks to the beloved toiler, Mrs. Eddy, who has brought this peace on earth to those who are waiting for the blessing. I will answer any questions concerning my healing.

Sophia Bond, White Plains, N. Y.

About five years ago Christian Science was first brought to my notice as a means of healing. A friend induced me to try it. I did so, and was benefited; but under stress of circumstances, and moving about from place to place, I did not regularly take up the reading of the text-book until a year or two later. I have never forgotten the impression made by the first conversation with a practitioner, nor the conviction that went with it. During the years that I have been trying to work in this Science, I have had repeated proofs of the power of Truth, thus applied, in the healing of colds, neuralgia, toothache, fever, and other ailments. I have also had a number of demonstrations in overcoming the effects of accidents, even when to sense surgery would seem to be required. Although much needed, the physical healing is really the smallest part of the good we obtain from an understanding of Christian Science. When we begin to see that God is our only source of supply, and learn that through a knowledge of Him we establish peace in the home and with our neighbors, then are we beginning to climb the heights of Science.

When I think of all the benefits I have received, I feel that I should have done a great deal more to prove my gratitude and love for our Leader, who has so faithfully worked to establish this truth for the whole world.

Lena T. Barclay, Mt. Washington, Md.

Christian Science found me five years ago, a total wreck. I had been sick ten years, had nervous prostration and many other ailments, until I became so low that I could not sit up more than one hour at a time. I had never heard of Christian Science until my sister came to see me. She told me of this truth, and began to treat me. In two weeks I was cured. Almost every day something happens to make me watch and pray, but divine Love has been victorious. I have been cured of typhoid fever, the grip, and a terrible cough. I have much to feel grateful for, both to God and to Mrs. Eddy.—Mrs. C. W. Fenn, Chicago, Ill.

About four years ago, a very dear friend, who had been healed of a so-called incurable disease, advised me to read Science and Health, and said that it would enable me to lay aside the glasses which a specialist had declared I could never go without, as I had a very bad case of astigmatism. Before I had finished the reading of the book, I was healed. Two years ago I was thrown from a carriage onto a spiked iron fence, having my nose literally cut to pieces, also a bad cut on the forehead. A physician was summoned, who took several stitches, and at my request my husband telegraphed for Christian Science treatment. In four days I sent for the physician to remove the stitches, and he expressed great surprise at the quick and perfect healing. A piece of bone or cartilage protruded on the left side of the nose, which interfered with my sight; but in three weeks, through the faithful work of the practitioner, it disappeared. I also suffered from some internal injury, but that too was destroyed, and I was made whole. Since then God has been our only refuge, and we never seek Him in vain. I rejoice that one was found pure enough to give this pearl of great price to a suffering world.

Mrs. Julia P. Robins, Cleburne, Tex.

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I was healed four years ago through Christian Science, and I can no longer withhold an expression of my deep sense of gratitude for "Science and Health with Key to the Scriptures," and the love I feel for its author, Mrs. Eddy. From a child I was a member of an orthodox church, but never till I began the study of the Bible as explained by Science and Health did I understand or appreciate its teachings, which through this study have enabled me to overcome trials and temptations and to solve the problems of life as they come to me. I had had nine physicians in as many years, and changes of climate, only to grow worse year by year. Christian Science healed me of chronic stomach trouble, excruciating pain from eating even simple and carefully prepared food, chronic constipation, ulceration of the bowels and intestines, neuralgia from which I suffered agony and for which our last physician told my husband there was no medicine nor treatment that could give relief. I also had astigmatism, for which I had worn glasses about twelve years, and many minor ailments. I am grateful to God for my healing, thankful for the Lesson-Sermons, the *Sentinel*, and the *Journal*, and for all that Christian Science has done for me.

MRS. CLIFFORD S. MERRICK, Curran, Ill.

I was left an orphan at the age of ten years, and hardly knew anything of a loving mother's care, so I grew up wild, without any thought for the future or for a higher, better life. My career was checkered at its best, and after attaining manhood I traveled over this country, and crossing the Pacific, lived in foreign countries for seven or eight years. All of this time I felt a sense of desolation and hunger for something which I could not define. I drank deeply of the cup of worldly pleasure and sin, and its consequences surrounded me till I found myself like a ship on the ocean without a rudder. Sin followed sin, till in 1903 I was incarcerated in the county jail at Salt Lake City, accused of a horrible crime, of which I knew nothing. I was without friends and without money, and in February, 1904, I was taken to the Utah State Prison and committed for the long term of eighteen years.

While in the county jail I heard for the first time of Christian Science, but it then seemed nothing to me. I believed in nothing, not even in God, and my miserable condition threw me into utter despair and darkness, from which I saw no outlet. Then a fellow-prisoner spoke to me about Christian Science and induced me to read "Science and Health with Key to the Scriptures," and it seemed to me that scales fell from my eyes, after reading and studying this book. Where before I was blind and in utter darkness, I now could see and find the way to salvation through Jesus Christ our Lord. I saw that the message in John, 3 : 16 was not only meant for others, but also for me, and new courage and new hope entered my heart. I can truly say that I owe to Christian Science all that I am to-day, —a man who knows now that there is a better future for him in living a spiritual life. The Christian Science services are held here every other Sunday and I am a faithful attendant. I have found inspiration and strength to become a better man, to lead a life free of profanity, hatred towards all mankind, and other errors, and I have been able to overcome the pernicious cigarette habit to which I was a slave for over six years. If I should ever again have the privilege to enjoy the liberty for which I so much long, I know that I shall be enabled to lead a Christian life. God surely heard my prayer when I cried to Him in utter despair, and may He be praised forever. Only by constant prayer can we go to the foot of the cross where we find the peace that passeth all understanding. May God bless Mrs. Eddy, for she showed me the way to God.

THOMAS R. FULLER, Utah State Prison.

About nine years ago I was instantly healed of nervous prostration. I was then living in Chicago and had been sick for three weeks, under a doctor's care, but getting no better. I knew something of Christian Science, but none of my family would believe in it. Finally I became discouraged. The least noise would give me such distress that they would have to hold my hands. I sent for a practitioner, who came and gave me a treatment. The same afternoon I got up and went out with my sister, as well as I ever was in my life. When the practitioner left she told me to come to her house a few days later, but I did not believe this possible. I, however, went there, and also went to see my mother, who had met with an accident. I waited on her for several days, running up and down stairs all the while. Since then I have had many beautiful demonstrations. What a blessing this Science brings to all who accept it! I wish to thank Mrs. Eddy from the bottom of my heart; through her all these blessings have come to us.

EMMA D. ROGAN, Barnesville, Minn.

Christian Science and Legislation.

Orders will now be received for a new pamphlet of one hundred and twelve pages, entitled, "Christian Science and Legislation." The main article, which gives title to the pamphlet, is a carefully prepared argument by Judge Clifford P. Smith; this is preceded by an introductory article by Edward A. Kimball, "The Endeavor to Handicap Truth," and followed by an article by Judge Septimus J. Hanna, "Christian Science: a Practical Religion." Following these articles are representative testimonies, which show how Christian Science has proved itself to be an effective curative agency when other means had been tried and found unavailing. Several pages are devoted to pertinent editorial comments, and the appendix is a record of attempts made to frame laws adverse to Christian Science practice, with satisfactory amendments finally adopted, or annulment of the attempt by vote of legislators or by a governor's veto.

The pamphlet is a timely discussion of the rights of citizens to secure such aid as they have reason to rely upon in cases of sickness, as well as a proclamation of the rights of man to practise the Christian religion according to the teachings of Christ Jesus. The following prices will be made: Single copies, ten cents each; twelve copies, one dollar; twenty-five copies, $1.85; fifty copies, $3.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

List of Members.

The List of Members of The Mother Church, including those admitted November 7, 1905, is now on sale. Single copies, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

[Written for the *Sentinel*.]

An Eastern Vesper.

WILLIAM BRADFORD TURNER.

At evening time it shall be light.—*Zechariah*, 14, 7.

THE night winds murmur, the tree-tops croon,
The cricket chirps to a vague wood-tune,
And dusk sinks brooding.

A new hope whispers, strangely sweet,
For Bethlehem's light fills the heart replete,
Dark dreams excluding.

And Israel's promise, halcyon peace,
Of Love begot, marks sorrow's cease,
No tear intruding.

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From our Exchanges.

Salvation, in this view (of nature-love), is found in obedience to law in harmony with the divine will. The only right attitude for the individual becomes that of seeking the truth and of being ever obedient in spirit and in action to the vision that may be accorded. The means of knowledge of a saving, uplifting faith are found in the convictions of truth which are given to the honest, reverent, seeking soul, likewise in the open pages of nature, and again in the testimony of the experience of earth's best and noblest souls. The teachings of Jesus are reverenced because he showed himself worthy to instruct in that he truly communed with eternal Truth. The Bible is reverenced, not as a miraculous or final announcement of all truth, but as a true record of the consensus of experience of the highest thought of the best and noblest of our race in their efforts to know God.

REV. HERBERT K. JOB.
The Congregationalist.

Preparation for the anticipated and desired blessings of God includes the faithful use of what has already been given. The knowledge, the grace, the gifts and power within present possession or reach must be diligently employed before additional supplies can be obtained. "Whosoever hath, to him shall be given, and he shall have more abundance." The moral ground of daily life must be cleared before spiritual blessing can be given. The heart must be emptied of its hatreds and prejudices e'er it can claim promised grace. Man's preparation for God largely consists in doing right and making things right.

The Watchman.

We sometimes classify the activities of life as "sacred" and "secular." We attempt to distinguish between the "divinities" and the "humanities." No doubt such distinctions may be made, but let us be sure that the basis of distinction is sound. A man who lives for himself, who ignores God, who neglects the things of the spirit, may fittingly be charged with secularism. But for him who loves God, who lives in the realm of the spirit, whatever his activities, they are sacred. When the humanities are rooted in the life of God, proceed from His impulse, seek His ends, they are divine.—*The Standard.*

It is the lack of confidence in God which causes men to attach so much value to creeds, forms, and ceremonies, elevating them to an importance which they do not intrinsically possess. Exactly as in the past, when there was not full confidence felt in the absolute integrity and unalterableness of nature, reliance was placed in spells, incantations, and sacrifices.

REV. THOMAS VAN NESS.
The Boston Herald.

The new evangelism is manifesting itself in a spirit of unity among the churches such as has never before been seen, and the purpose to make each church an evangelistic center, a power-house for righteousness, instead of a storage-house for the refuse of the religious whirlwind.

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REV. J. A. WOOD.
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Box 56, Fall River, Mass.

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A Word from Mr. Chase.

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

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Items of Interest.

National.

A bill introduced by Senator Lodge is said to represent the position of President Roosevelt on the consular service. It provides that there shall not be more than two consuls general of the first class at $12,000 each a year; not more than seven of the second class, at $8,000 each a year; not more than nine of the third class, at $6,000 a year each; not more than eleven of the fourth class, at $5,500 each; not more than fifteen of the fifth class, at $4,500 each; not more than seven of the sixth class, at $3,500 each. With reference to consuls it is provided that there shall not be more than ten of the first class, at $5,000 each; not more than thirteen of the second class, at $4,500 each; not more than twenty-two of the third class, at $4,000 each; not more than thirty-two of the fourth class, at $3,500 each; not more than forty-five of the fifth class, at $3,000 each; not more than fifty-eight of the sixth class, at $2,500 each, and not more than ninety-two of the seventh class at $2,000 each.

Following the abolition of football at Columbia University comes the announcement that the university council has taken action which is likely to have in its effect the abolition of all intercollegiate contests, so far as Columbia is concerned. The announcement is made in a statement given out by the secretary of the university council. The council not only approves the action of the committee on student organizations, but recommends that President Butler prohibit the game at Columbia and take further steps to destroy the abuses in other sports by restricting them so far as possible to contests at Columbia. This will mean the practical abolition of all intercollegiate contests, except rowing, as other teams are not likely to come to Columbia without getting a return game. The council takes the stand that the evil in athletics lies in the fact that only a comparatively small number of students participate in them, and in the commercialism that has arisen.

A movement is now in progress which, if successful, may result in the discontinuance by the Department of Agriculture of the matter of estimating the yield of the great staple crops. The Keep Commission has just finished its inquiry into the crop reporting section of the Department, and will soon submit its report to President Roosevelt. Many public men believe that it is not the business of the Government to make estimates of the probable yield of the crops, which, they claim, are little better than good guesses; but that it should confine itself to the issuance of statements reflecting only the condition of crops. The Secretary of Agriculture believes that estimates should be made.

The members of the Harvard, Yale, Princeton, and Columbia chess teams held a meeting in New York last week to decide on the composition of an American team for an international match with Oxford and Cambridge. No international match has been held since 1903, because of the difficulty of securing a cable, but it is probable that one can be arranged for next March. As the Americans won the match in 1903, score 4½ to 1½, they will, if a match is decided on, be the defenders of the Rice trophy. Of the five previous inter-collegiate matches England and America have each won two, and have played one draw.

Under the auspices of the Actors' National Protective Union, it is announced that a union of Grand Opera singers, including both men and women, has been formed in New York with 182 members. The union consists of the members of the chorus, some of whom, it is averred by the officers of the union, come from the Metropolitan Opera House.

The number of students enrolled in Harvard University, according to the catalogue just issued, is 3,045. This is 191 less than last year. The Radcliffe enrolment is 422, and the summer school 1,076. The teachers number 554.

Foreign.

In accordance with the terms of a treaty agreed to between China and Japan, the latter is to have the same position in Manchuria as Russia had before the war, except that the "open door" will prevail. China consents to lease to Japan the Liao Tung peninsula, at the southern extremity of which is Port Arthur and Dalny; she concedes the control of the railway on the peninsula northward as far as Chang-Chung. This is one of the spurs which connects with the Russian Siberian Railway system, and the point named will probably mark the division between Russian and Japanese control; China also concedes to Japan the right to build a railway from Antung on the Yalu River to Youkden. It is provided, however, that at the end of a certain period the road may be purchased by China; she agrees to open to the world's commerce and trade sixteen principal ports and cities in Manchuria.

The new English Premier, Campbell-Bannerman, in a speech at Albert Hall, London, indicates the purpose of the Government to stop the importation of Chinese coolies to South Africa; his reference to "the sacred principle of the subordination of the military to civil authority" is interpreted by military men in some quarters as suggesting the possible recall of Lord Kitchener, who won with the Government in his contention with Lord Curzon regarding military control of Indian affairs; his reference to Irish affairs indicated a reiteration of the policy of home rule.

The trouble arising from the recent forcible seizure of an alleged deserter in a seaport of Brazil by a party of officers of a German cruiser, has been amicably settled by apologies to Brazil.

Industrial and Commercial.

The *Manufacturers' Record*, in a recent issue says: "While it is true that the industrial development of the South is going forward with amazing rapidity, it is nevertheless true that, by virtue of the extent of the agricultural interests of the South, agriculture is yet the foundation of the business of that section. A change from poverty to prosperity of the farmers, and a change from land without a selling value to land in demand at an advance of from fifty to one hundred and fifty per cent over the nominal price of one or two years ago, is the most far-reaching development in Southern advancement of the last quarter of a century. It is far-reaching in many ways. It means that within the last year or two Southern farm properties have increased not less than $1,000,000,000 in value, probably at least $1,500,000,000. But more than that, it means that under this improved financial condition the Southern farmer has gained new courage, new backbone; that he has learned how to market his cotton crop; that he has fought to a finish the great battle as to whether the producer or the speculator is to control the price of his staple."

At a meeting of the executive officials of all the Western railroads, held in Chicago last week, an agreement was entered into whereby every road bound itself to inform the Inter-State Commerce Commission of any illegal acts of any kind. A committee, composed of representatives of all the traffic associations of the West and Southwest, was appointed to watch the payment of rebates and to report the circumstances to the Commission.

Commerce between the United States and the Philippine Islands seems likely to aggregate about twenty millions dollars in the year which ends with the present month.

General.

One of the most important results of the voyage of Captain Ronald Amundsen, the Norwegian navigator who is the first man in history to traverse continuously the Northwest Passage from east to west, seems to have been the definite location of the northern magnetic pole. He fixes its location on King William Island. Heretofore the magnetic pole had been assumed to be in Boothia, the northernmost point on the mainland of North America. The terrestrial pole is about twelve hundred miles farther north. The boat in which Amundsen made his voyage, which commenced at Christiania, Norway, on June 16, 1903, was the Gjoa, a craft similar to a walrus boat used by Norwegian hunters in quest of ivory and oil. It is a sloop of 46 tons, 72 feet long and 20 feet beam.

Miss Alice Roosevelt has sent to the Georgetown Custom House her personal check for $1,206 in payment for duty assessed upon the presents from various personages and potentates of the Orient received upon the occasion of her trip of last summer. It is estimated that the value of the total importation was a little more than twenty thousand dollars. The list comprises probably the finest collection of Oriental fans ever brought to Washington.

What are believed by many to be the two largest meteorites in this country were discovered not long ago in a stone wall on a farm in Whitman, Mass. The largest meteorite in this country is at the Smithsonian Institution and weighs about 318 pounds. Both of the Whitman supposed meteorites stand more than twenty inches high and one of them weighs over four hundred pounds, and the other about one hundred pounds less.

In Munich men step into a cab and say where they are bound. A little machine called the taxameter before the eyes of the passenger ticks out the number of pfennigs, and at the end shows the driver's claim. If he goes beyond it he is severely punished. The same system is in operation in Berlin. There, however, cabs are graded as to comfort, swiftness, and price; but they all have taxameters.

The Secretary of Agriculture in his annual report says: "Wealth production on the farms of the United States in 1905 reached the highest amount ever attained in this or any other country—$6,415,000,000."

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

An Undivided Christianity.

SAMUEL GREENWOOD.

CHRISTIAN SCIENCE pleads for an undivided Christianity, and in this it should have the active as well as sympathetic support of all who desire to see Christ's kingdom come on earth. It stands without argument that the world needs the whole of Christianity to save it. Of what avail, then, is it to use but a fraction of Christianity and expect that fraction to do the work of the whole? How would Jesus have succeeded in his work had he used only so much of truth as is considered practicable by the Christian world to-day? How long would Christianity have survived its Founder if he had never healed the sick?

The difference between Christian Science and other Christian denominations is as to whether Christianity shall be practised in its entirety in this present world. Christian Science maintains an unqualified affirmative. It is well known that Jesus did things which he told his disciples to do, and to teach others also to do, but which are now left out of the ordinary Christian's practice. Why is it that this is so? What excuse have the Christians of this century for excluding these things, among which is the healing of disease, from their "list of Christian duties" (Science and Health, p. 31), or for condemning Christian Scientists for including them?

A part is not equal to the whole and cannot give equal service. Of what use would the finest piece of machinery be, if its parts were not complete, or were separated from each other? Yet has not Christianity, as generally accepted, been much like a dismembered engine, and has this not explained its inability to bring spiritual energy into regenerating touch with mankind? Instead of healing the sick as Jesus commanded it, the church has left this sacred duty out of its creed and its practice, giving it into the hands of material systems and beliefs that have no essential relation to Christianity at all. Instead of upholding Jesus' teaching that those who kept his word should not die, it has taken direct issue with the Master by teaching the unescapable certainty of death, no matter how closely one might follow him. It has thus left mortals in the terrifying grasp of sickness and death, and has been trying to work with only a part of Christ's perfect gospel, with the result that Christianity has still the work to do which Jesus left to it almost two thousand years ago. Is it not time that it was restored again complete, with every part in its place, so that it may be able to do what God requires of it and what humanity so sorely needs?

The division of Christendom into multitudinous sects has not benefited the world, and is not in fulfilment of Jesus' prophecy that "there shall be one fold, and one shepherd." Although each of these sects contains some element of Christian truth, their aggregate is not Science but confusion. The work of interpreting truth could not have been divinely divided among this multitude of differing beliefs, else they had been found working in harmonious inter-helpfulness, and their sum would be the perfect whole of Christianity. All of these branches of the Christian church, even if combined, could not redeem mankind from error, nor lessen the human fear of disease and death, and for the reason that they have tacitly agreed to discard one of the essentials of original Christianity, the healing of disease, trying thus to work in submission to disabilities which Jesus distinctly bade them overcome.

Christian Science is what the world has long been waiting for, the revelation of the whole truth, the whole of Christianity. To discredit it or repudiate its claims, demonstrable as they are, is to continue the weary search for that which the teachings of Jesus Christ, understood and demonstrated, alone can supply. If Christian Science were but a fraction of Christianity it could not fulfil its mission as the Comforter, to whom Jesus referred as leading "into all truth," and of whom he spoke not as many but as one. From a careful study of his words it is evident that he referred to a revelation rather than a personality, and that Christian Science is this revelation is abundantly proved in its works. It is leading human thought into that understanding of Christianity which embraces all that Jesus taught of it and all that he did in demonstration of it. It gives no reality, power, life, nor presence to anything besides God, good. It does not exclude from Christianity the deliverance from any form of evil, but accepts the Christ as the Saviour from all that renders men discordant, sinful, or ungodlike, from all that robs them of dominion over evil.

Arguments to sustain the divine origin and power of Christianity are out of place, and Christian Science does not rest upon them. The life and work of Jesus remain for all time as indisputable proof of all he taught, and as an example for all who would follow him. All that constitutes evil, all that makes earth sad and desolate and unholy, must inevitably succumb to the Christ-power as the individual travels the same road which Jesus did, up to the perfect understanding of God. With the memory of our Lord's wondrous life, his promises and his commandments ever before it, and with the spectacle of mankind unredeemed, writhing in the grasp of woes that are unutterable and indescribable in their depth and intensity, it is inexplicable how the Christian church has deliberately rejected that part of Christianity which alone can save from these conditions, and which must sometime be used to complete human salvation.

Christian Science rejects no part of Jesus' teachings, and teaches nothing that is not in conformity with them. In working to redeem mankind from sickness, sin, and sorrow, on the basis of Christianity, it is doing nothing contrary to the will of God nor to any just law of man. In presenting Christian Science to the world as the whole of Christianity, as possessing all that Jesus proved of it, as constituting the perfect plan of salvation from evil, not excepting sickness and death, and as available always to the full measure of human understanding, it is bringing to human perception the perfect idea of Christ.

The differing opinions of men, although crystalized during a thousand years into the creeds and dogmas of Christendom, are not Science nor Christianity. Those who have come into Christian Science from other religions have found in it all that was helpful in their former beliefs, as well as the help which these beliefs could not offer them and

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of which they stood in such great need. Its boundless possibilities for good and its utter impossibility for evil, demonstrated again and again in the healing of every form of human suffering, sustain its position and its claims, and point to the ultimate fulfilment of its mission to redeem mortals from all error.

Consistency and Growth.

J. E. FELLERS.

MUSICIANS sometimes take a well-known selection like the "Rock of Ages" and utilize its strong and easily recognized themes, which are enlarged and given new harmonic settings in what are known as variations. If the themes are thus handled in a fitting and masterly way, they lose nothing of their original force and appeal, but take on an added charm from their new tonal treatment and associations. We hear the call of the dear old hymn as before, and we find a new interest and pleasure as we note how it dominates the surging tides of song with which we are surprised to find it surrounded.

To those who have not looked beneath the surface of popular beliefs and learned some of the facts revealed by Christian Science, the earnest attention given to the Lesson-Sermon at our Sunday services seems unusual and strange. "Why such close attention to the Bible reading?" "What do these people hear that we do not hear?" "What have they learned that we did not learn years ago in our orthodox church and at home?" are the questions they naturally ask. The words of the Bible are not strange to them. The reading is about the same as they have always heard. The congregational singing is quite familiar. They cannot see that these external things are only the variations. They do not hear amid these variations the Master calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Christian Scientist, having formerly toiled, suffered, and failed in his efforts to understand the spiritual meaning of the Scriptures, has at length gained the true and satisfying sense of their meaning, as given by Mrs. Eddy in Science and Health. He therefore hears deeper than the multitude, and recognizes the "still, small voice" which speaks through the Lesson-Sermon, and this explains his deep interest which may seem peculiar to those who do not understand these Sermons.

Truth has no message for those who will not hear. Some one has said, "There is no music in the autumn winds until the listener comes. There is no order and beauty in the rolling spheres until some Herschel stands beneath the stars. There is no fragrance in the violet until the lover of flowers bends down above the blossoms."

In different ways Christian Scientists impress others as being a strange people, but it is only because through this Science they have found the deeper things which are hidden "from the wise and prudent." In a world where sadness and sorrow seem so pronounced, Christian Scientists are happy. They have learned that God made all that was made and pronounced it good. For them old things have passed away; all things have become new. Thus they may present to others a seeming inconsistency with their former position because of their growth. They have given up many old beliefs. They are progressing. They are searching for the why and the how.

The man who never changes his opinions, ambitions, and tastes, never grows. He may seem to be consistent because his conception of life, death, heaven, hell, is the same each day. He may believe that there is no more to learn. If he were to admit larger views of life, truth, and love, he would have to acknowledge growth and therefore a change. He would no longer be consistent as many understand that term.

A marble may be said to be consistently round and smooth, and to remain so. Bury it in the earth and it will lie there, smooth and round, never changing except as it crumbles into dust. But take the acorn and bury it in the soil. Soon it begins to swell. The tiny germ breaks its prison walls and grows up into the sunshine. As time passes on a tree gives shade and shelter. At no time was that germ the same, one day as another, even one hour as another. If it had ceased growing for a single day, decay would have been the result. It will thus be seen that consistency has a far different meaning than merely clinging to old beliefs. The true meaning of the word implies growth. It is consistent to grow because "Growth is the eternal mandate of Mind" (Science and Health, p. 520). Growth expresses law and order. It is natural. It is imperative. "Work out your own salvation" is a demand for growth and consistent growing.

Christian Scientists are trying to obey that command. They are consistently striving to learn more each day. If they do not seem consistent to their orthodox friends, it is because the true sense of that word is not understood. A great writer once said, "If I do not keep step with my companions it is because I hear a different drummer."

Christian Science and the Young Man.

FRED MC NULTY.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.—*Psalms*.

NOTHING speaks better for a young man than a clean character. Any man who is clean, temperate, polite, cheerful, and honest will attract attention; his company, as well as his services, will be sought after, and he is bound to succeed. The best thing for him to have back of all these virtues is a religious spirit. This may seem unnecessary to some, yet we must remember that all truly great men were characterized by a religious spirit. Washington, Lincoln, Gladstone, and many other great statesmen were all models of noble, honest living, and their success and greatness was due to the fact that they possessed deep religious convictions and lived up to their highest sense of right.

Our deeply lamented President McKinley once said, "No man gets on so well in this world as he whose daily walk and conversation are clean and consistent, whose heart is pure, and whose life is honorable. A religious spirit helps every man. It is at once a comfort and an inspiration, and makes him stronger, wiser, and better in every relation of life. There is no substitute for it. It may be assailed by its enemies, as it has been, but they offer nothing in its place. It has stood the test of centuries and has never failed to help and bless mankind. The world has use for the young man who is well grounded in Principle, who has reverence for truth and religion and courageously follows their teachings. Employment awaits his coming and honor crowns his path. More than all this, conscious of rectitude he meets the cares of life with courage, the duties which confront him he discharges with manly honesty."

Christian Science reveals the fact that to be a Christian one does not have to wear a long face, nor does it imply mental weakness on the part of the possessor, but rather a sound mind. If one is a sincere Christian he may call forth the foolish sneers and taunts which Christianity has always endured, but he will win respect also. Christian Science is before the world to-day and is finding acceptance as a practical, every-day religion, a religion that can be practised in business as well as relied upon for health and character building. It removes all the sense of timidity and foolishness that so many associate with the thought of religion. It shows that there is nothing foolish, nothing to be afraid of in loving what is good and true, in being honest and pure. Men are not troubled by the ridicule of the world

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when they have learned that God is Life and Truth and Love, and that He is all. One who knows that he has the truth would rather lose the good opinion of the world than he would his newly found sense of God as Life. He knows that God is the source of all health and happiness, so he goes steadily forward and fears not.

On page 128 of Science and Health our Leader points out the great benefits which the business man may derive from the faithful study and practice of Christian Science, and on page 248 she shows the vital importance of lofty ideals and pure thoughts. From this teaching many have learned to cherish and entertain only thoughts that are beautiful, good, pure, and true, only those which tend to make one noble, upright, and grand. No sensible man would think of picking up decayed fruit, garbage, or other noxious things and eating them, and one should be as fastidious in regard to the kind of thoughts he takes into his mentality. "Cleanliness is next to godliness," and this surely applies to the mental as well as to the physical conditions.

Wrong thinking is the cause of wrong speaking, and he who indulges in coarse or vulgar conversation loses friends, respect, and position, while one who voices the truth in its purity and beauty is sure to attract attention. The Christian Scientist does not refrain from evil speaking and evil thinking because he is afraid of their consequences. He strives to be pure in thought, word, and deed because he loves purity; just as an honest man refrains from stealing, not that he fears the results of such practice, but because he loves to be honest. One who refrains from evil speaking is sometimes called effeminate, but that does not alter the fact that a gentleman never indulges in such practice, and a Christian Scientist cannot be less than a gentleman. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The Wisdom of Modest Statement.

WENTWORTH BYRON WINSLOW.

THERE is an old Latin proverb which translated reads, "He is wise who talks but little," and on encountering it recently I was led to reflect how well it expresses our proper attitude toward the public in regard to Christian Science, which primarily is to be known by its works.

Young Scientists are frequently impelled by the overwhelming joy which comes to them with their healing, to shout from the house-tops that "Christian Science did it," and often, on being questioned by friends, they are led to speak volubly of a subject concerning which they as yet know very little. Later on they regret their presumption, and wish that they had simply referred inquirers to our text-book with the suggestion that they read and prove it for themselves.

Mrs. Eddy has told us in "Miscellaneous Writings" that those who teach Christian Science must have our text-book by them in class and teach directly from it; how much more careful should we be, as beginners, in giving expression to views which of course are meant to be along the lines of genuine Science, but which, in view of our modest experience and knowledge of the subject, may seriously vary therefrom.

It is fitting that we express our gratitude to God and to our dear Leader at our testimonial meetings and elsewhere. This is a first duty, but to undertake to explain the teaching of Science and Health is an entirely different thing. In telling a case of physical healing or moral regeneration we should always be conservative in our statements, and our testimony will be rendered far more effective thereby.

My own case is in point. Along with other things I was healed of the habit of drinking, and I may say that the appetite for intoxicating liquors was entirely and almost immediately destroyed. In writing my testimony for the *Sentinel*, I turned the very rawest side to the public gaze. Although it was literally true, my old friends said it was exaggerated, that I was not always under the influence of liquor, and so forth. Had I, on the contrary, been wise and talked but little, this could not have happened, and the statements of friends as to my recovery could but have reflected to the greater advantage of Christian Science.

As a matter of fact a simple, straightforward statement of regeneration or healing reaches the man or woman who is seeking Truth far more surely and effectively than can any other. He who has chronic indigestion does not need to be told in detail of the sufferings attending it,—*he knows* of them full well,—while those who have not been thus afflicted certainly will not be benefited by the delineation of another's miseries; hence they may be passed with nothing more than a modest statement of facts.

To those who inquire, lightly or otherwise, regarding Christian Science, we are often inclined to say more than we have proved, which is a manifest mistake. If we never told of anything save those facts which we knew to be true, we would soon be known for our wisdom, and our silence would become proverbial. Let us learn from that greatest of all men, Christ Jesus, whose sayings, though so brief, are cherished as the way-marks to Life eternal.

Our Business.

C. I. OHRENSTEIN.

The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.

John, 5:19.

IN these few words Jesus defined the practice of his teachings, or Christian Science, for all time. He showed that man cannot act independently, and that he acts rightly only as he is divinely impelled, when he does what he sees the Father do, when he reflects his divine Principle. In order to know what the Father does, man must know what the Father is. Referring again to Jesus' words, we find that he said, "I and my Father are one;" "I am the way, the truth, and the life;" also, "God is Spirit" (Revised Version), and he taught his beloved student, John, that "God is love." Thus he defined God to be Life, Truth, Spirit, Love,—terms which express infinite intelligence or Mind. That which has not Love is not true, is not spiritual, is not intelligent, and therefore has no mind. We thus find that the Christian revelation of God, and the practice growing out of it, are identical with the present revelation of God, Truth, in Christian Science, and its practice.

Our beloved Leader, Mrs. Eddy, tells us what God is, and how we may know Him. The marvelous comprehensiveness of Jesus' statements, and the wonderful teaching of our text-book,—both of which point to the overcoming of sin and sickness, may be seen in the fact that not only do they both reveal what the practice of Christian Science is, but both of them also clearly state *how* it must be practised; namely, by the Son doing what he seeth the Father do, by the reflection and demonstration of divine Love. All that God is and all that God does is thus brought into the experience of mankind, is made manifest by being reflected; and to reflect God—to express His image and likeness—necessarily constitutes the true business of man.

Resolve never to repeat anything unpleasant unless it is a duty and good will come of it. Probably the person who has said it is already sorry. Unpleasant words increase twofold in power with every repetition. Never put into *writing* anything unpleasant if it can be avoided. This simple rule will prevent a world of unhappiness.—D. L. P.

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Selected Articles.

Truth destroys only that which is untrue, and therefore unreal, and never that which is true and real. While it is perfectly natural and scientific for truth to destroy falsehood, for reality to destroy that which seems to be real, but which is in fact unreal, it is impossible for falsehood and unreality to destroy that which is true and real. Indeed, that which is true and real is indestructible; that which is seen and proved to be untrue and unreal is already shorn of its seeming reality, and all that needs to be destroyed is the ignorance, the falsehood, the illusion, the deception, the sin, that keeps all mankind from knowing and loving God and His creation aright; from living the Christ life, which brings to light God's allness and error's unreality and nothingness.

When Christian Scientists say that God is all-in-all and that His allness excludes rather than includes all evil, they recognize that wars, famines, pestilences, and all forms of sin, disease, and death are awful and tragic errors which appear real until God's spiritual kingdom comes and His will is done in earth as it is in heaven. So long as sin is yielded to instead of resisted, overcome, and destroyed, it seems so real that it makes the good and the true and the real seem unreal. To the good and only to the good are all things good, as to the "pure" and only to the pure "all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." It is only through goodness and Christliness that we can ever see and realize the allness of God, good, and the unreality of evil. "He [Christ] must reign, till he hath put all enemies under his feet." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Since God, like Christ, is "the same yesterday, and to-day, and forever," and the only cause and creator of the real universe and man, and since His creation from the beginning was good and "very good," does it not follow that all that needs to be put "under his feet" and destroyed is a false, material, sinful, sickly, and dying sense of that which is eternally good and perfect?

God does not create and sustain this false sense of the universe and man. He is the Creator of the earth and the heavens and man as they really and eternally exist as expressions of divine wisdom, Life, Truth, and Love. He is too pure and good to behold, create, and maintain evil in any of its forms. PROF. J. R. MOSLEY.

Florida *Times-Union*

Our critic contends for the reality and substantiality of that which Jesus said was of no profit. He objects to Christian Science, while it but reiterates the Master's teaching on the subject. If our critic has no other sense of substance than matter, and if he is dependent solely on matter for his existence, he is unfortunate; for, according to recent discoveries along the line of physical science, the most eminent scientific men agree that, in the final analysis, matter disappears entirely, and that which had hitherto been considered an atom or mass of stuff, is proven to be a form of energy or force.

At a recent meeting of the British Association for the Advancement of Science, Rt. Hon. Arthur J. Balfour, prime minister of Great Britain, in his inaugural address, in concluding a sentence concerning the analysis of the atom, said, "matter is not merely explained, but is explained away." If our critic finds fault with Christian Science because its text-book taught, as early as 1875, what the wise men of the world are to-day discovering to be true about the phenomenon named "matter," that is his privilege: but his contention for the reality of matter will never make matter substance. The abstract statement that "Matter is unreal," needs the following explanation. Christian Science teaches what the universe is, and that it is real and substantial. It teaches, moreover, that Spirit alone is substance, and, hence, that the universe is spiritual and not material. JAMES D. SHERWOOD.

Houston (Tex.) *Chronicle.*

In the first chapter of Genesis we read, "And God saw every thing that he had made, and, behold, it was very good." And in the first chapter of John, "All things were made by him; and without him was not any thing made that was made." It does not require a finished logician to arrive at the conclusion that God did not make sin. The average human father would not create evil and willingly inflict it upon his offspring, and why attribute such a deed to our heavenly Father, who is infinite Love, infinite wisdom?

Mrs. Eddy does not say that there is no such thing as sin in human consciousness and consequently no need of atonement. On the contrary, she points out the awfulness of sin, and exhorts mortals to cease sinning if they would be free from sin and its consequences, but in so doing she shows the unreality of sin from the standpoint of perfect Principle. If God, His creation, and His laws are not perfect they are not anything. If they are perfect, there is no room for imperfection in the realm of the infinite. Here the question naturally arises, Where does sin hold sway? According to the teaching of Christian Science, it exists and is active in the depraved mentality of mortals, and because it can be cast out, when reasoning from the basis of perfect Principle, sin is neither true nor real. A. V. STEWART.

Springfield (Ill.) *Journal.*

There was a day when the public was ready to believe that Christian Scientists said, "There is nothing ails you, for you have no head to ache;" but now the spontaneous inquiry is, Why does Christian Science grow so rapidly? How do they succeed in reforming the sinner, healing the sick, and placing the denomination on such a sound basis? How do they succeed in the face of the bitterest opposition from *materia medica* and theology that this country has ever known? The one who heals the sick in the understanding of Christian Science is the only one who can consistently undertake to interpret it, for "by their fruits ye shall know them." When results are good, the underlying rules which produce such results must also be correct and good.

Arguments never bring out the spiritual meaning of the Scriptures. Spirituality, not intellectuality, discerns the true meaning of the Scriptures. Dominion over human difficulties is the only satisfying evidence that what one believes is the truth. LEWIS B. COATES.

Salt Lake City *Truth.*

Our critic states that "what is done by Christian Science can be accomplished by other methods." In the Scriptures we find the same argument used, when the magicians in Moses' time would not be convinced that the God of Israel was more powerful than their gods, but at last were compelled to admit that the wonders performed by Moses were wrought by "the finger of God." Those who understand the Principle of Christian Science can demonstrate this by healing the sick; the inability to do this proves one does not understand its teaching sufficiently to criticise it.

ALBERT COPE STONE, Melbourne, Australia.

Collingwood and Fitzroy Tribune.

I am not a Christian Scientist, nor is the *New Commonwealth* published in the interest of that church, but I sincerely admire the spirit of brotherly love in which Scientists always answer criticisms of their doctrine.

Editorial in *New Commonwealth*, Waterloo, Ia.

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Among the Churches.

Brockton, Mass.

It is with a sense of gratitude that we are able to send you a favorable report of our church progress. The increase in attendance made it necessary for us to seek more commodious quarters, and a large hall in the Masonic Building, with a seating capacity of three hundred, has been secured, refitted, and refurnished, and our services are now held there. The interest grows, the attendance is increasing, and many who come to listen, come to stay.

O. M. WESCOTT, *Clerk.*

Gardiner, Maine.

The new Christian Science church, the gift of Mr. and Mrs. G. Palmer Noyes, now so rapidly nearing completion, is calling forth much favorable comment from our citizens, and certainly no one who passes it can fail to be most pleasantly impressed with the simplicity and beauty of its architectural design. The lot, which is centrally located and one of the most desirable in the city, was presented to the Scientists about two years ago by Mrs. G. P. Noyes, a student, as is also Mr. Noyes, of the Rev. Mary Baker G. Eddy.

The pulpit, and also the corner-stone, were the gifts of Mr. and Mrs. George W. Colburn, of this city. It is rather a strange coincidence that after the gifts were presented it was discovered that Mrs. Colburn was the first person in Gardiner to be healed by Christian Science.

Many years have passed since Christian Science first appeared in Gardiner, and its progress has been slow but steady. The congregation has now outgrown parlors and halls, and a church is needed to meet the demands of its growth. To Gardiner has been accorded the peculiar privilege of the erection of the first Christian Science church in the State, and it speaks well for our city that, while holding to the old, she is yet broad enough to open her arms to the new.

Gardiner (Me.) *Reporter-Journal.*

Chicago, Ill.

On Sunday, November 26, Fourth Church of Christ, Scientist, of Chicago, held the first service in its new edifice on the corner of Harvard Avenue and 67th Street. Three services were held, but notwithstanding this provision many hundreds were turned away.

In 1900, the congregation of First Church of Christ, Scientist, of Chicago, had for the third time outgrown the capacity of the building, therefore one hundred and eleven members withdrew, on February 19 of that year, to establish Fourth Church of Christ, Scientist, in that part of Chicago known as Englewood, and during the past two years the church has been very courteously cared for by the Peoples Liberal Church of Englewood, which very kindly granted the use of its building for an afternoon service.

The erection of the new edifice for Fourth Church has been due to the united efforts of all the Christian Scientists in Chicago. This is the second building completed within the last six months through the same practical unity.

During the first few years of the existence of this little church, its struggles were many along financial lines, but these were at an end when the church decided it would raise what seemed a large sum for The Mother Church Building Fund. That sum was raised in an astonishingly short time, and the church then decided to continue sending until the completion of The Mother Church. Since then the church has not only contributed liberally to its own building fund, but its treasury has always shown a balance.

We are profoundly grateful to our Leader, in following whose footsteps this "unity of action" has brought a blessing to all.—*Correspondence.*

The Lectures.

Brooklyn, N. Y.

A large audience crowded the Orpheum Theatre on Sunday afternoon, October 22, to listen to a lecture on Christian Science, given under the auspices of First Church of Christ, Scientist, by Prof. Hermann S. Hering. Mr. Frank H. Leonard introduced the speaker, and among other things said,—

Several hundred years ago the world was electrified by hearing that the most desired thing in the world had been discovered. When Ponce de Leon declared that he had found the fountain of perpetual youth in Florida, the whole world joined in paying him honor. It is a coincidence, at least, that the revelation of Christian Science through Mrs. Eddy, which discloses the real fountain of perpetual youth, should occur in the United States, and that, after all these ages, the discovery should be accomplished in our midst. The trouble with the world has been that it has sought this fountain in a material way, looking away continuously from the opportunity within its grasp, overlooking the boundless, irresistible flood of the river of eternal life which proceedeth out of God and healeth all our diseases. While God's word is no more potent to-day than it ever was, our understanding of that potency is greater than it has been at any period since the Master was on earth; and, because of this understanding, all humanity is living longer, becoming better, and having higher ideals. Even if the world has been unconscious that it is Christian Science which has accomplished this, mankind is realizing more and more that it is reasonable to contemplate God as a very present help in trouble of all kinds, and is finding that the sword of the Spirit, which both guides and guards, is rending the veil of misunderstanding and misapprehension of the mission of Jesus Christ from top to bottom, exposing the tree of Life, whose leaves are for the healing of the nations.

Correspondence.

Edinburgh, Scotland.

The annual lecture on Christian Science was given on the 28th of November. The lecturer, Mr. Bicknell Young of Chicago, was introduced by Mr. Richmond Cochrane, who said in part,—

Most of us will acknowledge, I think, that there is progress in religion,—not in God's truth, for the truth is always the same,—but there has been and there will be progress in men's idea of religion, as God and His creation are better understood and further revealed to them. Christian Science is no new religion and it has no new Bible. Many have heard very erroneous ideas concerning it. Twelve years' personal experience has proved to me the truth of its Principle and teachings, and that it can be practically applied. We do not, however, understand Christian Science except as we can prove it, and we certainly cannot prove it if we do not understand it.—*Correspondence.*

Brighton, England.

One thing Christian Science does. It offers a most definite rebuke to materialism. This can honestly be said without in any way wholly subscribing to the opinions of Mrs. Eddy or her followers. This idea of a rebuke to materialism came home forcibly to one's mind in listening, on Tuesday evening [November 14], to a lecture on Christian Science given by Mr. Bicknell Young, at the Royal Pavilion. The banqueting-room was crowded to its fullest capacity, —a fact which shows that Christian Science, although a comparatively recent development in this country, is at least a force in Brighton. Among the keenly attentive audience were a few Church of England clergy and Nonconformist ministers.—*Brighton Herald.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Greeting from England.

London, England, November 21, 1905.

Dear Mrs. Eddy:—We are taking advantage of our daughter Victoria's departure from Liverpool to-morrow, to cross over to Boston, to send you by her an illuminated copy of the Psalms of David, designed in the early days of Queen Victoria's reign.

We hope you will accept this book as a little Christmas offering of love from

Your affectionate students,
GERTRUDE DUNMORE.
DUNMORE.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., December 18, 1905.
Countess of Dunmore, C.S.B., and the Earl of Dunmore, C.S.B., Christian Scientists, London, Great Britain.

My Beloved Students:—Your gift of the beautiful hand-illuminated Victoria Psalter was duly received.

Among my list of gifts gracious, yours is conspicuous,—sent to me across the sea, commemorating one of the very best queens that history has recorded, and issued early in her reign.

I regret that I could not see your dear daughter Victoria when she was in America—she is accomplishing much for the race. Affectionately yours,

MARY BAKER EDDY.

"Signs of the times."

THE world is waking up to the fact that the healing of the sick is a necessary part of our Master's gospel, and that this sign of the times is not escaping the attention of the newspapers will be seen by the following quotation from an influential paper of the Middle West. The *Jackson* (Mich.) *Patriot* says,—

"There is an increasing public discussion in the press along comparatively new lines of thought. An encouraging sign of spiritual advancement, says a writer in the *Cincinnati Enquirer*, is the tendency of some of the clergy toward the healing Christianity practised by Christ. Discarding old theological theories, many are turning wholly to the simple teachings of the Master, which in the early centuries gave substantial comfort to the good Christian and the sick as well as to the sinner.

"Even the conservative Bishop of London 'urges his clergy to pay more attention to the recovery of the sick than to preparing their souls for the next world,' but he inconsistently adds, 'to hold the extreme beliefs of the Christian Scientists is to magnify a great truth into a gigantic heresy.'

"Christian Science presents the proposition that 'either God heals the sick or He does not.' Any half-way position is untenable. The Bishop has taken an affirmative stand and begun at the numeration table of Christian Science. The only difference in the position of the Bishop of London and that of the Christian Scientists is that the Christian Scientists put the theory into practice forty years ago."

The evidence that the sick are being healed through Christian Science is accumulating so rapidly that there is no gainsaying these good works, and even those who have ranged themselves in opposition to the teachings of Science and Health are compelled to admit the genuineness of the cures which result from the practice of its rules, but the most significant fact in connection with the matter is that the older denominations are now beginning to recognize this spiritual healing as an integral part of Christianity and are advocating that their ministers equip themselves to respond to calls for this work.

Mrs. Eddy quotes on page 104 of Science and Health the following wise saying of Professor Agassiz: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it." It would seem that Christian Science is fast approaching the last of these three stages.

ARCHIBALD MCLELLAN.

"Thy light is come."

WHILE listening to the singing of "The Messiah" recently, a message from our beloved Leader to one of the branch churches, at the time of its dedication, was recalled, in which she quoted Isaiah's words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." This message meant much then, and doubtless means more to-day, to all those who heard it, for Christian Science brings a marvelous illumination of the Scriptures and shows how their divine intent may be perceived and obeyed. Here we have the declaration that the "glory of the Lord" is present, and what must this mean to those who, according to sense-testimony, are in the darkness of sin or suffering? Does it mean that though this is an eternal fact it has no direct relation to their need? Far from it! The command, "Arise, shine;" surely implies the possibility of rising out of all wrong conditions and reflecting the divine light. It recalls the experience of blind Bartimeus, as he sat by the wayside begging and crying out for help to Jesus, who was passing; and when the Master responded to his appeal they said to him, "Be of good comfort, rise; he calleth thee."

To-day there are multitudes of the sick and heavy laden, blinded to the ever-presence of Christ, Truth, by traditional belief, and to such Christian Science says, "Rise, he calleth thee," "Arise, shine; for thy light is come," and gladly they hear and obey. In many of these cases it is a sweet surprise to learn that after they are themselves set free, other sufferers are healed by their simple declarations of the truth; and they marvel, but it all comes through obedience to the command to reflect the light. The Master warned his followers against putting their light under a bushel, and our Leader says, "Let us watch, work, and pray . . . that this light be not hid, but radiate and glow into noontide glory" (Science and Health, p. 367). The light of divine Love is never absent, and through Christian Science mortals are being liberated from their long-time bondage to the belief in evil's reality and power, and they begin to see the things that are of God, the things that St. John saw when he declared that sickness, sin, and death had passed away.

Christian Science is very emphatic in its teaching that when the things of Spirit are revealed to us, then is the time to be up and doing, to rise out of indolence and selfishness,—to "shine." It should not be forgotten that in the prophetic vision it was when darkness covered the earth and gross darkness the people that the glorious light of the divine presence dawned upon them, and then was the command given, Arise, shine! The British admiral's signal to his forces, "England expects every man to do his duty," may well remind every Christian Scientist that in our great and momentous struggle for moral and spiritual freedom, the freedom which is to emancipate all mankind from sickness and sin, Truth's signal is ever the same,—"Arise, shine; for thy light is come."

ANNIE M. KNOTT.

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Looking Up, and Ahead.

At a time when many are wont to yield their thought to a retrospection which leads them into the cheerless haunts of regret, they that be wise will turn away from every temptation to self-depreciation or self-excuse, and follow the loving counsel of our Leader, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). To recall past failures so far as to profit to the utmost by their lessons brings gain, but to cling persistently to the remembrance of bygone blunderings is to hold fast to that which surely is not good.

The only gleaning from the fields of failure which is of value, is the wisdom of experience; when, therefore, we have recognized an error for what it is, it were well to leave it to bury its own dead. Mistakes may serve us and others as cautionary guide-posts, but the knowing traveler will not add them to his permanent baggage.

Students of Christian Science find nothing in its teaching to encourage the husbanding of disagreeables. Its fundamental declaration of the allness of God, good, authorizes no gospel save that of optimism, and its strong, glad word to humanity to-day is this, "Joy to the world; the Lord is come."

St. Paul evidently had this revelation of hope and good cheer in mind when he counseled the Philippians—his "dearly beloved"—to "stand fast in the Lord," for he immediately goes on to say that they should "rejoice in the Lord alway," and then, lest some might forget the technique of this high and happy living, he hedges their thought about with a safe and sure protection against every depressing and disquieting foe,—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

To pass from the depths of mortal sense which breed both pain and pessimism to this level of spiritual supremacy demands full many a vigorous uphill stride, but St. Paul speaks of the attainment as though it were the most natural sequence of a Christian life; and he knew withal of what he spoke, for he added modestly, "These things which ye have both . . . heard and seen in me, do." This was his supreme vantage, as it will be ours if we live a kindred life of high thought, holy purpose, and consistent endeavor.

The beneficence of this fine, joyous living is wondrously expansive. It is, first of all, the basis of our own health and happiness. The faith-for-us of others may help to lift us from many a slough, but we cannot forget that the spiritual synonym for health is holiness, and therefore we are to expect a larger and fuller overcoming for ourselves, as our thought grows more unselfish and pure. It is ours also to remember rejoicingly that the true life is a beacon-light to unnumbered wayfarers all about us, who are finding courage and comfort in the manly cheer, the loving word, and the honest deed, those fruits of the Spirit which should ever laden our boughs.

How entirely in keeping and splendidly worth while it is for every exponent of this great Cause to live day by day, in all the years, a yet nobler and more ennobling life! Thus shall we express true thankfulness to God for the demonstrable truth of Christian Science, thus aid effectively in advancing the interests of this sacred enterprise, and thus contribute most surely to the satisfaction and joy of her through whom the gospel of healing has been brought to this age.

John B. Willis.

A Correction.

In part of the issue of December 23, page 265, first column, eighteenth line from the bottom, the phrasing is incorrect and should read, "thought is lifted to the appearing of Immanuel, the Christ-truth, spiritually understood, and we begin to realize how sadly," etc.

Letters to our Leader.

Lisbon, N. H., November 13, 1905.

My Dear Mrs. Eddy:—It may be of interest to you to learn that at the Sixth Annual Conference of the Vermont Chapter of the Daughters of the American Revolution, held with the Marquis de Lafayette Chapter of Montpelier, Vt., October 3, it was voted to place a memorial tablet to the memory of those Revolutionary heroes, Seth Warner and your ancestor Remember Baker, on the Isle La Motte in Lake Champlain. It seems that a committee had previously been appointed to investigate the matter, and to learn what they could about the necessary details of such a memorial. This committee made a favorable report and it was voted to erect the tablet during the coming year.

Most lovingly yours,

C. C. Moore.

Boston, Mass., December 19, 1905.

Beloved Leader and Teacher:—The New Year approaches. It has in store, I am sure, many blessings for you and for all God's children. I am, I trust, growing in gratitude for all that has come to me through your teaching. Before, I had only an unknown God, a far-away heaven, a distant Christ, and practically no Bible. The text-book, together with your countless private helps in times of trouble, have revealed to me in great measure, comparatively, the God of Love, the Principle of being; have opened out tangible visions of the heaven "at hand;" taught me that the healing and saving Christ is with us "alway, even unto the end," and made the Bible, to me, a book of light, and Life, and Love.

What has thus been done for me, has been done for many thousands, and the numbers are daily increasing. Why, then, should not your heart be comforted? Why should you not "rejoice with joy unspeakable and full of glory"? This is your *right divine*.

Last evening I lectured in Phillips Brooks Hall at Harvard. It was the first lecture under the By-law. The attendance was gratifying to the young men interested, and I sincerely trust the occasion will accomplish its appointed good. It seems to me most significant. I have in mind some interesting incidents of my trip which is just closing, but time forbids their recital now. Some of them I know will gratify you.

With one more lecture in Illinois my year closes, and then "homeward bound," expecting to reach there Christmas eve. With love and gratitude,

Your student,

S. J. Hanna.

Denver, Col., December 7, 1905.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—We are to-day sending to Mr. Chase, Treasurer, five thousand dollars, our Thanksgiving offering to The Mother Church Building Fund. We esteem this a blessed privilege, and are striving to obey the loving admonition in your letter to the Denver Church, as published in "Miscellaneous Writings," to "Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means, of establishing the Cause of Christian Science." Our church is united in the effort to increase its contributions to The Mother Church Building Fund, until there is no longer an opportunity to give.

Gratefully and lovingly,

First Church of Christ, Scientist,
E. J. Yetter,
Ella Peck Sweet,
Clara Schrader Streeter,
Lawrence Donald,
John C. Ryan,
Joy E. R. Zint,
Martha O. McConaughy.
Official Board.

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New York, December 16, 1905.

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

Beloved Leader:—No words can adequately express the deep sense of sincere gratitude with which my heart is overflowing for your wonderful message, entitled "Christmas as in Christian Science," given to Christendom through the columns of the *New York World* of December 10, 1905.

I am earnestly striving to so assimilate its great truths as to "bring forth fruits" "by signs following." I was enabled to indeed praise God by witnessing a case of instantaneous physical healing through an enlightened sense of the words, "An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind." I thank God that through your teachings and life I am enabled to perceive even a portion of a moiety of the meaning of your marvelous messages which come to bless tired humanity. I owe *all* to the learning to know God aright, as revealed in Christian Science through our text-book, "Science and Health with Key to the Scriptures."

Humbly and lovingly your student's student,
IDA GIBSON WHITNEY.

Hackensack, N. J., December 7, 1905.

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

Our Dear Leader:—With loving hearts the members of First Church of Christ, Scientist, Hackensack, New Jersey, wish to send to you a message of gratitude and loyalty. After holding meetings as an association, for nine months of rapid growth, our church was organized December 7, 1904. Healing has been the proof of our growth throughout, and the ability of those just coming to a knowledge of the truth to demonstrate its healing power has been particularly noticeable. There is one great song of gratitude for all the blessings received, and the true understanding of God gained in Science and Health. The interest the people of this place have shown is the result of the healing, and has brought our present membership up to twenty-six. The Sunday School, which started with two, now numbers twenty.

In a rising consciousness of love and unity in our branch, we recognize our relation to The Mother Church, and with one voice would assure you of the gladness it gives us to have this opportunity of aiding somewhat in this work of building an addition to its edifice. Joyously the members and friends of our church and Sunday school send to-day to Mr. Chase a check for eighty dollars, their second contribution to The Mother Church Building Fund; and, on October 4, 1905, seeing the need of greater activity, and lovingly responding thereto, the members voted to send thereafter the total collections of the first Sunday of each month. We know we can prove our gratitude to you only by our faithfulness to the spiritual idea, as taught in our text-book, and, conscious of this, we will, in honesty and humility, press on more earnestly.

Lovingly and loyally,
First Church of Christ, Scientist, Hackensack, N. J.
HELEN T. ROBINSON.
DOROTHY B. KNUDSEN.
M. ELIZABETH HORTON.
JOHN MCLEAN.
W. D. KNUDSEN.

Jamestown, N. Y.

Dearest Leader:—Here is a Merry Christmas for your "Little Church." I have also given four hundred dollars besides this, and all gained by healing the sick and reforming the sinner. Lovingly.

MARTIN F. JACKSON.

Testimonies of Healing.

My grandfather Warren was a surgeon of the Indian wars of 1800 to 1815, and his father was a surgeon and officer in the Revolution. Two of my father's brothers were surgeons, and several cousins on either side of my family were physicians, while my father was a druggist. My mother and Alexander Campbell, founder of the Christian Church, were brothers' children, my mother being reared and educated in his home at Bethany, Va. Until three years ago I was a member of the Christian church, having joined at the age of twelve. An unbroken line of two hundred and fifty years of teachers and preachers is the record of my mother's family. The foregoing is mentioned for the purpose of showing that I was well-grounded in *materia medica* and scholastic theology.

When a child I had scarlet fever and dropsy, which left me physically impaired. The best medical attention was sought, and when told that a change of climate would benefit me, my father gave up a profitable business, at Liberty, Mo., and moved to Golden, Col., and afterward to St. Louis,—always in search of health for me. Excessive physical exertion, or the eating of certain foods, would produce convulsions. The disease was considered organic, and in the whole system of *materia medica* there was no cure. I was most susceptible to climatic conditions, the slightest atmospheric change causing a cold. All this and more is in certain hospital records, and well known to many prominent citizens of Missouri, Denver, Chicago, and Philadelphia.

I began the study of Christian Science at Scranton, Pa., August 22, 1902, and am now a perfectly healed woman. I am a pianist by profession, and since a child was troubled with a bursa or weeping sinew on the left wrist. Pain was frequent through the whole arm, and as a result of this injury my musical work was seriously interfered with. My ambition to become a public performer was shattered thereby, for I suffered much after hard practice. Now I am able to work at the piano for four hours a day without inconvenience, my left arm being as strong as the right. This ailment was treated by surgeons of Chicago and St. Louis without relief, and I was told by them that an operation might stiffen the wrist. Christian Science removed all evidence of this defect in four weeks. Insomnia all my life was another objectionable companion from which I suffered much. I worried considerably because I seldom got enough sleep—frequently being afraid to sleep. Now I lie down to rest knowing that the harmony of my being "is no more to be invaded than the rhythm of the universe" ("Retrospection and Introspection" by Mrs. Eddy, p. 84). I have also taken off glasses which I had worn for eighteen years.

The realization of immunity from disease is the natural result of my changed thought and understanding of life,—the knowing that Christian Science is the science of right-thinking and that it is applicable to each day's work. Health, happiness, and a clearer insight into all things have been received for a few paltry dollars, not worthy to be mentioned in connection with the great good derived from Christian Science. I had always accepted in full the teachings of Jesus, believing (although I could not explain why) that my prayers would be answered, and I had, before coming into Christian Science, wonderful answers to prayer. Then it was blind faith, but now I know that divine law governs all and never fails.

I always loved the church of my family and of my childhood—still love it—but language cannot begin to express the happiness which is mine since beginning the study of Christian Science. I was taught from childhood the teachings of the New Testament, and upon being introduced to Christian Science, immediately wished to know whether it coincided with my understanding of the Bible, since I desired to be healed by nothing but the truth. I sought a

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practitioner, and read "Science and Health with Key to the Scriptures" by Mrs. Eddy,—the entire book in two weeks,—then the New Testament in four weeks; and the more I studied the one with the other, the more was a beautiful sense of eternal life unfolded to me. Certain teachings of Jesus and the apostles which had puzzled me before becoming acquainted with Christian Science, immediately thereafter became clear.

Can any one wonder that I love Mrs. Eddy and am exceedingly grateful to her for being the messenger to this age of this remarkable explanation of God's Word? I pray to be made sufficiently grateful, and especially do I return thanks to divine Principle, our Father in heaven, for giving us this insight into all truth.

MRS. LIZZIE LEE WARREN-LUKENBILL, Atlanta, Ga.

About eight years ago, while residing for a time in New York City, I found myself in a most distressing condition, owing to many perplexing cares and the loss of a dear relative. Having been considered delicate from childhood, when so many troubles came I seemed unable to bear them, and I began sinking rapidly. My family physician at last told me that my case was hopeless. He did not mean to distress me unduly, but as he wished me to leave New York, he felt it his duty to do this. I had had severe throat trouble for many years, and for ten years had been almost continually under the care of throat specialists and physicians of the best standing, in the North and South. Now I was told that my lungs were seriously affected. I had been expectorating blood for many months, and had become so emaciated that I did not look like myself at all. My stomach could stand no more medicine, and I could eat only the lightest food with any degree of comfort. My physician advised me to see several specialists, and then to have a final talk with him about my case. This I did, but none could give me any comfort, and all agreed that I must leave for Florida at once, as they did not think I could live two months longer in New York.

After having another talk with my regular physician, he told me that the most he could hope for me was that I might, with great care, live a year in a mild climate. He felt that the steady loss of flesh indicated a hopeless condition. After this, while presenting an outward appearance of cheerfulness to my family, inwardly I felt very much depressed, and when a slight hemorrhage came, while trying to make preparation for my journey, I gave up, thinking my physician had been right in pronouncing mine a hopeless case.

Just at this time a friend, hearing of my serious condition, asked me to try Christian Science treatment. I knew nothing whatever about this mode of treatment, but in my despair turned to it as a last resort. It took several hours, with the assistance of a maid, to get myself ready to go with my friend for treatment. I would lie down to rest as each garment was put on. I was carried to a practitioner, and sank into a chair in an almost fainting condition. As I was too weak to talk, she immediately proceeded to give me a treatment, and then said nothing more, except that I might come the next day at the same hour.

When I reached home I was ravenously hungry. I went into the dining-room for the first time in weeks, ate heartily of the heaviest kind of food, and this was the end of my trouble. After luncheon I went out alone and spent the entire afternoon walking about in the fresh air and sunshine. I returned for my second treatment the next morning without assistance. After reaching the street, I felt as if I wanted to run and dance like a happy child. I realized that I was perfectly healed and my joy knew no bounds. I continued the treatment for a few days, but at the end of a week I knew there was no necessity for further help. I had gained five pounds, and was looking so well that I was becoming a source of astonishment to my friends. I remained in New York City the entire winter, going out in all kinds of weather with a sense of freedom and joy that only those who have had a similar experience can appreciate.

Eight years have passed since I took my first treatment in Christian Science, and I have rejoiced in excellent health, never having any use for drugs for my two children or myself. My delight is to bring joy and light into darkened homes just as they were brought to mine in my hour of need.

MRS. ELLA WEILL, Wilmington, N. C.

Five years ago my mother was taken suddenly very ill and we sent for our family physician. After taking his medicines four weeks with no improvement, she decided to try Christian Science, and I wrote to a practitioner who had helped us years before, although at that time we regarded Science as nothing more than a remedy for physical ills. After three weeks' absent treatment, as she seemed no better, we had a practitioner come to our home. She remained with us three days. At this time my mother was in bed, unable to move without help, and could only lie in one position, as any other caused extreme suffering. The troubles were gravel, constipation, and tumor, the first-named caused her at times to scream with pain. The practitioner worked faithfully for her nearly two months, but with very little improvement, and then we decided that it would be best to go back to *materia medica*. A doctor was called, and we followed his instructions faithfully for four months, when he pronounced her case hopeless and refused to call again. We then tried a third physician three weeks; still she grew worse, and those who saw her thought her time here was very short. There were very large bed-sores on her back, and she could straighten neither her limbs nor her fingers. One of the doctors had said the fingers would never straighten. Such was her condition when she said, "We will go back to Christian Science, and stay by it." My sister then wrote to a practitioner, asking if she would take the case. She replied that she would if we were ready to drop all material remedies, and we were. The first improvement we noticed, was that mother rested better at night. In six weeks she began to sit up, and at the end of five months she was free from suffering and could take a few steps. We began to work out our own salvation, with the Bible and Science and Health, and for the past two and a half years my mother's health has been good. She does all the family housework except the washing, and I sometimes doubt if she stepped more sprightly at sixteen than she now does at seventy-four. I thank God, and our dear Leader, Mrs. Eddy, for Christian Science, the understanding of which enables us to do our own work.

HOMER W. CLARK, Remus, Mich.

For three years I was afflicted with what the doctors had diagnosed as floating kidney, resulting, the attending physician said, in tuberculosis of the bowels. I had seven of the best physicians of the city at different times, and two specialists pronounced my case incurable without an operation, and said that recovery would be doubtful even if the operation were successful. As the condition of my heart would not allow my taking an anesthetic, the operation was out of the question, and the physicians said that I might die at any moment. At length I was taking heart stimulants three times a day, and frequently a physician was hastily summoned during the night for sudden attacks of the heart. I was afraid to sleep, for sleep seemed to be merely a trance-like condition in which I was semi-conscious but could not move. I felt that I should go insane through fear.

I was finally induced to try Christian Science, and was completely healed in two weeks' treatment. I at once began taking care of my own rooms, whereas I had not been able before even to lift a chair. During the treatment, glasses which I had worn for nine years, on account of astigmatism, were laid off, and I have never worn them since. My healing occurred in October, 1901, and these conditions have never returned.

MARY DAVIS JOINER, Indianapolis, Ind.

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About two years ago I was restored from a condition of total invalidism to perfect health through Christian Science. I had been an intense sufferer for seven months with rheumatism in its most violent forms, inflammatory and muscular, including sciatica. I had been under medical treatment all the time and had tried all material systems and cures of which I knew, including electricity, massage, and mineral baths, with the result that I was no better physically and I had added to my list of afflictions nervous prostration, which rapidly grew worse until I seemed to be losing my mind. *Materia medica* could offer me no hope, and I had nothing to look forward to but insanity or death, and probably both in their turn. Now I had known about Christian Science nearly eleven years,—in fact a copy of Science and Health had been given to me in 1896, but I had never read it,—and I was not unfriendly towards this Science; on the contrary, I had on several occasions recommended it to friends of mine who needed help, and had seen its good results. During the seven months that I was ill, Christian Science treatment was often suggested to me by relatives and friends, but I did not want to hear about it, and it was not until I had no hope left that I finally consented to try it. I was healed of the nervous prostration in two treatments and in less than ten days I was a well woman. All the mental and physical suffering which I had had for months left me and I was free. My healing occurred in the month of September, 1903, and in June, 1904, I went to a medical examiner of one of the large life insurance companies, and he, knowing the facts of my past illness, after having made three different examinations, several days intervening, recommended me to the company as a first-class risk for a ten-thousand-dollar policy and I received my policy without further question. This ought to be satisfactory evidence of a complete healing, to those who look at it from a standpoint of *materia medica*.

Christian Science has brought more to me than mere physical healing. It has healed me of sin, and brought harmony into all of my relations in life where formerly there was discord. My heart is full of love and gratitude to God, and to Mrs. Eddy for the many blessings that have come to me through the revelation of Christian Science. My desire is to know more of this truth and to live it.

Miss Frank Gray Shaver, Chicago, Ill.

As the son of a physician, a graduate in pharmacy, and an ex-druggist, I had a perfect contempt for what I thought Christian Science to be. About six and a half years ago, however, having exhausted all material means at my command,—*materia medica*, electricity, gymnastics, cycling, and so on,—and being in a hopeless state, the study of Christian Science was taken up. I had been a sufferer from catarrh and sore throat for over thirty years, and in the last five were added dyspepsia, sick-headaches, and bronchitis, as well as kidney and bladder trouble, and a loss in flesh of sixty pounds. I was completely healed, and regained health, strength, and flesh through the spiritual understanding of Christian Science; the result of about six weeks' study. This good and perfect gift came to me through the careful and prayerful study of Christian Science, as revealed to the world to-day through its revered Discoverer and Founder, the Rev. Mary Baker Eddy, and given to us in her book "Science and Health with Key to the Scriptures." The promise of Christ Jesus, "the truth shall make you free," was fulfilled, and the past six years of health and harmony have been spent in striving to "hold fast that which is good."

While most grateful for the physical healing, my gratitude for the mental and spiritual regeneration is beyond expression. When I learned that Jesus' mission of healing sickness as well as sin did not end with his short stay upon earth, but is practical in all ages, my joy was unbounded. Having spent thousands in the old way, it seemed wonderful to be healed at such small cost as the price of the "little book" and a few weeks' study. Every thought of prejudice immediately vanished before the proofs that Christian Science is indeed the elucidation and practical application of Jesus' teachings, which are demonstrable truth, "The same yesterday, and to-day, and forever."

Charles N. Churchill, Memphis, Tenn.

I have been a resident of Syracuse, N. Y., for the past nine years, and have been a trained nurse for the past six years. I suffered with constipation and stomach trouble ever since I can remember and was treated by four of the best physicians in this city, one of them a specialist, with no lasting benefits. I was operated upon for hemorrhoids caused by the constipation, but was not relieved of the latter, although the surgeon, who was the specialist above referred to, said I would be. Christian Science was brought to my attention about eighteen months ago and I decided to try it about six months later. I did so and was healed of both the stomach trouble and constipation in one treatment.

During the past year I have had perfect health, which has added to my general usefulness, and for all of this I feel grateful; but I feel more grateful for knowing the truth of God, which Jesus came to teach us, and which Mrs. Eddy, through Christian Science, is again teaching us.

Miss Jessie B. Calkins, Syracuse, N. Y.

I wish to express my gratitude for what Christian Science has done for me. When I turned to it, I had been an invalid for ten years—sick in mind and body—a neurasthenic. The first treatment I took was more particularly for tonsilitis,—so pronounced by a physician who gave me medicine for it, but the next morning I was so much worse that I decided to try Christian Science, as I had heard of wonderful healing through it. In two treatments I was not only cured of tonsilitis but also of a dreadful stomach trouble which had been so bad that for years I had denied myself everything but plain food and had even then at times suffered tortures. As I have said, my whole body was sick, and nothing had been spared in ten years of doctoring, travel, and rest-cures, in hopes of relief, but in two days Christian Science healed me. Soon after I took up the study and became a happy, normal person, and felt that life was indeed good.

That was four years ago. Since then I have grown to see that this great truth is the Saviour of mankind. Whenever a cry goes up in the night to the Father, it is heard, and all shall see this light which leads unto the perfect day.—Belle Goodyear Hodges, Chicago, Ill.

It is with great pleasure that I make known to suffering humanity what Christian Science has done for me. Three years ago I had bronchitis, was nervous, unable to sleep, and coughed almost constantly. My physician advised me to go to Colorado, and while there I grew worse. After consulting three physicians, and trying their remedies with no relief, I returned home in a much worse condition than when I left. Again my physician was sent for, and he told my family that it was a hopeless case, that I would never be well again, but if possible to keep the sad fact from me. Here Christian Science—the good Samaritan—came to my rescue. There being a practitioner in the house she was called at once. My plasters and medicine were immediately laid aside, and that night I slept without an opiate. The following Wednesday I attended the experience meeting with my practitioner, and did not cough during the service, this being my first evening from home since my illness, as the physician had pronounced night air injurious. Science and Health was ordered at once. I thank our dear Leader

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for its beautiful teachings. She has made the Bible so plain, that I can get nearer to God, and feel the presence of divine Love more than ever before in my life. I only wish I could go out into the world, and tell the glad tidings to every one, so that all might come and be healed.

Since this glorious restoration to health I have been able, by the help of Truth and Love, to make many demonstrations, not only for myself but for others, by reading "Science and Health with Key to the Scriptures." I have never called in a practitioner since my first wonderful healing. For all of these blessings I am truly thankful to God, and too much gratitude cannot be given our beloved Leader, whom divine Love has endowed with such spiritual power.

MRS. G. BOWMAN WILMOT, Merigold, Miss.

At seven years of age I had an attack of scarlet fever, which left me a weak and sickly child and made me sensitive to various diseases, including diphtheria and the grip. Eight years later a severe stomach trouble developed. In diagnosing the case, eight local physicians differed slightly from a Milwaukee specialist, who pronounced the trouble ulcers of the stomach, a disease which I believed to be hereditary, and with which my father passed on. In 1892 I had what physicians called spinal meningitis in its worst form. It left me with constant pain in the back of my neck, and for nine years and eleven months I was never free from pain, much of the time suffering intensely. At times my neck, right shoulder, and arm stiffened, opiates alone giving me relief. In 1896 I had a stroke of paralysis. About this time the Koch cure was suggested, and I tried it for six weeks without being benefited. Five years later I had several light strokes of paralysis, which put me in a hopeless condition. I resorted to osteopathy, and had twenty-six months' treatment with only temporary relief. On September 8, 1902, I turned to Christian Science for relief from physical agony. At that time I was under strict diet rules, but after the first treatment I ate anything that I desired, without distress, and soon walked long distances without inconvenience. The third day my practitioner told me that further treatment was unnecessary, but I was unwilling to have the treatments discontinued, as I feared a return of the diseases. At the end of the week I was convinced that my healing was complete, and I have remained in perfect health ever since.

My gratitude to God can be measured only by my faithfulness in serving Him, and I am very, very grateful to our beloved Leader, Mrs. Eddy, for her pure and loving life that has enabled her to bring this blessed healing truth to the world.—DORA E. CRAMER, Wausau, Wis.

For fifteen years I was a constant sufferer, until I was almost a mental, physical, and financial wreck. I had employed as many as fourteen different physicians, but all in vain, and finally my health failed so that I had to sacrifice a profitable business. I underwent a surgical operation, and for five months I was not able to pursue the practice of my profession, dentistry, although I did finally get somewhat better. After traveling for some time in the mountains, I returned to my practice, when again the old trouble,—piles, with neuralgia of the stomach, constipation, dyspepsia, and nervousness,—caused me to give up work, and with my family I went to the mountains for several months.

Three physicians told me I could not live long if I did not soon get relief, and advised a sea voyage as being my only hope, since medicine could do nothing for the neuralgia of the stomach; so I spent a winter in Central America, and while on the water I was more comfortable. On my return, I was advised by my numerous physicians to reopen an office, and did so, but after less than two weeks of work I collapsed. I was nearly helpless for some time, but the determination to care for my family impelled me to struggle on, although there was no time that I was free from pain, and I could not work more than one hour a day.

About this time, June, 1902, I removed with my family to Oakland, Cal., and I here met with Christian Science. We were told that it would heal all manner of disease. I said I did not believe it could do anything for me, but if it could, I wanted it. My wife was also a sufferer, and we called a practitioner, who was very sympathetic and seemed to understand just what we were passing through. We each took treatment. I was suffering extremely at this time with piles, but all pain ceased within an hour, and in three days' time the constipation was healed and all trace of the piles had disappeared. The night after our first treatment we retired early, and for the first time in years I slept all night, and awoke the next morning at eight o'clock, as it were in a new world. Neither of us had any pain, and for a time I was afraid to move for fear the pain would return; but no, it was gone, and I was free.

I gradually grew stronger under Christian Science treatment, which was continued for three or four months, until all the old physical troubles, together with a bad temper, profanity, and the liquor habit, were entirely removed. The desire for tobacco also left me, so that I would forget to smoke, although I had indulged the habit for twenty-seven years. The desire left me against my will. I can now work as many hours each day as is necessary for the needs of my patients.

At one time my suffering was so dreadful that I purposed taking my life as a means of relief, and the doctor afterwards told me that he gave me enough opiates to kill any one. He frankly told me that I could not live much longer in such pain, so he was willing, and did, press the opiate to the limit.

The memory of those hours haunts me still; but now I am healthy, happy, and prosperous, and I owe it all to Christian Science,—all that I have and am. My wife has been healed; our home is a Christian one; love and gratitude are our watchwords, and I cannot express my thankfulness to God for His loving care and for sending His dear Son to redeem mankind from sin, sickness, and death. To our dear Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, I owe a life of endless gratitude for her faithfulness in giving to the world the Christ healing as our Master taught and demonstrated it.

DR. E. DAVIS, Oakland, Cal.

I have received substantial benefit of late through reading the testimonies in our periodicals, and the expressions of deep gratitude by those who have been marvelously healed as I have been. I was a helpless, hopeless invalid for five years, suffering from motor paralysis, and at all times during this period was desperately sick. The verdict of nineteen different physicians was that nothing could be done to cure me. Everything suggested was tried, however, regardless of expense. There were three operations awaiting the time when I should gain sufficient strength to have them performed. That time never came. When Christian Science was first recommended to me I greeted it with joy, and accepted it at once. I was ten months under treatment: in the first three, absent treatment was given. Although I had been unable to walk for five years, I was healed by the truth. It is nearly eleven years since this occurred, and during this time I have been striving to live my gratitude by following obediently in the divine way, for there are no words sufficiently expressive to convey it to others.

Our revered Leader, Mrs. Eddy, has revealed the better hope whereby "we draw nigh unto God."

FLORENCE BELDEN FITZGERALD, New York, N. Y.

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From our Exchanges.

Appreciation of that which is good is an effective way of making the world better and happier. To broaden the mind, to strengthen it in high motives and honorable ambitions, it is essential that the censorious disposition be thoroughly curbed, and this can be done only by the cultivation of an honest, sincere appreciation of the good, however slight, that is discoverable in other lives. This may be done, too, without overlooking that in them which is faulty and injurious and which merits disapproval. If the mind is kept busy with the innumerable good things in the world —in nature and in humanity—it will enrich itself and it will help to create a current of influence that will lift the family, the neighborhood, the community into a sweeter, saner, healthier, happier state and thus exert a saving influence upon the world. Jesus discovered and acknowledged the good in those with whom he associated. He saw the possibilities of goodness in every one. He encouraged its development. He came not to condemn the world but to save it by evoking the good in every soul.

The Universalist Leader.

When the word of truth has been spoken it is no longer in the control of man. It cannot be recalled by the speaker himself and it cannot be discerned and removed by those who would act as inquisitors. It cannot be recanted by those who have been enlightened by it even if their lips are compelled to disown it. Many witnesses have been cut off from life and personal activity, but their word of truth has been uttered and remains as a permanent element in the community. Men have heard it and the secret is transmitted. The truth has found its place in the free and independent souls of men and will develop itself and produce after its kind.—*The Watchman.*

When the disciples first went forth to preach, the burden of their preaching was, "Be like Christ," "Put on Christ," "Have in you the grace of Christ," "the mind of Christ." Unless they had supposed their listeners capable of being like Jesus, they would not have exhorted them to imitate the virtues of the Master. Unless they had thought Jesus not different in kind from themselves they would not have said, as did John, "Now are we the sons of God."

REV. THOMAS VAN NESS.
The Boston Transcript

Our Christianity will be judged by its effect on life. Thoughtful men have always judged it so, and more and more the world is coming to apply the same test. Those who have most bitterly condemned the Church do not hesitate to call the Gospel divine. But what is the Church making of it? is the question they ask and we must answer. Is our modern Christianity making men able to use the great moral opportunities, to face the great moral temptations of the day? Is it binding them together in the common cause of righteousness?—*The Churchman.*

If one is really devotedly, persistently striving to be like the Lord Jesus, and to properly represent him, it is hardly necessary to proclaim from the house-tops the quality of character possessed or the degree of spirituality attained. It would be almost as consistent for one to take a bell and parade the streets notifying the people that it is daylight, when the sun is shining in its glory.

Pacific Christian Advocate.

It is for us to show that liberalism in religion, by which I mean open-mindedness to receive new revelations of divine truth, is no bar to the highest spirituality, the most resolute faith, the humblest and heartiest self-devotion.

REV. W. R. INGE.
The Liberal Churchman.

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

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Items of Interest.

National.

After attempts covering a period of ten years the consent of the Government for the building of a lighthouse and fog signal on the dreaded Diamond Shoals off Cape Hatteras was secured last week, when Secretary Metcalf signed the plans and specifications of the civil and consulting engineers, finally granting the bill to Captain Albert E. Eells and his associates. The act, passed two years ago and amended last year, specifies that the engineers shall build the light station at their own cost, maintain the structure and operate the light in accordance with the regulations of the Lighthouse Board for one year, also at their own cost, after which it shall be placed under the control of the Lighthouse Board, who shall operate it for four years more at the cost of the United States, when Eells and his associates shall be authorized to demand from the United States the sum of $750,000, provided the structure is in a substantial and satisfactory condition. The promoters of the project are absolutely confident of its success. The process by which the new lighthouse will be built is new. Its foundation will be a massive steel caisson in the form of the lower portion of a cone with a cylindrical base. This caisson will be built on shore and towed to its location off the shoal. Upon this foundation will be erected the lighthouse proper, with plate steel cylinder, with a slight batter from base to top, supporting a light of the first order at one hundred and fifty feet above tide level. The caisson will be one hundred and eight feet in diameter at the bottom, eighty feet high, and fifty feet in diameter at the top. This foundation, on reaching its location, will be scuttled by pumping water into the interior compartments. The work is of greater magnitude than any that has ever been undertaken in the construction of lighthouses.

The representatives of sixty-eight institutions of learning met in New York last week to take concerted action that should result in eliminating the objectionable features from football as now played. The conference perfected a permanent organization and appointed a rules committee of seven which will communicate with the representatives of Yale, Princeton, Harvard, Pennsylvania, Cornell, Annapolis, and Chicago University, constituting the existing committee on rules, asking for an amalgamation with that body. None of the above mentioned universities was represented at the conference. If they refuse to join with the committee appointed the latter will act independently and formulate rules for their own guidance.

In the report of the Isthmian Canal Commission, just made public, is the declaration that the Panama Canal will be greatly and needlessly increased in cost, probably by twenty-five per cent, unless the procuring of unskilled labor is left entirely unhampered by Chinese exclusion, contract labor, and other laws passed for the protection of labor within the United States.

Emerson Hall, the new home of philosophical study at Harvard, was used for the first time last week on the occasion of the annual convention of the American Philosophical Association and the American Psychological Association. The new building is named for Ralph Waldo Emerson.

The members of local Union No. 3, United Mine Workers of America, of Hazelton, Pa., have decided to present to Miss Alice Roosevelt as a wedding gift a carload of the best coal that can be found in the anthracite region in appreciation of her father's services in ending the great strike of 1902.

It is announced that the late Mr. Yerkes has bequeathed to New York City his mansion in Fifth Avenue, together with the great art galleries in connection with it, valued at four million dollars, and an endowment of one million dollars for its maintenance.

The Massachusetts Institute of Technology has issued its annual bulletin and catalogue. It shows a total student registration of 1,400 names.

Foreign.

Captain William Mogg, master of the whaler Bonanza, who arrived in Seattle last week, says: "It will probably be from twelve to fifteen months before the value of the observations taken by Captain Amundsen at the North Magnetic Pole is made known to the scientific world. For two years Captain Amundsen registered every movement of the needle, finding that it continually moved back and forward, practically in a circle. The observations were taken with self-registering instruments, and no member of the expedition is able to give the results. This data will be submitted to the lords of the admiralty, London.

Sir Edwin Cornwall, chairman of the London County Council, has issued to the press a proposal for an international congress of representatives of capitals having over five hundred thousand population, to meet annually for the discussion of municipal methods. Sir Edwin says he is encouraged to make the suggestion by the good results following the recent exchange of amenities between the London County Council and the Paris Municipal Council.

That part of the former Russian railway in Manchuria which the Japanese have taken over, has been declared open to passenger and freight traffic to points in Southern Manchuria. While the published notice of the reopening of the road does not specify as to nationalities, the privilege is practically restricted to Japanese and Chinese.

Industrial and Commercial.

It is asserted from Pittsburg that the long-talked-of merger of the Republic Iron and Steel Company, Tennessee Coal, Iron, and Railroad Company, the Sloss-Sheffield Iron Company, and La Belle Iron Works into one corporation has finally been accomplished. The name of the new combine has not been adopted, but it is considered probable that the Republic Iron and Steel Company's charter will cover the act of incorporation and the other companies will become underlying, the same as the subsidiary companies of the United States Steel Corporation. The combined capital of the companies already merged is $150,000,000. It is the intention of the new combine to enter into competition with the United States Steel Corporation on a large scale in the manufacture of rails. The company will manufacture pig iron, billets, bars, wrought iron, muck bar, skelp, wire products, rails, structural shapes, sheets, merchant bars, hoops, bands, and eventually cast-iron pipe. No tubes or tin plates or steel plates are included in the list of products the combined concerns are prepared to manufacture.

From the official programme of the annual convention of the National Board of Trade it is evident that the time will be devoted largely to discussion of ship subsidies and Government control of railroad rates. The National Board of Trade is a central body composed of representatives from commercial organizations throughout the country, so that whatever action it may take is credited with more than local significance. The convention begins in Washington on January 16.

Several Panaman and foreign capitalists are endeavoring to obtain from the Government of Panama a concession to build a railroad across the Isthmus, the probable route of which would be from Chiriqui to Bocas del Toro. If the consent of the United States Government can be obtained the Government of Panama will enter into negotiations with these capitalists, but not otherwise, owing to certain stipulations in the Canal Treaty.

K. Otsuki, a Japanese silk culturist and manufacturer, is to establish a silk farm a few miles from Beaumont, Texas, having purchased land which he is stocking with mulberry trees, on which to feed fifty thousand silk worms. It is his intention later to erect a silk cloth manufacturing plant in Beaumont. The silk farmers and weavers are to be native Japanese.

The Lake Superior Corporation of Sault Ste. Marie will construct at once an open hearth steel plant at the Canadian Soo. The plant will cost upwards of $200,000 and will permit the company to use its Helen mine and other non-bessemer ores.

The Government report just issued places the total freight tonnage of the Soo Canal for the year at 44,270,680 tons, an increase over last year of forty per cent.

General.

By a German invention sugar is used to prevent decomposition of wood. The new method of conservation consists in treating the wood with a solution of sugar. For this purpose the pieces of wood are placed in a cage that may be plunged into a boiler. The latter is then closed and filled with a solution of beet sugar. The liquid penetrates into the pores of the wood and combines intimately with the woody substance, although microscopic examination does not show the presence of a single crystal of sugar. The wood is then withdrawn from the boiler and dried in a furnace heated to a temperature depending on the structure of the wood subjected to treatment. The wood thus treated is not porous; it can be worked without shrinking or cracking and seems to be exempt from the attacks of fungi.

A writer in the *London Chronicle* says that the beautiful Swiss scenery is being seriously damaged by various engineering enterprises that scar the mountain walls, plant unsightly contrivances everywhere, and deface the peaks.

It is estimated that four counties of Vermont this year contributed to the Christmas trade 156,000 little evergreen trees, filling one hundred and four cars.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

[WE are glad to give a prominent place to the following important article, also the letter to Mrs. Eddy which accompanied it. The correct interpretation of the Scriptures is of the utmost moment in individual study as well as in our public services, and we feel sure that our readers will derive much help from Professor Hering's thoughtful analysis of the three verses to which he has had special occasion to devote careful study.—EDITOR.]

I John, 3: 1, 2, 3.

PROF. HERMANN S. HERING.

IT may interest the First Readers of our Churches and Societies, as well as other students, to examine the renditions of 1 John, 3 : 1, 2, 3, given by various writers and translators.

The capitalization given this passage by our Leader on page 460, Vol. III., of the *Sentinel* is significant:—

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

The Revised Version has it:—

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

Rotherham gives it in his translation:—

"See! what manner of love the Father has given to us, that children of God we should be called, and we are! Wherefore, the world understands not us, because it understood not him. Beloved, now are we children of God; and never yet was it made manifest what we shall be: we know that, if perchance it should be made manifest, like him we shall be, because we shall see him according as he is. And every one that has this hope on him purifies himself according as *he* is pure." (This last "he" is strongly emphasized in the Greek.)

Ferrar Fenton translates it:—

"Just think what a wealth of love the Father has lavished upon us, in order that we might be called children of God: and such we are! For this reason the world does not know us, because it did not know Him. Friends, we are now children of God; and it is not yet revealed what we shall become. But we do know that when He is manifested, we shall be like Him; because we shall see Him as He actually is. And every one who has this hope in Him will purify himself, as He is pure."

The "Twentieth Century New Testament" gives it:—

"Think what love the Father has shown us in allowing us to be called 'God's Children;' as indeed we are. The reason why the world does not know what we are is because it has not learnt to know him. Dear friends, we are God's Children now; what we shall be in the future has not yet been revealed. What we do know is that, if it should be revealed, we shall be like Christ: because we shall see him as he really is. And every one who has this hope in regard to Christ tries to make himself pure—pure as Christ is."

These show that the words "he" and "him" in the three verses quoted are pronouns for Deity, and refer to God and God's appearing, or the Christ; and a very helpful interpretation is obtained when read with this in thought. Thus the third verse reads substantially, "And every man that hath this hope in God (in God's appearing, or the Christ) purifieth himself because God is pure." A wonderful wealth of wisdom awaits us in these words of the "beloved disciple."

Undue emphasis is sometimes placed on the pronoun "we" in the first verse, "that we should be called the sons of God," as though we were the only ones. The important fact in that sentence, as well as in the second verse, is that we are actually or in truth sons of God and not sons of men, in correlation with the "scientific statement of being" previously read, which says that "man is spiritual and not material."

The order in which our Leader has asked that these selections be read is also important. First, the "scientific statement of being" (and it should always be stated that this is from the Christian Science text-book), and then the announcement of the reading of the "correlative selection from 1 John, 3 : 1, 2, 3." The fact that this selection is a correlative is important, and the announcement, coming after the reading from Science and Health, makes it possible for strangers and those not familiar with the Bible to know where our Leader's words end and those of St. John begin, which is difficult when these passages are read consecutively.

We feel deeply grateful to our Leader each Sunday for this beautiful ending of our Sunday service. These passages seem to be the kernel and epitome of all the Lesson-Sermons and are like the preacher's "Let us hear the conclusion of the whole matter." They place the seal of divinity on the service, after which we shall do well to go to our homes, enter our closet, shut the door of the material senses, meditate on the wonderful truth we have heard, and make it our own.

Boston, Mass., December 25, 1905.

Dearly Beloved Leader:—During my recent lecture tours I observed that many of the First Readers in the branch churches read the correlative selection from 1 John with emphasis which shows that they do not rightly understand this passage, and some of them announce the "scientific statement of being" and the verses from 1 John together, and then read the two consecutively, which is apt to confuse strangers who are not Bible students, and who might not know where your words end and those of St. John begin.

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The passage "Beloved, now are we the sons of God, and it doth not yet appear what we shall be," is generally read as though it meant that we shall become something else than sons of God in the future. My understanding of this according to Science is that we are God's children now, but that this fact is not yet apparent.

In order to aid the brethren and bring about greater uniformity in our services, I have prepared the enclosed article, thinking it might be interesting to publish in the *Sentinel* if it meets with your entire approval. I regret trespassing on your time, but as this is a matter of interpretation and bears on the Field it could not well be done without you.

We were very glad to attend The Mother Church service again yesterday, after several weeks' absence. It was very beautiful and far exceeds that in any of the branch churches in spiritual insight, understanding, and power. This is as it should be, but it was never before quite so apparent to me.

With sincere love, in which Mrs. Hering joins me, I am

Your grateful student,

HERMANN S. HERING.

"Believe me for the very works' sake."

CLARENCE W. CHADWICK.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

First Epistle of John.

WEBSTER defines antichrist as "a denier or opponent of Christ," as "a great antagonist, person, or power, expected to precede Christ's second coming." Christian Scientists do not attach any special significance to the personality of this phase of evil, nor confine it to the past, when, at different periods in the world's history, it has assumed the form of a so-called incarnated mortal, posing as a second Christ. In the light of Christian Science it assumes a more comprehensive meaning, one that impels the individual to look within his own habitation of thought, lest there be some lurking qualities of this belief of antichrist which need to be cast out. Whatever is unlike God would necessarily be a denier or opponent of the Christ-truth, and would antagonize the coming of the Christ-idea to individual consciousness.

In the Biblical record of this claim of evil, the apostle John is the only one who makes specific reference to it as antichrist. It is reasonable to conclude, however, that other writers were describing the same or similar conditions of thought, when referring to "false Christs," false prophets," "seducing spirits," "the man of sin," and such like. The definition given in 1 John, 2 : 22, is perhaps as pointed as any, when John declares that to be antichrist which denies the Father and the Son; and as we pause to consider what it means to deny the Father and the Son, we shall better appreciate the apostle's concept.

The analysis of mortal consciousness makes it clear that it is diametrically opposed to God, Spirit. The "carnal mind" is enmity against God and not subject to the law of good. This carnal mind can never know or understand Spirit, since Spirit must be spiritually discerned. We know, therefore, that wherever this mortal mentality is in evidence, God is being denied place and power in human consciousness, in the same way that darkness denies the presence of light. To the extent that we believe in and accept this carnal or mortal mind as being true and real, to this extent do we deny the power and presence of Spirit, and misinterpret the manifestation or expression of Spirit, whether we are conscious of so doing or not.

Christian Science is demonstrating the eternal fact that God, good, is all-powerful and ever-present. If we simply profess that God is omnipotent, and yet do not offer proof of our profession by healing sickness and overcoming sin, are we practically accepting or denying the truth? Are we acknowledging or rejecting Christ? If we say we believe that God can heal us if He wants to, but forthwith resort to material remedies, are we honoring or dishonoring the power of God and His Christ? If we profess to love God with our whole heart, and yet do not trust Him to do for us what we admit He has power to do, are we proving or denying the power and presence of divine Love? If we have a "form of godliness," and yet deny the power thereof, believing it to be supernatural and unavailable for human needs, are we sustaining or rejecting Christ's kingdom on earth? If a trusted friend, whose moral character we had never had occasion to question, should tell us that through the ministrations of Christian Science, the spiritual apprehension of the Christ teaching, he had been healed of a supposedly incurable disease, and we were to doubt the information, persist in thinking that this friend was laboring under a delusion, and make no effort to investigate so important a claim, but cling to our prejudices and unbelief, would we be acknowledging or rejecting the power of God unto salvation?

If we deny the right of Christian Scientists to establish a church, founded upon the Rock, Christ, and sustained by Christian healing, and refuse fellowship with those who voluntarily unite with this church, are we obeying our Master's teaching? If we believe that some of Christ Jesus' commands are to be obeyed while others are to be studiously ignored, are we acknowledging the Christ as our present and perfect Saviour? If we are simply repeating Jesus' words, but denying the present application of the ever-operative healing power which he demonstrated, are we proving or disproving his Messiahship? He gave us to understand that it was his healing works, more than what he said, that established this Messiahship, and that we must show our love for him and for the Father by repeating these very works. What practical benefit will accrue to humanity if we fold our hands and simply say that we believe that such works were performed by Jesus and his immediate followers, but that they were miraculous, and not intended for this age and generation? Should such apathy on our part be termed Christian or antichristian?

Has the Christ come for our individual redemption and yet left us in bondage to disease and sin? Can the Christ come without healing sin and sickness? If so, where is our Saviour, and where can we turn for help when all earthly supports have failed? Is there anything antichristian about Christian Science because it acknowledges and demonstrates the completeness of Christ's salvation, instead of trying to perpetuate only a portion of it, the power over sin, while believing its control over disease to be a dead issue? Does Christian Science deny the Father when it acknowledges Him to be the ever-active, unchangeable, divine Principle of the universe, who is not willing that any should perish, but that all should be saved?

According to John's testimony, he is both a deceiver and an antichrist who confesses not the healing significance of the Christ coming, and in the light of Christian Science this means vastly more than a refusal to admit the personal appearing of Christ Jesus as a purely historical event. Rather does it mean the denial of the presence and utility of the Christ-healing in this and every age. Are we not deceiving ourselves and others, if we assert that the Christ-power is not made manifest through Christian Science, which heals both mind and body and inspires the individual with a desire to study and apply the Word of God as expressed in Holy Writ? Any Christian Scientist, no matter how familiar he may have been with the letter of Scripture, will tell you that the Christian Science text-book has proven itself to be a key to the Bible, in that it has revealed to him the Principle of Christian healing and enabled him to apply it "with signs following." This fact alone ought to arouse a lively interest in the strong claims of Christian

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Science on the part of all professing Christians, and beget great thoughtfulness upon the part of any who may be tempted to condemn Christian healing, especially when they have every reasonable assurance from reliable sources, and notably from the Bible, that spiritual healing should be expected at this period no less than in the past. The true follower of Christ Jesus, who demonstrates the omnipotence of God, cannot give any valid excuse for limiting the power of God to any age, and it surely is not an evidence of loyalty to our Master's teachings to deny their application to our present needs.

The Word of God will be made available to humanity only as we overcome every supposition of a power opposed to God, good, and eliminate from individual consciousness every taint of the "antichrist that denieth the Father and the Son."

"Our refuge."

ANNA ROBINSON.

SINCE my study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the truth of the Scriptures has been illumined to me. In Psalm 46 : 1, I find this beautiful promise, "God is our refuge and strength, a very present help in trouble." These words have been very helpful to me, for I begin to see that as God is good, good is our refuge, and that each of us may say "my refuge," because this refuge is for the rich and the poor, for those who are well and for the afflicted alike, for all nations, at all times, in all places, under every circumstance. This refuge is necessarily unlimited, unchangeable, ever present, and a strong refuge.

According to Webster, refuge means a place of protection or shelter from an enemy. We know we have protection in God, good, from all enemies, evil thoughts or beliefs,—sin, sickness, and death. We learn that this protection is for all; it is as impartial as sunshine on a bright day. Each one may claim the sunshine and have full access to it without depriving his neighbor of any of it.

In Truth's refuge there is no night, no sorrow, but infinite light, joy, health, wealth, intelligence, peace, the presence of Life, Truth, and Love. Through Christian Science it has dawned upon me that we can now find refuge in God, good; that now we are protected,—"under the shadow of the Almighty,"—free from sickness, sorrow, hate, poverty, malice, and death.

This truth is gloriously expressed in Revelation 21, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

[Written for the *Sentinel*.]

O Guiding Love.

GERTRUDE RING.

ONE there was told me that the polar star
Stands sentinel by day as well as night,
Drawing the needle of the mariner
To guide him when he may not see its light.

Taught me of seeds, long centuries entombed,
That yet respond unto the soil and sun;
That send forth tender leaf and flower perfumed,
As ages past the parent plant had done.

O guiding Love divine, O wondrous power
Which conquers time and overleaps all space,
Thou vital Principle of star and flower,
Hold all Thy children in Thy close embrace!

Selected Articles.

Large Attendance at Wednesday Evening Meeting in Concord, N. H.

There was a large attendance at the mid-week testimonial meeting of First Church of Christ, Scientist, last evening [December 13]. The session of the Massachusetts Metaphysical College having just closed, several of its attendants were present. There were also visitors from Manchester, England; Victoria, British Columbia; San Francisco; New York City; Cleveland, Ga., and Franklin, Pa.

The First Reader, Rev. Irving C. Tomlinson, opened the services with a hymn and the reading of selections from the Bible and from "Science and Health with Key to the Scriptures" by Rev. Mary Baker G. Eddy.

A beautiful testimony was given by Miss Coutts-Fowlie of Manchester, England. Mr. Charters of New York spoke feelingly of the help which he had received from Christian Science, and voiced his gratitude to its Discoverer and Founder, Mrs. Eddy. Mrs. Chamberlain of San Francisco told of the wonderful growth of Christian Science on the Pacific coast, and of permanent good which had come to her through this healing gospel. Others spoke also of many practical benefits received and of the change wrought in their lives by the power of God.

The concluding testimony was by Lady Victoria Murray of Manchester, England, who is a daughter of the Earl of Dunmore. It may be remembered that Lord Dunmore and his family visited Concord some six years ago and were received by Mrs. Eddy. Since that time Lady Victoria has consecrated her life to the healing and teaching work of Christian Science and is now giving her entire time to it. She said,—

"I bring a message of love and gratitude from First Church of Christ, Scientist, Manchester, England. We feel more than ever the blessings that are coming to us and have been poured upon us of God. It is a privilege which I have had once before, of being present at the testimony meeting in Concord, the home of our dear Leader, who is doing so much for humanity. It means so much to us to be in this church, and each time we come over to this side we get much to take home. Every one is waiting for the love and messages that we take them from over here.

"I had a cable from Manchester on Tuesday evening, saying that Mr. Bicknell Young had given his lecture and that there was present a larger gathering than ever. Last year we had something like four thousand people, which shows how hungry they are, as it is only five years ago last month that Christian Science work was started in that city. A physician residing near Manchester wrote a letter to one of my family, saying he wanted Christian Science treatment, but that he did not believe in Christian Science, and that he was practising medicine, but his father had been cured in California through Christian Science. I was asked to go to Manchester to attend his case, and he told me that he had spent three months trying to find a Christian Science practitioner; that he had written to the newspapers and had got no reply. He advertised without success, and finally he had to write to California to find a Christian Science practitioner's address. This will show you how little Christian Science was then known in the north of England. Within the last five years there have been organized fifteen churches and societies in the larger towns of the north of England, and in each case the work started through healing. This doctor, whose child was cured of tuberculosis, after he had fully tested Christian Science by seeing many of his former incurable patients healed by this treatment, said he could not go on with his practice any longer, and gave up the medical profession and is now working in Christian Science."

Lady Victoria Murray then gave some other remarkable cases of healing which she had seen through the power of Christian Science.—*Concord Evening Monitor.*

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A Splendid Tribute.

Concord [N. H.] is one of the typical New England cities, educationally and otherwise. As the State capital it is indeed the city of dignity, wealth, and influence. It is the most central city of the State as well. Educationally it has never had a sensation in administration or method. Its leadership has always been intelligently progressive but never radical. It has always had ideals, toward the attainment of which earnest effort has been put forth. The public has never failed to support the educational leaders heartily with sentiment and votes. The schools of Concord are up to modern educational standards in the quality and quantity of work done. The pupils are well housed, well cared for, and the results attained are creditable. Superintendent L. J. Rundlett has long been the professional and official leader in fact as well as in name. He has never failed to have the child's life-work in mind in building, in equipment, in curriculum, in supervision, or in teaching. He is a well-balanced man; as the seafaring man would say, "He sees to it always that the school craft rides on an even keel." One of his pet phrases is "Develop the sensory and motor phases of the child evenly."

He impresses upon his teachers that their mission is to see to it that eventually the children perform fully and satisfactorily the duties of life.

The New England Journal of Education.

"Mrs. Eddy . . . in her insistence upon the constant daily reading of the Bible and her own writings, . . . has given to her disciples a means of spiritual development which . . . will certainly build such truth as they do gain into the marrow of their characters. The scorn of the gross and sensual, and the subordination of merely material to spiritual values, together with the discouragement of care and worry, are all forces that make for righteousness. And they are burned indelibly upon the mind of the neophyte every day through its reading. The intellects of these people are not drugged by scandal, drowned in frivolity, or paralyzed by sentimental fiction. . . . They feed the higher nature through the mind, and I am bound as an observer of them to say, in all fairness, that the result is already manifest in their faces, their conversation, and their bearing, both in public and private. What wonder that when these smiling people say, 'Come thou with us, and we will do thee good,' the hitherto half-persuaded one is wholly drawn over, as by an irresistible attraction.

"The religious body which can direct and control, in no arbitrary sense, but through sane counsel, the reading of its membership, stands a great chance of sweeping the world within a generation. On the other hand, a religious body that neglects to give instruction on the necessity of systematic religious reading, especially the reading of Scripture, is doomed, unless it look promptly to its ways, to certain disintegration and death."

Extracts from an article by the late

FREDERICK LAWRENCE KNOWLES.

Methodist Review.

Jesus said, "Sufficient unto the day is the evil thereof." A great many worry needlessly because of their limited foresight. There are few who do not see at least one step which can be looked upon as absolutely right, and if that step is taken it is likely to lead to where the next proper move can be discerned, each successive step interpreting the next necessity or possibility. Looking across the prairie one can see just so far when the horizon cuts off the view. As one advances the horizon moves on, and one can see still farther. No individual will ever be able to see farther than he can now perceive, except in proportion as he advances beyond his present position.

Each individual will have grace sufficient to effectually overcome the evils which confront him at any given time, though if there be added to such difficulties an accumulation of errors which have not been scientifically disposed of in the past, as well as a contemplation of prospective future evils, the burden may be more than one can bear. So it behooves us to take care of each day's work as we reach it, and make our labors so conclusive that there will be no necessity of going back to take up unfinished work. It is also important that we should train ourselves to look carefully after the present and not worry about future details which are beyond present comprehension.

While we thus write, we are not unmindful that Christian Science, revealing the absolute allness of divine Mind and its manifestations, points to a final victory over all evil and the final and full triumph of truth. Therefore, abstractly the Christian Scientist sees his way through to the end and is certain that he will be guided by divine intelligence in each successive step. He notes that his advancement is in proportion to his goodness and spirituality. If his perception is dim, he is aware that a closer walk with God is the one thing needed, and he is not devoid of a definite course to pursue. He knows that Jesus' statement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is absolutely true. If we are governed absolutely by divine intelligence, the details of the right course will be clearly defined to us.

ALFRED FARLOW.

Boston Times.

Only those who have no knowledge of Christian Science would think of identifying it with those systems which claim to heal through the exercise of personal magnetism and hypnotism. The mere fact that Christian Science operates through the mentality, is no more of an argument in favor of classifying it with mesmerism and hypnotism, than is the fact that Jesus rejected the material in favor of the mental in his work of reformation and healing any reason for claiming that he healed merely through the exercise of the human will. His teaching healed the sick by pointing the way to God. He taught his followers to submit the human will to the divine, and thus partake of the "bread of life."

ALBERT E. MILLER.

Chester (Pa.) *Times.*

We are told that "Christian Science is out of harmony with orthodox teaching, with the Church, and with the Scriptures, for it admits of only one power in the world." So far as the orthodox church and its teaching on this point go, Christian Science admits the charge, but not as to the Scripture, for the latter states positively the omnipotence or unlimited power of God. If Christians actually believe this in their hearts, there cannot possibly be another real power, and if not in reality, there could be no more power than that given a ghost story or the "bear in the dark room" of our childhood days. Christian Scientists believe that the first commandment means just what it says, "Thou shalt have no other gods before me," and to acknowledge any other power, even in thought, is as much a breach of the command as to bow down to mammon. They realize that the very first sin that came to the world was the belief of a power apart from God, and for this sin and its progeny mankind is daily paying the penalty in suffering and sorrow, and will continue to do so until they come to the realization of God as the only power; then there will be no desire to sin, hence no sin.

CHARLES K. SKINNER.

The (Traverse City, Mich.) *Record.*

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.

PHILLIPS BROOKS.

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The Lectures.

Hull, England.

Mr. Bicknell Young lectured on Christian Science in the Lecture Hall of the Assembly Rooms, November 21. He was introduced by the Hon. John Ashburnham, who said in part,—

I am very glad to see that Hull is no exception to the general rule and that a notice of a lecture on Christian Science suffices to fill the hall with a large and representative audience. This fact is the more remarkable when we remember that a very short time ago the very name of Christian Science was hardly known in this country. Its adherents were few, and the mildest terms employed by its opponents were those of derision. Now all this is changed. Christian Science churches are being organized all over the country. While other denominations complain of small congregations, we have to enlarge our churches, and both pulpit and press when they mention Christian Science certainly no longer do so in terms of derision. The reason of this great change in public opinion is not difficult to find. Jesus said the "tree is known by his fruits." The saving and healing power of Christian Science can no longer be denied. The voice of thousands and tens of thousands of those who have been delivered from the bondage of sin and sickness is being heard, and men and women are asking to hear something of what has produced these marvelous results.—*Correspondence.*

Quincy, Mass.

An audience which filled every seat in Quincy Music Hall, assembled last evening [October 27] for the Christian Science lecture under the auspices of the Braintree church. Lewis C. Strang of Boston, in introducing the lecturer, Judge Septimus J. Hanna, said in part,—

Christian Science is the modern protest against the slavery of the ages. To some of you it may seem strange that the sick can be healed to-day, as in Jesus' time, without material means,—not by blind faith, but in strict accord with divine law; but it is not more strange, mysterious, and unaccountable than that a seed planted in the spring should bring forth a beautiful flower in the summer. Christian healing has seemed more mysterious simply because it has been regarded as more unusual.—*Quincy Ledger.*

Gloucester, Mass.

A goodly audience was in attendance at the Christian Science lecture by Bliss Knapp of Boston, last evening [November 9]. The lecturer was introduced by William Bradford Turner, who said in part:—

Ever since the time of the great Nazarene, it has been the hope, the prayer, and the endeavor of the centuries to get at the vital spirit, the regenerating attitude of mind and heart which actuated Jesus, and governed him in all he did; and to find, if possible, its counterpart actuating ourselves. That it is possible to find this counterpart, the apostle Paul seems to have entertained no doubt. All his words Jesus himself confirmed by works, by "signs following." Christian Science comes to us to-day, asking us to consider that if Christ's message was truth in the first century, it must still be truth in the twentieth; and that if its right apprehension then could set men free from sin and suffering, its right apprehension now must still be able to do the same.

It asks us to remember, also, that Jesus' ministry included a twofold office, that of healing as well as preaching; and that all his injunctions to his disciples bore upon the inseparability of these two.

Christian Science appeals to us to look humbly but most earnestly out upon the widespread suffering in the world about us, and then to ask ourselves if ever the Mind that wrought through the great Exemplar was more needed among us than it is to-day. Finally, it invites us to closer and more intimate searching of the Scriptures, in the light of its exposition, which presents us with the scientific interpretation of Christianity, so timely in its appearance in this scientific age.—*Gloucester Times.*

Stoke Newington, England.

Mr. William N. Miller, K.C., lectured on Christian Science at the Stoke Newington Library Hall, October 26. He was introduced by the Rev. Joseph Stokes, who spoke in part as follows:—

I received the greater part of my training for the Christian ministry in connection with the Established Church of England, so-called, and severed my connection with its fellowship some years ago for conscientious reasons.

After that time I worked pretty much on unsectarian lines, and I think I am wholly of the same mind at the present time, for I hold that man is bound to be a seeker after truth, and when he finds it he must accept, adopt, and practise its precepts, irrespective of the channel through which that truth may come, even though it may come to him through a woman.

We have arrived at a time in our religious thinking when we yet need to take up our tent-pegs and stretch our canvas, and with unbiased and open mind seek for truth and accept it from whatever quarter it may come. I believe I am right, too, when I say that the faith and teaching of Christian Science have had to fight for their existence; but the mustard seed which was planted in the city of Boston by that noble, courageous, and saintly woman, Mrs. Eddy, thirty years ago, has made most rapid progress, and now its shade reaches to the uttermost parts of the earth.

Correspondence.

Lectures at other Places.

Denison, Ia.—Bicknell Young, September 19.

Ithaca, N. Y.—Edward A. Kimball, October 9.

Park Ridge and Edison Park, Ill.—Judge William G. Ewing, October 13.

Zanesville, O.—Rev. Arthur R. Vosburgh, October 16.

Portland, Me.—Edward A. Kimball, October 16.

New York, N. Y. (Third Church).—Rev. William P. McKenzie, October 22.

New York, N. Y. (First Church).—Edward A. Kimball, October 24.

Waterville, Me.—Judge Septimus J. Hanna, October 30.

Belleville, Ont.—Mrs. Sue Harper Mims, November 2.

Newport, R. I.—Judge Septimus J. Hanna, November 2.

Kinston, N. C.—Edward A. Kimball, November 2.

Lynn, Mass.—Judge Septimus J. Hanna, November 3.

Detroit, Mich.—Mrs. Sue Harper Mims, November 5.

Leavenworth, Kan.—Hon. Clarence A. Buskirk, November 5.

Durham, N. C.—Edward A. Kimball, November 5.

Glens Falls, N. Y.—Judge Septimus J. Hanna, November 5.

Niagara Falls, N. Y.—Rev. Arthur R. Vosburgh, November 6.

Roxbury, Mass.—Prof. Hermann S. Hering, November 6.

Joliet, Ill.—Rev. William P. McKenzie, November 6.

Montgomery, Mo.—Hon. Clarence A. Buskirk, November 6.

Mexico, Mo.—Hon. Clarence A. Buskirk, November 7.

St. Paul, Minn. (First and Second Churches).—Mrs. Sue Harper Mims, November 7.

Bracebridge, Ont.—Judge Septimus J. Hanna, November 7.

Richmond, Ky.—Edward A. Kimball, November 9.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Christmas for the Children.

METHINKS the loving parents and guardians of youth ofttimes query: How shall we cheer the children's Christmas and profit them withal? The wisdom of their elders, who seek wisdom of God, seems to have amply provided for this, according to the custom of the age and to the full supply of juvenile joy. Let it continue thus, with one exception; namely, the children should not be taught to believe that Santa Claus has aught to do with this pastime. A deceit or falsehood is never wise. Too much cannot be done towards guarding and guiding well the germinating and inclining thought of childhood. To mould aright the first impressions of innocence aids in perpetuating purity and unfolding the immortal model, man in His image and likeness. St. Paul wrote, "When I was a child, I spake as a child, I understood as a child, . . . but when I became a man, I put away childish things."

MARY BAKER EDDY.

Pleasant View, Concord, N. H., December 28, 1905.

Card.

MARY BAKER EDDY.

THE following letter from the Clerk of First Church of Christ, Scientist, at Manchester, England, is indeed interesting. This church was organized by Lady Victoria Murray, daughter of the Earl of Dunmore.

Neither space nor time can separate genuine Christian Scientists. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Manchester, England, December 15, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—The approach of Christmas prompts the members of First Church of Christ, Scientist, Manchester, England, to offer you a loving greeting, and an expression of their abiding gratitude for all the blessings they are realizing through your teaching of Christian Science.

The third lecture called for by this church has just been delivered by Mr. Bicknell Young, and we are able to record a greater attendance than before, and a wider interest in Christian Science, as manifested in the press and around us in other ways. We recognize now more fully your wise provision that one lecture or more should be called for annually by each church, as we experience the growing attention given to this "preaching of the Gospel," which through your teaching is healing suffering humanity of their sickness, sin, and woe.

We also are deeply grateful for the help which comes to us through the *Journal* and *Sentinel* publications, showing us as they do how our sisters and brothers "across the water" have fought and overcome the same erring senses against which we are contending, and are also learning to overcome through our understanding of "the better way."

Your loving gift of Christian Science, made yet more priceless by your selfless labors and constant prayers for all, has welded a bond of union between us "in the old country" and you "in the new" which nothing can sever, and as your teaching becomes more widely known it will grow into the "more perfect bond of peace."

Truly "God is good to Israel," and in the fulness of our hearts we pray we may learn to press meekly on in the way of your teaching, showing our gratitude to you in blameless lives, and by striving for "that Mind to be in us, which was also in Christ Jesus."

Faithfully yours,

WILLIAM WEBB, *Clerk.*

First Church of Christ, Scientist, Manchester, England.

"The sick are healed."

IN view of the practically admitted futility of medical treatment for certain diseases, it is not amiss to call attention to the fact that testimony is constantly accumulating which proves that Christian Science is healing all manner of so-called incurable diseases, also that tuberculosis is included in the list of ills for the cure of which many are successfully turning to this practical application of the Master's gospel.

We are reminded of this by an exhibit, under the auspices of the State Board of Health, which is now in progress in Boston. This exhibit has for its object the dissemination of information regarding tuberculosis and the methods which modern medical and hygienic authorities advocate for its treatment and prevention. While the methods advised for the prevention of this dread disease find ready endorsement by sensible and refined people, because they are in harmony with their innate love for sunlight, pure air, pure water, pure food, and cleanly surroundings, there is but little encouragement given to the unfortunates who are suffering from fully developed cases of this malady. In the presence of such cases medical practice and hygiene confess their helplessness.

Among well authenticated instances of the healing of consumption by Christian Science is that of Mrs. Lila Young of Los Angeles, Cal., who testified in the case of The People *versus* Reed, a case which was tried in the courts of that city. The following is a part of the official record of Mrs. Young's testimony:—

Q.—Have you had any experience in the matter of Christian Science treatment for disease?

A.—Yes, sir.

Q.—You may state to the jury what your experience consists of.

A.—I was healed of consumption. My people, my mother and her family, consisting of six in the family, all died with consumption, which was what they used to call the old-fashioned lingering consumption, and I was doctored for many years. There were twelve years that I was in bed the greater part of the time, and an eminent physician of San Francisco was the last physician that told me—he examined my lungs and shook his head and said that he didn't know what to do for me. He said he knew of no climate—he said, "I can only compare you to the sensitive plant; heat or cold, you will wither away." It seemed to me he explained my situation better than I could. And at that time, there hadn't been a day, I presume for more than a year, that I sat up all day. I had, among other complaints,—my spine was also affected. This same physician burned my spine at the time I was under his care in San Francisco, and I was healed by Christian Science after I had no other hope.

Q.—How long ago was that?

A.—I first became interested in Christian Science fourteen years ago. I went East, and before that I had had Science and Health, which is the text-book of Christian Science, sent to me, but I had never paid any attention to it. I was very antagonistic to it, as most people are until they understand what it is, and I went home and I found my sister, who had been given up by all the physicians with consumption, well; but she had quite a time convincing me that there was anything in it. But I found daily, with all

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my opposition in the atmosphere of Christian Science which was all they had in their household, that I was gaining, and when I returned to California I began the study of Christian Science, and I have been perfectly well for over seven years, and I began gaining immediately upon my knowing something of Christian Science.

Our Master promised that the sick should be healed as he healed them, and Christian Science daily gives proof of the fulfilment of his promises. ARCHIBALD MCLELLAN.

Patient Persistence.

HUMANLY speaking, the problem of overcoming the world, the flesh, and the devil is a serious undertaking, but in Christ's name it may be entered upon and continued with well-grounded confidence and unfailing cheer. If, in the presence of trying human conditions, one is ever tempted to be discouraged Christian Science comes to him as an aid of inestimable value, since it gives him firm footing, a solid foundation for thought, in the scientific apprehension of the allness of Truth, the unreality of error. If it is entirely clear to one in such an hour that the overcoming of sin and sickness, every physical and mental ill, through spiritual understanding, is just as natural and just as sure as is the overcoming of darkness by light,—then the period of depression will be brief, and he will renew the struggle with unquestioning assurance and a glad song.

When troubled about delayed results, it will be of advantage to remember that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" for if we have not reckoned rightly with our foe, it is more than probable that we have neglected some part of that "whole armor of God" which alone enables us to "withstand in the evil day, and having done all to stand." Inapprehension of the importance of any given problem, is the forerunner of unpreparedness to solve it, and hence of failure. A review of the facts of the situation often helps us to dissipate a weakening self-confidence, and begets that turning to God and reliance upon Him which frees from every phase of erroneous belief and gives strength for every exigency of experience. The recognition of all the claims of mortal sense should ever stir thought to the further recognition that every root of bitterness, every increment of error can be, and shall be displaced by patient continuance in right thinking and right doing. Thus shall we know that Truth cannot fail.

In the eighth chapter of his letter to the Romans, Paul puts the situation in a very plain, straightforward way. He says, "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." In this communal phrasing he recognizes the inevitability of struggle,—a struggle from which even those who have already realized "the firstfruits of the Spirit" are by no means exempt. He also defines the remaining disability. The "body" is not yet redeemed; and the aspiring "groan within themselves" over the disclosure of errors yet to be eliminated. How true all this is! Later he reminds them, and us, of the saving power of that patient hope which knoweth that Spirit, divine Truth, is the sufficient helper, and that the struggle worthily maintained can but result in both present and future good to each. "If God be for us," he asks, "who can be against us?" and his answer is one of the noblest pæans of victory ever uttered.

Christian Science helps men to be both courageous and patiently persistent by bringing them not only a right understanding of the nature of their undertaking, but a clear and satisfying assurance of the completeness and adequacy of their equipment for it, in Christ, and of the absolute certainty of their success if they are faithful to Truth.

JOHN B. WILLIS.

The True Guest.

THE coming of New Year's Day recalled a quaint and well-nigh forgotten custom, which required that a man be the first to enter every home on the first day of the year. The origin of this custom is veiled in obscurity, but metaphysically regarded it has a lesson for us to-day, since never before has the dignity of manhood been understood and appreciated as it is in Christian Science. In all the writings of our revered Leader, man, the ideal man, is kept constantly before us as the model for all aspiration and endeavor, and not one day, but every day those who are faithful to her teachings refuse to allow any other concept to pass unchallenged over the threshold of consciousness.

Christian Science teaches that man is "the generic term for all that reflects God's image and likeness" (Science and Health, p. 475). All that expresses God must therefore be in harmony with man, as man is thus understood in Science. The false concepts of mortal mind,—sin and suffering,—which are no part of man's being, should be forever denied entrance to thought, and this applies to everything that does not bear the signet of the divine creation. Every idea that expresses goodness, purity, and intelligence, be it ever so lowly, has its rightful place in Mind, and each tends to bring out completeness. Of man the Psalmist says, "Thou madest him to have dominion over the works of thy hands,"—and Christ Jesus proved the truth of the statement by exercising this dominion and teaching others how to avail themselves of the same divinely bestowed privilege.

How few there are who know what man really is, and none can know while failing to distinguish between him and his mortal counterfeit. In all times the multitudes have believed a great warrior to be a splendid specimen of manhood, but suppose such an one to have been brought face to face with the funeral cortege coming out of Nain, of what avail would have been his seeming strength and courage? of what avail even legions of Roman soldiers in the presence of sin or suffering? True manhood was then put to the proof, and not found wanting,—there was one who spoke the word, and the young man who lay on the bier was restored to his mother. Our text-book says, "The ideal man was revealed in due time, and known as Christ Jesus" (Science and Health, p. 338). Well might the world have rejoiced that "the ideal man" was thus revealed, and we to-day, that through our Leader's wonderful discovery the world at length knows the Science of man—the Science which explains man's God-given dominion and how it may be realized by all who accept the truth.

Man as the image and likeness of God has an inherent nobility which lifts him far above all that is base and unworthy; he is ever conscious of the supremacy of Spirit, and this consciousness heals the sick and the sinful. In the words of the prophet, this "man shall be as an hiding place from the wind, and a covert from the tempest;" to him every door should be opened wide, for blessed is the abode where the true concept of man has entered; of such it can be rightly said that peace and prosperity are within its walls. Let us all listen to the voice which to-day is saying, "Behold, I stand at the door, and knock."

ANNIE M. KNOTT.

Letters to our Leader.

Tombstone, Ariz., December 11, 1905.

Our Dear Leader:—Recently one of our little band went to Chihuahua, Mexico, on mining business; and while there looked about for drawn work as gifts for friends. This piece he found in a little adobe house and purchased from the woman who made it, thinking it far too beautiful to stay there unseen.

Three or four Scientists came to the home of this Scientist after the Thanksgiving service, and the work was shown and admired. The wife said, "It is too beautiful to keep

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here." The Second Reader said, "It is beautiful enough for Mrs. Eddy," and immediately we knew why it was purchased and where it belonged. Will you accept this from the little band here? It expresses so beautifully the perfect and harmonious thought of one Mind. With this is the gratitude of one healed morally, also of dyspepsia; one healed mentally and morally; one healed,—a nervous wreck, hospital in sight, eyesight restored after wearing glasses twenty years; one healed of dropsy, heart trouble, sight restored; one past three score, who reads Science and Health and his Bible by candle-light without glasses, and many others healed of rheumatism, kidney disease, and numerous other troubles. With it is also the love of twelve children,—the Sunday School,—who are demonstrating nicely, attending school continually instead of being out with the usual ailments.

Our county is one and three fourths the size of Connecticut. Our Second Reader comes forty miles to read on Sunday and teach in the Sunday School. In less than two years we have sold thirty-four copies of Science and Health, and they are scattered all over the mountains and in Mexico. Services are established in the county in Bisbee, Douglas, Naco, as well as famous old Tombstone, and we hope to be organized as churches some day. With much love and gratitude, Your student's student,

ELECTA E. SCRIBNER.

MRS. EDDY'S REPLY.

Beloved Student:—The above letter is redolent with love, and the embroidered bedspread is the most beautiful thing of the kind I ever saw. But more than all else of earth is your joy-inspiring recital of the good being done in your midst by Christian Science and your faithful labors.

MARY BAKER EDDY.

Kinston, N. C., December 3, 1905.

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

Beloved Leader:—Knowing that you feel such a loving interest in our beloved Cause and its progress, we felt that perhaps just a few words from us might add something of joy to your cup; this is the only excuse we offer for this trespass on your time. We had an inspiring Thanksgiving service; there were many expressions of gratitude to God for the truth revealed through you, coupled with testimonies of healing. The voluntary offerings for the Building Fund of The Mother Church amounted to sixty-five dollars, making a total of five hundred and sixty dollars from this church. Our little Sunday School, numbering only three regular attendants, has contributed up to date seventy-eight dollars and thirty-four cents. When the call came for funds to enlarge The Mother Church, they immediately decided to devote the amount on hand (a nest-egg for our own building fund), and all the future collections, to the Building Fund of The Mother Church, until there was no further need.

Our church, though small in numbers, is strong in its love and loyalty to you. Though the contribution seems small, every penny is a thank-offering to God, and to one who has not learned that we look to God for our supply, it seems incredible. With sincere love.

MRS. SUDIE W. NEWBORNE, *Clerk.*
First Church of Christ, Scientist, Kinston, N. C.

[Telegram.]

Philadelphia, Pa., November 12, 1905.

To Mrs. Mary B. Eddy, Pleasant View.

Dear Mrs. Eddy:—We, the students of the association of Mrs. D. Eloise Brownell, C.S.B., assembled in our annual meeting, unanimously send you our love and gratitude for the benefits received through your teaching. Our earnest prayer and desire is to be loyal to God and to our Leader.

JOHN B. SHOE, *Secretary.*

Testimonies of Healing.

About eight years ago a copy of Science and Health was sent me by a friend whose child had been wonderfully healed of tuberculosis of the throat, after being condemned to die by some of the best physicians in America and Europe. I read the book, and it seemed to be the most reasonable and desirable religion ever presented to me, but being in fair health, and leading a very busy life, I neglected my opportunities, although believing it to be right and declaring my convictions at all times. After some two years of ups and downs I was suddenly attacked by hemorrhage from what the doctors called fibroid tumor. My sufferings were intense, and for six weeks I lay upon the bed, unable to rise without serious results. After talking with two or three other doctors, it was decided that the hospital was the only hope, unless I was willing to wait to have the tumor absorbed by treatment, which would take probably a year, they said.

I wrote my friend of the doctors' verdict, and in reply came a letter which said in part, "Give up your doctors, read Science and Health, and when you can get on your feet, come home." As I had been trying six weeks to get on my feet, it seemed my only chance, and was worth trying, although I had no particular understanding and there were no Scientists in our town. I did as told, with all willingness to be healed, and in two weeks the work was done, in so far that I could go to Kansas City without help. I went at once to a practitioner, and in one week the healing was complete. The second Sunday there, I was on the East side, expecting to attend Second Church, but finding no services, continued the walk with friends to our home, a distance of twenty-one blocks, without resting on the way. There was not the least sense of fatigue and no bad results from it, which to my sense proved the healing complete. My husband had been extremely antagonistic to Christian Science, but did not dare refuse to let me try it under the circumstances. He wrote me while there, that for my sake he would read Science and Health. He read, and found his help, for while doing so he was healed of piles, and chronic indigestion in a severe form, with its attendant troubles.

While the physical healing has been wonderful, it seems but a small part, for the growth along the lines of disposition and my attitude toward the world has been such that my whole life has been changed. The spiritual growth brings a peace and rest which cannot be expressed in words, but those who have experienced it can, partially at least, realize the great unselfishness and goodness of Mrs. Eddy in bringing it to the world.

MRS. ANABEL BENSON, Guthrie, Okla.

To tell of the manifold benefits which have come to me through the study of Science and Health would take up too much space, but I would like to testify to one case of healing which illustrates the power of divine Love to accomplish what surgery and mechanical appliances failed to do. About two and a half years ago, when I first took up the study of Christian Science, I had what is termed by medical men a curvature of the spine. The case was considered critical and I was under the care of two noted specialists for a long time. For several months I was obliged to remain in bed, and at times the pain was so severe that morphine was administered to relieve it. Owing to the prolonged rest, conditions improved somewhat, and I was able to get up and walk around. The pain, however, continued and I was unable to stand erect. If I coughed or was jolted I would fall to my knees, the pain was so acute. At this juncture Christian Science found me, and through its help alone the inharmonious condition was destroyed and the spine resumed its normal position. Since then there has been no return of the trouble. The healing was absolutely perfect, and so natural that I did not know when it

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took place. One day I realized that I was walking erect, and on examination the spine was found to be straight.

The study of Christian Science has helped me in many other ways and has changed me mentally, morally, and physically. It helps me in my daily life, in my relation to others, and in my business. For all these benefits I am very grateful to our Leader, who has given this great discovery to humanity. I hold for her the deepest reverence and love, as do all who have been helped and strengthened by her unselfish life.—F. C. IRVINE, Chicago, Ill.

For thirty-five years I was a sufferer from nasal catarrh, caused by taking calomel during a siege of diphtheria when about six years of age. This finally developed into severe throat and lung trouble, and an abscess formed in the side of my face, which caused intense suffering. Ten of the best local physicians were employed at different times, each one prescribing many different remedies and honestly doing his best, as I am sure. In the fall of 1897, after having been treated by a specialist every other day for fifteen months, I was told by him that medical skill had done all it could do, and that nothing could hinder my going to a slow death by consumption, as my throat and lungs were in such a bad condition. He also said my breathing was so imperfect that nothing could do me any permanent good.

My mental and physical condition was indescribable when a friend of my family, from Elgin, Ill., visited us. She had just been healed from rheumatism in its worst form, and said it had been done through Christian Science, and to please my wife and daughter, as I then thought, I went to Elgin to see a practitioner. I took one present treatment, and went into Chicago the next morning to attend the dedication of First Church. This was my first Christian Science service, and from that time I have never missed attendance at one of our meetings, either Sunday or Wednesday, except when I have been out of their reach, nor have I failed to study carefully the current Lesson-Sermon each week. I owe much, and I might say nearly all, of my progress to this persistent study, also attendance at our meetings, and I cannot recommend too highly such an effort to any one who is trying to work out his problem in Christian Science.

I took six weeks' absent treatment after the one above mentioned. My healing seemed slow, but I began at once to breathe more freely and my cough ceased. For several years I worked on, gaining little by little an understanding of the truth that finally made me free, and to say I am well but feebly expresses it. Nothing could tempt me to give up this great truth which has come into my life, and much as I value my physical healing, I value the spiritual regeneration most of all. I am trying to show my gratitude to God, and to our Leader, Mrs. Eddy, by helping others.

FRANK G. MORGAN, Sioux Falls, S. D.

I have long had a desire to tell of the wonderful healing I have experienced through Christian Science treatment. Between three and four years ago I was healed of severe lung trouble. The coughing and raising stopped in about three days, not by degrees but at once. Many minor ailments were met also. I had been from birth afflicted with valvular heart disease, and had been told repeatedly that I was liable to die at any time. Nearly one year ago, I was taken with what the doctor called hemorrhages of the heart, which I had for five weeks, one of these being very severe. I had to lie on my back for weeks and could not be moved from one side of the bed to the other, as every exertion brought on another hemorrhage. My physician said he could do nothing to prevent them and had done all he or any physician could do. My death was four times reported about town, and the general statement was, "It is only a matter of time." I had an ice-pack on the left side for weeks, to try to congeal the blood. When I was in despair, a dear cousin, who knew that I had a desire for Christian Science treatment, sent to a practitioner without my knowledge, as one in the family was opposed to it. The hemorrhages were stopped in a few days' treatments. I now do a good share of my housework, can walk quite a distance, and go up and down stairs many times a day.

I do not feel that this testimony does justice to the healing I have received. I would not leave out the spiritual uplifting that came with the physical healing. I feel grateful for the little understanding I have of Truth; it has enabled me to make some good demonstrations. Instead of believing in a God afar off, I have learned that He is ever-present. I wish to thank Mrs. Eddy, whose teachings have brought me from darkness into the light. I am doing what I can to spread this blessed truth. A great work is going on here. I shall be glad to answer any questions in regard to my healing.—MRS. CORA KELLOGG, Bellows Falls, Vt.

For about five years I was afflicted with sciatic rheumatism, in such a severe form that my body was drawn out of shape. When able to be around I walked with the assistance of a cane. The attacks were periodical, recurring every few months; any exposure to rain or dampness would bring one. At one time I was in bed eleven weeks, suffering intensely all the time, except when relieved by hypodermic injections. When I had these attacks my regular physician was always in attendance. My daughter consulted another physician, who said there would have to be an operation which would include the exposing and scraping of the sciatic nerve. There was also another physician who, knowing of the case, examined my heart and claimed that it was weak and that I was liable to pass on at any time from heart trouble.

After suffering three years I heard of Christian Science, but did not avail myself of it for two years, when I decided to give up all other means and rely wholly upon it. It was not convenient to call a practitioner, so I took Science and Health and applied its teachings as best I could. In three days the trouble completely left me and there has never been the slightest return. My health has been good ever since, and I am at present in perfect physical health. I have been benefited in every way by Christian Science, physically, mentally, and spiritually, and would not be without my understanding of it for anything.

MRS. ELIZA A. KEMP, Billings, Mont.

I am a willing witness to the healing power of Christian Science, having had a lifetime's battle with disease and medical experiments. Various doctors finally admitted that they had exhausted their resources, and could only offer me palliatives, saying that a cure was impossible. I had paralysis of the bowels, an almost continuous condition of low fever, frequent sick-headaches with unutterable agony, and my mortal career was nearly brought to an end by a malignant type of yellow fever. Many were the attending evils of this physical disharmony, but God confuses the wisdom of men, for while studying Science and Health two years ago, the veil of ignorance was lifted and perfect health was shown to me to be my real condition, and to such there is no relapse. The constant use of glasses, which were apparently a necessity to me for years, was proven needless, and they were laid aside. Mrs. Eddy has made Scripture reading a never-failing well of comfort to me. By her interpretation "the way of the Lord" is made straight to me and mine. It aids us in our daily overcoming of the tyranny of the flesh and its rebellion against the blessed leading of Christ, Truth. The daily study of the Bible and our text-book is bringing more and more into our consciousness the power of God unto salvation.

JULIET CURRY, Manatee, Fla.

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Out of the joy of my heart comes the story of my healing. Two years ago I was a very unhappy woman, sick in body and mind. For a long time I had been troubled several months of each year with nervous exhaustion, during which period I was so weak and miserable that life seemed indeed a burden. My work was at a standstill—I only existed. Two years ago I went through the unhappiest winter of my life. A heavy sorrow was laid upon me that seemed to crush out all joy and hope. I longed to forget it all in change of scene and climate, but circumstances forbade. My mental unrest produced such a weak and exhausted physical condition that as soon as I could summon strength or interest to plan at all, I decided I must go West for a long vacation.

How strange that we should seek far and wide for the truth and find it at last at our own door. To think of going two thousand miles from Chicago to receive my first knowledge of Christian Science, yet such was the case. It was at the foot of Mt. Adams that I first received the light. A dear Scientist had come up from Portland with her family for a few days' summer outing in this lovely retreat, and from her I heard the story of the marvelous healing of her little son whom the doctors had doomed to death. His unexpected restoration had been the means of bringing her and her husband into this Science. As I listened to the story of this healing, tears of human sympathy stood in my eyes, and this was the beginning of my own healing, although I knew it not until long after.

A week later this Christian Scientist left, after having planted the good seed. She was wise not to say much, and at the time I knew not that it was with the bread of Life I had been fed. During the weeks following, she wrote me such beautiful letters, yet she said little of Science. At last the end of August came, and although I had intended staying in the West indefinitely in search of health, a voice seemed to be calling me strongly back to my work. I obeyed it, stopping in Portland, Oregon, to see my new friend on the way. There I attended my first Science meeting. All seemed new and strange to me, yet I liked Mrs. Eddy's hymn, "Shepherd, show me how to go," and the testimonies were helpful. I went directly from the meeting to the train that was to take me to Chicago. My friend had given me a *Christian Science Journal* and several *Sentinels*, and I read every word of them. I shall never forget how uplifted I felt all through that journey back to duty. Arriving in Chicago, I began my work only to break down before two weeks were over. I was in despair. What was I to do? Go back to the West? Why not try Christian Science, which had done so much for my new friends? I put the thought into immediate action, and in four treatments, on successive days, I was entirely healed. I took up my work with a new zest and have been in the best of health ever since, being able to accomplish twice as much as before. Never can I forget the heaven into which Christian Science lifted me, after the hell of hampered activity I had experienced before. Not only was I able to teach in day-school but the next year in night-school as well. In a few months, to my great satisfaction, I lost some twenty-five pounds of superfluous flesh that had been a burden to me, and I never felt so well in my life.

O the sense of freedom and the joy unspeakable of those early weeks in Christian Science. It is true I had to come down from the mountain-top and prove every step of the way, but I never had to seek again for physical healing, for as I grasped the truth of being, the body seemed to respond to the harmonious thought. To me one of the most wonderful results of my healing was not physical but mental. I had ever been restless, hungry, longing for I scarce knew what. It seemed to be human affection. Like a child, I mutely looked into this face or that, to see whether it contained what could satisfy my need; but I only turned away, grieved and disappointed. At last it seemed as though the cup of happiness might be mine, but just as I was about to put it to my lips it was dashed to the ground, leaving me stunned and dazed by the sudden shock. Then divine Love lifted up my head and showed me that what seemed like a general wreck of all things was but the destruction of a phase of my own mortal thought,—the passing to a higher plane, on which I began to realize that there is really no love but divine Love; that all my restless yearning through the years was but a hungering after divine Love. God alone can fill the consciousness with lasting joy. How sweet to rest upon the sustaining power of God!

A life of purer purpose and sweeter meaning is my grateful offering to our beloved Leader, whose teaching has led me into this light.—Helen Annette Rice, Chicago, Ill.

I have for several years enjoyed the testimonies given by others, and they have afforded me so much comfort and encouragement that I feel it would be ungrateful to be silent any longer. I was led to investigate Christian Science by being healed of neuralgia, from which I had suffered much since childhood. The healing was instantaneous,—all swelling had left my eye in a few minutes, and I was perfectly well. I have never had an attack since. Seeing the teachings of Christian Science demonstrated in this way caused me to have faith in it,—the faith born of demonstration.

By reading Science and Health through twice, also some of our other literature, I gained an understanding of this wonderful truth that makes us free. I am only an infant in Christian Science, but my blessings have been innumerable. I am very grateful to Mrs. Eddy, whose love and devotion have led us out of darkness into light, and who is continually admonishing us to follow in the steps of our blessed Master. May I be able to give as I have received.

Miss Lou Ella Walk, Lampasas, Tex.

I came to Christian Science for the spiritual healing, and with the help of the Bible, Science and Health, and of a practitioner, I have been brought out of darkness into light. I cannot tell all the good that has come to me through this blessed truth, but this I know, that my feet are planted on the rock, Christ Jesus. I have had many beautiful demonstrations, but the one thing that I prize more than all else is the spiritual uplifting and the revelation of God as Father-Mother, Life, Truth, Love. When errors present themselves at times, I hear the call to come higher, and I know that man, governed by God's law, can reflect only good. To me Christian Science is divine Love expressed. I have tasted and know that God is good. I also desire to express my gratitude to our dear Leader, Mrs. Eddy, for guiding us into this new-old way.

Mrs. Amy L. Willard, Kirkwood, Ill.

In the latter part of January, 1905, after retiring about 10 P.M., I woke up one night with a dull pain. I began realizing the truth and dozed away to sleep again. A little before daylight I became wide awake; the pain and soreness had increased and spread, and it took but a few moments for me to feel that I had well-developed symptoms of appendicitis. All the symptoms and indications were pronounced and familiar, as I had been engaged in the practice of medicine for thirty-four years. I knew this disease before I knew anything of divine Metaphysics, and I realized fully that it required good work to check and control it.

There seemed to be a little doubt as to the sufficiency of my own understanding, but I went to work in Christian Science as I had never done before, and for the next three days I did the hardest mental work I ever did in my existence. During the evening and early part of the night of the third

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day the pain became very annoying, but towards daylight of the fourth day I felt that I was getting the best of it, and by evening of that day most of the pain and soreness had disappeared. Three days after, nearly every trace of the disorder had vanished, and I felt well.

I would state here that owing to a great misfortune to my eyes—sunstroke—some eighteen years ago, I have as yet been able to read only with the aid of a very powerful magnifier. I have been able to spell out small portions of Science and Health,—one or two pages a day,—and with the very moderate understanding and knowledge thus gained, I have, all by myself, gained a victory which makes me feel very happy. My sight is improving slowly but surely.

From what little I have learned of Christian Science I love it more and better than anything I have ever studied before. For all the great good and help we have received through this Science, our first gratitude goes to our Father, and next to our revered Leader, who has done so much for all mankind.—FRED F. MULLER, Los Angeles, Cal.

I gratefully acknowledge and cheerfully bear testimony to the manifold benefits through Christian Science. Eleven years ago it found me at the grave's mouth. For five years I had been a miserable, useless, and almost helpless sufferer. For three of those years I seemed to be under the very shadow of death, which meant days of weakness, weariness, and pain, and nights of sleepless agony with ceaseless tossing and moaning. Those about me looked for me to die, and I wondered myself why I did not. My case was complicated. I was first incapacitated for work by a very distressing form of bladder trouble, supposed to have been the result of over-exertion, and diagnosed as ulceration of the urethra by two physicians,—one a visiting surgeon of the Woman's Hospital, Soho Square, London, E. C., England. This trouble caused the most intense, torturing pain, and every exertion, however slight, aggravated the suffering. To walk, or even stand, was almost impossible, and for three years I could not walk up-stairs. Later these conditions appeared to induce extreme nervous debility, followed by constipation, disordered liver, and heart failure.

I had taken large quantities of medicine, allopathic and homœopathic, had been in hospitals in London, England, and in Boston, U.S.A., had been twice on the operating table; in short, every known human invention for the alleviation of suffering had been tested for my relief, but like the woman in the Scripture, I was "nothing bettered," except for a little temporary relief; and I continued to grow worse, until, utterly prostrate with weakness and suffering, and knowing nothing else to look to, I resigned myself to what seemed inevitable, and calmly awaited the end which I felt must be very near.

But my extremity proved to be "God's opportunity," and at this juncture that white-winged messenger of peace, "Science and Health with Key to the Scriptures" by Mrs. Eddy, found its way into my home. It was sent to me through the mail by one who had been wonderfully helped by Christian Science, and who, hearing of my case, yearned to help me. I had not been able to read for some weeks, and when this book was placed in my hand, I opened it almost indifferently, but my attention was arrested by a leaflet it enclosed, bearing the testimonies of persons who had been healed through the reading of Science and Health. It struck me very oddly that a person could be healed of physical infirmities by reading a book; but a new hope sprang up in me, and I thought, Perhaps, now, there is a chance for me after all—if others could be cured, why not I? I closed the book and lifted my heart to God in prayer, that I, too, might be helped.

I started in to read Science and Health, and I read very little indeed at a time, but each day I found I could accomplish a little more, and in about a week I began to feel a change of symptoms,—my bowels were regulated, and from that day to this have never occasioned me the least discomfort. Little by little the different diseases relaxed their hold, and as I continued to read I gained strength and energy.

Later I had treatment from a practitioner, and although, taken altogether, my complete healing was slowly accomplished, it was sure; and from the first symptom of improvement, I knew it would come. For the last six years I have enjoyed the most vigorous health of my life, although considered healthy as a young person. I can now go all day on my feet, and sometimes all night, without feeling any ill effects. I never have any trouble with the bladder.

What Christian Science has been to me in the years since I first felt its "beneficent influence," I can never adequately express. My heart goes out in gratitude to God for His goodness, and to Mrs. Eddy for her beautiful, unselfish work for suffering humanity. I cannot conclude without bearing testimony to the great spiritual illumination gained through this wonderful teaching. Although I had received religious instruction in three different Christian denominations, I did not begin to know God aright until I was healed in Christian Science.

MRS. MARY M. VAUGHAN, Sussex, N. B.

For about nine years of my life I was a sufferer from rheumatism. During this time I had several severe attacks which lasted many weeks, and not one day in the whole time was I free from the fear of the disease. My heart was very much affected by the disease, and I suffered also from stomach trouble and constipation. I was told I must never overwork myself. I was treated by three physicians during the time, and at separate times when I had the severe attacks.

During the last severe attack of sub-acute rheumatism, when no hope was held out by the doctors for a permanent cure, a cousin who had been healed by Christian Science came to see me, and advised me to take treatment, saying that she knew it would cure me. Her encouraging words helped me much, for this was the first time I had been told that I could be healed. I was ready for something which would cure me, and I immediately arranged for Christian Science treatment. The treatment continued ten weeks, beginning in February, 1902. I was healed mentally and physically, for the fear of the disease left me entirely, and I was made physically whole.

Since that time many of my friends have noticed the change in my appearance, and have asked the cause of it. One said to me, "You almost persuade me to be a Christian Scientist." I have never had the slightest return of the disease, and what I rejoice over greatly is that I do not expect a return.

My people very seriously objected to my taking up the study of Christian Science, but now, since they see the improvement in my condition, they do not oppose it. I can but wish I might tell the whole world what has been done for me, that others might drink of the same fountain and live.—LIZZIE CORDER, Waverly, Tenn.

In the midst of seemingly insurmountable troubles, we are brought nearer to God than ever before, and the bitter tear often brings with it gratitude for the obstacles which we all have to rise above, proving that the near and active truth is bringing us into the kingdom of heaven. I was healed of a disease pronounced incurable, and this brought me into Christian Science. My gratitude for the truth which has held me, and enabled me to work out of mental conditions before they had become physical, cannot be measured. This truth has sustained me for years, and made me appreciate our much revered Leader.

MRS. L. B. BALDWIN, Kansas City, Mo.

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From our Exchanges.

Death is not in our case a natural event. We are not made to die. It is horribly unnatural that we should die. A reason is rendered why we must die; and then comes the Gospel. For men, death is the wages of sin. To deny this is to decide with the philosophers of this world and to contradict the words of Christ and his apostles, that man is physically and spiritually one. Think as you may of the old account in Genesis; make it legendary if you please, but the sense does not change. Man was not made to die. He was warned not to sin against God lest he should die. He would not hear the warning, but disobeyed, and he died as he had been told that he must, and surely would.

MORGAN DIX, D.D.
The Homiletic Review.

The moral or spiritual elements that enter into human effort are the deep sources of final victory. They are brought into human experience in a very marked way when one lays hold of God who has eternal energy and is carrying forward all the movements of the world and human life to glorious moral victory. He who is doing God's work and gains the help of God himself feels within his soul the mighty divine impulse that sustains faith, hope, patience, courage, and other moral elements of character. Prayer secures and sustains these elements until a man overcomes all difficulties and obtains the original object of his desire.—*The Watchman.*

Man's need of finding a right relation to his fellow-men and to his God is creating a new sense of the need of God in Christ, and therefore there is an insistent demand for the fruits of the kingdom, for men who will rightly fulfil all their relations in every department of human experience. Only this one kind of fruit will meet the needs of mankind and satisfy the purpose of Him who made us, and so the tendency of all Christian Churches must be toward unity in the body of Christ.—*The Churchman.*

The *Cumberland Presbyterian*, quoting a passage from the *Christian Register*, speaks as follows. "We rejoice with our contemporary over the fact that a kindlier and truer Christian spirit seems to be abroad in the land. It is one of the encouraging signs of the times. One day, perhaps, Christians will learn that it is not by sword, nor by fist, nor by denunciation, but by love that the kingdom of God is to be advanced.

The larger view of Christianity is declaring that the Almighty is everywhere and always acting directly upon the earth for a righteous cause, because he is so acting at every moment, in an orderly and definite way,—a way which can be known of all men and relied upon. That way is called "law," and we say, "God's laws are unalterable and unchangeable." REV. THOMAS VAN NESS.
The Christian Register.

The churches have discovered that religion is no longer man's method of changing the disposition of God, but God's method of improving the character of man, and consequently there is a shift in the direction of their activities. God does not need any amendment man can offer, but men have needs which religion alone can supply.—*The Universalist Leader.*

They who seek first of all to order their lives, to think, to feel, to act according to that which they know to be right and best, unconsciously glide into currents of power which set always toward the deeps where the tides are full and strong.—*The Christian Register.*

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

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Items of Interest.

National.

It is stated that the Armstrong Committee, which has been investigating insurance matters in New York State, will, among its recommendations, include the following:—

That policyholders have an effective voice in the government of the companies; that there be full publicity to the policyholders in regard to the management of the companies' affairs; that a uniform system of audits and accounts be prescribed by the State Insurance Department; that policies be limited to certain standard forms; that policies be safeguarded further than at present against forfeiture; that deferred dividend policies be either prohibited or greatly restricted; that the companies be obliged to make an equitable distribution of the surplus to policyholders at stated periods; that the companies make a greater proportion of their investments in real estate bonds and mortgages; that the control of subsidiary companies be prohibited; that investments in corporate bonds be regulated so as to prevent speculation and losses in attempts to float doubtful enterprises; that deposits with or loans to moneyed corporations be suitably restricted; that the discretion of the directors be subject to judicial and administrative review.

Henry Clews, of the firm of Henry Clews & Co., bankers, says: "I would not accept a salary of one hundred thousand dollars, because I think that I am worth more than that, but I think that the modern tendency toward what might be called herculean salaries is a mistake. I think, however, that the salary of the President of the United States—fifty thousand dollars—should be the highest paid in this country, and serve as a basis for all others. That is to say, there should be nothing above that, no matter what the service rendered."

The scientists of the Government, who have made a study of the ocean, and especially the Gulf Stream, say that the frequent statements that the Gulf Stream has changed its course are unfounded. The Stream has extensive variations, but its real course never changes. The currents vary greatly at times, depending on the strength, direction, and continuity of the wind, but the Gulf Stream itself maintains its natural course and never, considering it by years, has changed its ways.

The Colon station has sent to the Chief of the Bureau of Equipment of the Navy transcripts of wireless conversation between the stations at Manhattan Beach and Pensacola, which it overheard on the evening of December 19. The extreme range of the message was 2,150 miles. This not only betters any previous record made by the bureau, but it beats the record of the first trans-Atlantic cable, which reached only 1,800 miles, from Newfoundland to the west coast of Ireland.

The Payne Philippine tariff bill, which has been favorably reported to the House, provides that all goods totally produced within the Philippines shall come into the United States free of duty, with the exception of sugar and tobacco, which are to pay twenty-five per cent of the Dingley duty instead of seventy-five per cent as now. An important amendment incorporated in the report is that all American-grown sugar and tobacco shall enter the Philippines free of duty.

The recommendation of the Third Assistant Postmaster General, that the franking privilege be abolished, and that Senators, Representatives, and departmental officials be required to use postage stamps, funds for the purchase of these to be appropriated by Congress, is not likely to be adopted.

The Government pays for its railway service seventy million dollars. The belief has long prevailed that this is excessive, but legislative attempts to reduce it have failed.

Foreign.

Considerable interest was aroused by the announcement from Rome last week that the famous painting of "Christ Bearing the Cross" by Giorgione had disappeared from the Loschi Palace at Vicenza and was in Mrs. Gardner's "Fenway Palace," Boston. The sale of art treasures to foreigners is prohibited in Italy unless the State is first given the option of buying. It is now said this painting is not Giorgione's, but a rare De Maria.

The work of the restoration of St. Mark's, Venice, proceeds satisfactorily. The scaffolding supporting the apocalypse vault, which was most in danger, has been completed without the decoration of the vault suffering the least injury. The pillars of the Tribune and the chief walls have been protected and supported. The preservation of the Basilica is now assured.

Last year Japan imported from the United States 350,000 bales of cotton. For the first six months of 1905 there were in operation 1,100,000 spindles, 6,625 looms, and she used 456,039 bales of cotton.

Agitation has begun in Japan by far-seeing men to create in that empire a seaport, probably at Osaka, that shall rival or exceed those at Hongkong or Shanghai.

Industrial and Commercial.

Consul Bardel of Bamberg reports that a new explosive has been invented by Dr. G. Schultz of Munich and Mr. Fritz Gehre, an engineer of Pullach, Bavaria, which has been named "Vigorit." The consul says: "The inventors claim that the new explosive is absolutely safe against friction or concussion; that it can only be fired by an electric current; it cannot be affected by water, and is therefore safe for transportation on land as well as by water. Fire does not explode vigorit; it simply burns it up. Vigorit is free of poisonous gases after the discharge, and therefore well adapted for mining purposes. The new explosive can be made in different grades, and it is further claimed to be particularly well adapted for the filling of charges for heavy guns. To demonstrate the merits of the new explosive different experiments have been made under the supervision of men of experience, such as mining engineers, officers of the army, and other experts, and the result was pronounced to be highly successful."

The United States and Nicaragua Company, and the Nicaragua Finance and Improvement Company have effected a consolidation of interests on the west coast of Nicaragua, which is expected to result in the construction of a railroad system of about one hundred and seventy-five miles that will open up territories said to be rich in gold, silver, copper, and other minerals, also coffee, spices, dye-woods, and other agricultural products. The capital of the new concern will be ten million dollars. The new company takes over mineral, water, and timber interests embracing an area of nearly 650,000 acres and railroad rights permitting the construction of a standard gauge line from the National Managua road through the states of Managua, Leon, Matagalpa, Jinotega, and Segovia.

Figures of the trade of the United States with the United Kingdom in the fiscal year 1905 show that the exports from the United States to the United Kingdom aggregated $523,000,000 out of a total of $1,518,000,000, and imports from the United Kingdom aggregated $176,000,000 out of a total importation of $1,117,000,000. The imports were $118,000,000 from Germany, $100,000,000 from Brazil, $70,000,000 from France, $80,000,000 from Cuba, $62,000,000 from Canada, $52,000,000 from Japan, and $46,000,000 from Mexico. The exports were $194,000,000 to Germany, $141,000,000 to Canada, $76,000,000 to France, $73,000,000 to Netherlands, $53,000,000 to China, $52,000,000 to Japan, and $46,000,000 to Mexico.

With the beginning of the new year a new scale of wages was inaugurated in nearly every woollen manufacturing centre in New England, involving an annual increase in pay rolls of approximately $1,500,000. About fifty thousand mill operatives will participate in the increase at a percentage ranging from six to ten per cent. Employes in mills in the States of Ohio, New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Vermont, and Maine were affected by the new wage scale. In a majority of cases the increase was voluntarily made by the manufacturers, although demands for increased wages had been made at a number of the mills.

Application for a charter for the Chattanooga Iron and Coal Company, capitalized at $500,000, has been filed at Chattanooga, Tenn. The new company has acquired large ore mining interests in North Georgia and large timber and coal interests in the Sequatchie Valley.

The classification of the trans-Atlantic passenger service shows that in the year 1905 of the 1,002,000 passengers who landed at the port of New York, 105,000 came in first cabin, 107,000 in second, and 780,000 steerage.

General.

According to the report of the Fish Commission the introduction of frogs into Hawaiian Islands has been a success and they are multiplying, and it may soon be profitable to catch them for market, though this was not the original purpose, but to give them a chance to eat things that were not desirable to have around. A certain worm infested the grass or slime in or about the pools, with no good results to cattle or sheep if they happened to swallow them. It was thought that the frogs might assist in thinning out some of the noxious insects. The island rats disposed of most of the early importations. The frogs are now very well scattered over all the islands and are making their influence felt.

An interesting effort to apply the Parsons turbine to locomotive propulsion, says the *Scientific American*, is being made by Mr. Hugh Reid, a well-known British locomotive engineer. This inventor has designed a self-contained electrical locomotive, which will generate its own current by means of a boiler and a condensing Parsons turbine. He has also devised an air-cooled condenser of somewhat novel design for use with the same, and the forthcoming experiments with this locomotive are being anticipated with great interest by British engineers.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

"I serve."

W. D. MC CRACKAN.

THE ancient motto, "*Ich dien*" (I serve), which is attached to the crest of the Prince of Wales, deserves to be adopted by all practical Christians, for one of the unfailing signs of moral regeneration in human nature is the desire to serve. A tradition, which recent historical investigators are inclined to discredit, affirms that at the Battle of Crécy, in 1346, the fifteen-year-old Prince of Wales, known as the Black Prince, took this device from the helmet of the fallen King John of Bohemia. Be that as it may, the motto, "I serve," has been associated for many centuries with princely rank, and has thereby emphasized a truth of rare significance. The desire to rule others may be part of the sordid sensuousness which mortals must outgrow, but the longing to serve can only proceed from noble aspirations, deep-seated love, and genuine tender-heartedness.

Jesus read his students one of his most impressive lessons upon this subject, upon the occasion when two of them asked him for place and power. He pointed out to them in kindly admonition that the "great ones" among the Gentiles "exercise authority upon them," but that their greatness was to be of another sort. He said, "And whosoever of you will be the chiefest, shall be servant of all." At another time, shortly before his betrayal and crucifixion, he illustrated his idea of service by the apparently menial and material act of washing the feet of his disciples, thus symbolizing the exalted spiritual service of purification which they and all others who should understand his teaching were to perform for mankind. He said, "For I have given you an example, that ye should do as I have done to you."

This desire to serve must have expressed itself strongly in Mary of Magdala, after the "seven devils" had been cast out of her, for Luke tells us that she and other women "ministered unto" the Master. She was also among the faithful few who stood last at the foot of the cross and first at the open sepulchre. In Wagner's opera of "Parsifal," in which the theme of healing is introduced, there occurs a deeply impressive scene, which would tend to show that the great composer had knowledge of the marked trait in human nature referred to above. After Parsifal had freed Kundry from the spell which seemed to bind her to an evil life, her one hope, ambition, and glory was summed up in the idea of service. She is represented after her deliverance from sin as serving mutely, neither speaking nor singing, except to utter the one word "*Dienen*" (to serve).

It should not be forgotten that the word "minister," in common use as an equivalent for preacher or pastor, means "servant" in Latin, and indicates that those who fill such offices should learn to serve mankind as Jesus did, following his example in its entirety,—not merely essaying to reform the sinner, but healing the sick as well. The word "service" in the vernacular of religious denominations loses its true significance when it becomes a mere rehearsal of creed and doctrine and fails to include healing as well as instruction.

Christian Science shows how it is possible here and now to follow Jesus' example, so as to produce the fruits of health as well as those of holiness. The practice of Christian Science constitutes a metaphysical washing of the feet. It also liberates man's inherent desire to serve others from the trammels of impotence and sin, and gives this desire free play to act naturally, spontaneously, and effectively. It is part of the first grand impulse of gratitude which rises in the heart of him who has been healed by Christian Science, to wish to help and heal others. Indeed this impulse is one of the marks that the true healing has taken place. The promptness and joyousness with which the newly-healed often take up the task of self-abnegation and self-sacrifice, serves as a wholesome example.

The desire to serve bursts the shell of selfishness, lifts the burden of belief which would impose upon mankind a weighty sense of "cannot," and cuts short the tendency in human nature to fatten on the words and works of others without contributing to the common weal. Service makes "doers" and not merely "preachers" of the word, and stamps Christianity as practical and immediately available. The union of noble leadership and unremitting service is beautifully illustrated in our own day by the life of the Discoverer and Founder of Christian Science, who bids Scientists follow their Leader "only so far as she follows Christ" (Message, 1902).

Laws Which Alter Not.

MARY LLOYD MC CONNELL.

THERE are some remarkable records of the method pursued more than five hundred years before the coming of our Master, in binding men with fetters of self-imposed rules and customs. The Medes and Persians were ruled by absolute monarchs, whose word was law and regarded as irrevocable, until finally it became a common proverb among the nations: "According to the law of the Medes and Persians, which altereth not." We can imagine how much misery, loss, and injustice were thus occasioned. No government, no matter how honest and sincere, is far-seeing enough to legislate absolutely for all time. Each session of Parliament or of Congress sees the necessity for the revision or rejection of old statutes, and how injurious must have been the results when laws were passed in haste,—oftentimes in passion,—by irresponsible rulers acting upon the impulse of the moment; but in that olden time change of mind, repentance, brought no redress. A decree once issued, and sealed with the royal signet, could not be rescinded even at the desire of the monarch. It had become a law which could not be altered. The best that could be done was to issue further decrees and manifestoes, seeking to mitigate or circumvent the former mandates.

It is not difficult to imagine the conditions of confusion and uncertainty resulting from such law-making. There could be no real security or stability, no absolute assurance of safety in an empire thus governed. We have only to read the Book of Esther to understand something of the workings of this law which forbade the repeal of any decree once issued. The best that King Ahasuerus himself could do to help the Jews, after commanding their massacre, was to

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allow them to arm and defend themselves, thus entailing terrible additional slaughter throughout his dominions.

We of a more enlightened generation may look backward into the ages and ask, "Who made this rule that no law, however unjust, could be repealed? Why were the people so stupid as to bow beneath such a yoke? Could they not realize that, having themselves originated such a law, they could by their own act also repeal it?"

Looking deeper into history, we find a close analogy between this ancient régime and the conditions surrounding us to-day, and we may well ask ourselves some searching questions. Are not scholastic theology and *materia medica* our Medes and Persians? Do they not make laws under which men groan, because of burdens heavy to be borne? and instead of rising in God-given might and throwing off the yoke, do not men submit to these self-imposed limitations, fears, and laws,—first making them decrees to govern their lives and then believing them to be irrevocable? It is easy to say the Medes and Persians were stupid fellows and could have broken their own laws had they so wished. It is not so easy to realize that mortals in all ages have declared for laws of sin, sickness, and death, and then have tried to circumvent them with the aid of theology and medicine, hygiene and diet.

Christian Science reveals the eternal fact that the bondage imposed by these man-made laws can be overcome by the understanding of divine law. God alone is the ruler and lawgiver of the universe. Human laws, like the laws of the Medes and Persians, are only the formulated opinions of mortals and can be annulled by the law of God. Take the common belief in the so-called laws of mortal existence, and we find a complete annulment of every one in God's own Word.

Concerning the supposed law of heredity, that prolific source of mortal suffering from one generation to another, Malachi says, "Have we not all one father? hath not one God created us?" while the Master commands us to "Call no man your father upon the earth: for one is your Father, which is in heaven." We also have authority to meet the asserted law of contagion, in the promises, "He shall deliver thee . . . from the noisome pestilence." "Thou shalt not be afraid . . . for the pestilence that walketh in darkness."

With respect to the belief that there is a law of poverty, the wise king has told us, "There is that withholdeth more than is meet, but it tendeth to poverty." How many of us make that a law of action? Again, the Psalmist says, "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." "No good thing will he withhold from them that walk uprightly."

The false mortal law of fear is the occasion of many an ill to which flesh is heir, but there is surely no room left for fear when we realize with St. John that God is Love, and that "There is no fear in love, but perfect love casteth out fear." Then there is the belief in a law of overwork. How many a tired toiler in the fields, or in an office chair can conquer the mortal sense of overwork by a realization of Isaiah's inspired statement, "They that wait upon the Lord shall renew their strength; . . . they shall run, and not be weary; and they shall walk, and not faint."

Lastly there comes the belief in the law of death. The Psalmist's question, "The Lord is the strength of my life; of whom shall I be afraid?" finds triumphant response in Hosea, "I will ransom them from the power of the grave; I will redeem them from death," and in St. Paul's exultant cry, "Death is swallowed up in victory." Thus encouragement to deny the authority of any law which God has not made, rings to us down through the ages. The Bible closes its majestic utterances with the blessed assurance, "And there shall be no more death, . . . for the former things are passed away: the "former things," —those laws of the Medes and Persians, which alter not.

In Science and Health our Leader speaks of this matter with no uncertain voice: "Let us remember that the eternal law of right, . . . exempts man from all penalties but those due to wrong-doing" (p. 385). "No law supports them [sin, sickness, and death]. They have no relation to God wherewith to establish their power" (p. 196).

Thank God, there is a law,—the eternal law of Truth, Life, and Love,—which altereth not.

Holding our Own.

LOUISE C. PEELAR.

SOLOMON'S wise counsel, "Trust in the Lord with all thine heart; and lean not unto thine own understanding," turns thought away from the smallness of human effort to the greatness of God's work, to the spiritual man and the spiritual universe, which we must understand in order to be perfect,—to have that mind "which was also in Christ Jesus." Realizing God's perfection and man's relation to Him, which is kindred to that of the ray of sunshine to the sun, we lose our fear of failure and can believe in success.

Our trust, which begins in weakness, increases as we learn more of God. We trust Him more because we know Him better. How can we be thankful enough for our Leader's teaching upon this infinite theme? How small was our understanding of God, before we were given our text-book, "Science and Health with Key to the Scriptures." Before Christian Science awakened a more understanding faith in God, the belief in human intelligence drove us from one error to another. Error is vacillating, but there is no uncertainty in Truth. God's law was thundered from Mount Sinai in no uncertain tone. Jesus' words come to us with all the majesty of Truth after nineteen centuries.

Satisfaction with the imperfect is a foe to progress in Christian Science. Self-righteousness would cling fast to iniquity, calling that good which is unfit to be contemplated. Self-justification betrays the weakness of human character. The false self is often hurt when its defects are brought to light, and a friend takes on the appearance of an enemy when a straightforward exposure of error is made. If, however, we acquire the habit of looking upon error as impersonal, this sensitiveness will disappear. Mortal mind is arrogant, and would make one think that he is better equipped mentally, or is more spiritual than another, but we can always meet the conceit of mortal mind with a more determined effort to hold all that mentally belongs to us,—not in a greedy sense of getting everything for ourselves, but with the right thought of our duty to God and to ourselves. There is, in reality, no mortal mind to interfere with man's reflection of all the intelligence there is, all the good there is. There is no robbery in Christian Science, and Christian Science must govern us.

The question Who shall be first and who shall be greatest? seems to be occupying mortal thought more than ever, but we are learning to be more watchful, not allowing ourselves to be led into believing that anything that God gives can be taken from us. We need to guard against ignorance as well as maliciousness, for the misconceptions of the human mind have a thievish propensity if we do not meet them quickly with truth. We should never accept any estimate of man as less than the reflection of infinite good.

If error is more readily detected than before we made a study of Christian Science, it must be because we are analyzing human thought from the standpoint of a clearer sense of truth. It is an advantage to understand the working of mortal mind if we meet it promptly with truth. The subtlety of mortal mind makes it necessary to have more and more trust in God. When we learn how to obey the commandment our Master designated as the greatest: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," we shall have attained to the true perception of loving service and real living.

When we understand the omnipresence and the omnipo-

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tence of the one Mind, we shall feel secure in our possessions, knowing that we are always safe, for in His presence there is no danger, no discord. Trusting in God with all our heart, leaves no reservation for any lesser or seeming power. It must be an unconditional surrender of all beliefs in life, substance, and intelligence in matter. This means much. The eleventh chapter of Hebrews is a brief but graphic history of the victories which attended Abraham, Isaac, Jacob, and Moses, who trusted Him and by actual demonstration proved that "things which are seen were not made of things which do appear." Abraham, that early representative of trustfulness, inspires us with a desire to go and do likewise. Jesus is our perfect example of perfect trust. He taught us how to live by reflecting God. He said, "I can of mine own self do nothing," and "the Father that dwelleth in me, he doeth the works." It was his absolute reliance upon Spirit and spiritual law that enabled him to walk on the waves and raise the dead. To him good was natural and God's law the only law.

A Simple Rule.

ELMA E. WILLIAMS.

IN our every-day life there come up many problems which are not always easy to solve, but which we must work out,—problems of our relations with our fellow-men in business and social life, questions of duty in civic and religious life, rules of conduct in the home; in fact, we are everywhere confronted by the question, What is the right thing to do?

A clear, definite rule for action was given me recently, and it has proved so helpful that I pass it on, hoping that others may gain from the use of it. It is as follows: Will I know more of God by doing or by not doing this? The right answer to this question, taken as a guide, must lead one in the path of righteousness.

By following this simple rule I have proved that problems which otherwise had been the source of much perplexity were easily solved. This rule, intelligently applied, has given me a clearer realization of God as an ever-present and available help,—as a Father to whom I can go in trustfulness, knowing that I shall receive what I need. It has also helped me to overcome a strong repugnance for a certain kind of work which it seemed necessary for me to do, by enabling me to understand that my first duty was to know God; and by destroying hatred with love, it certainly would teach me more of God.

Through following this rule, courage has been given me to face and overcome manifestations of error which before had seemed too formidable for me to handle alone, and I know more of God because of the struggle and the victory. It seemed that one of the strongest holds which error had in my consciousness was a sense of fear, but by going straight ahead and doing whatever came to me to do, or refraining from doing it, according as the answer to the question, Will I know more of God by doing or by not doing this? required, much of the sense of fear has been destroyed.

In gaining a larger knowledge of God, I necessarily gained a larger knowledge of Love, and the apostle says, "Perfect love casteth out fear." The desire to know God is a factor in all human consciousness, but how to know Him has puzzled mankind for ages. To many He seemed so far off, so unknowable, but through the teaching of Christian Science as given in Science and Health by Mrs. Eddy, we are learning to know God, "whom to know aright is Life eternal" (Science and Health, Pref. p. vii.). Hence any experience, any effort, any rule whereby we can learn more of God, good, is welcomed by every earnest seeker after truth. Jesus said, "Ye shall know the truth, and the truth shall make you free."

Selected Articles.

Christian Science, lifting thought above the seen and temporal, and directing it to the unseen and eternal, takes the first chapter of Genesis as the statement of the spiritual creation, perfect, entire, finished, and pronounced by divine wisdom good, nay, very good,—a creation consisting of the unfolding or revelation of truth to or above the chaos of a seeming mist of human thought. This infinite light, dispelling the darkness or negation of false sense, ignorance, is ever revealing more of the divine character of man and the universe. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

Now that which makes manifest is light; as St. Paul writes, Christ Jesus "brought life and immortality to light through the gospel." The spiritual and only creation must, therefore, consist of the revelation of the eternal, changeless facts of a creator who is Spirit and Life, and of a spiritual cosmos, as perfect as its cause or creator. The Scriptures record the spiritual progress or history of mankind, ever expressing the power and presence of an overruling divine Principle, "the same yesterday, and to-day, and forever." The mist arising from the ground, the illusory sense, is gradually lifted by the units of spiritual consciousness, the prophets and apostles. Abraham, piercing this illusion, revealed the power of faith in the invisible. Moses discerned the pattern in the mount and revealed the triumphant power of God over seeming material obstacles. Isaiah had a wonderful glimpse of the spiritual origin of man, and Jesus fully reveals the divine sonship or indissoluble at-one-ment of God and man in His image and likeness. To-day Mrs. Eddy stands as the Revelator of the Science of Jesus' life and work, or scientific Christianity. The Scriptures begin with the first chapter of Genesis as the account of spiritual creation, wherein man has dominion over all the earth, being the highest expression of Mind, God; and they end with the book of Revelation, wherein John beholds the ever-present spiritual universe, the new Jerusalem, wherein is "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The Adam theory, or the belief of mind in matter, has never healed or benefited one human being; whereas the revelation of the divine presence and power forever heals, saves, and blesses humanity, and, as Isaiah says, will gradually "remove the covering over the face of all nations," and reveal man and the universe at one with divine Love, the eternal Principle of being, wherein we may love our neighbor as ourselves, and all malice, ambition, and evil will vanish, like the darkness, into its native negation. SUE HARPER MIMS.

Atlanta (Ga.) *Constitution.*

Editor *Evening Press.*

In your report of a recent sermon at Albion the speaker said, "There are so many divisions of the church, and so many new teachers that people are confused." It would seem that this statement was the key to the whole problem. Our brother claims for his church that it is the only true instrument to hand down "The faith once delivered to the saints." So do others, and it is quite probable that each can prove its right to the position quite as logically as can the one our brother represents. It is granted that the Christian church is founded on the teachings of Jesus Christ, and right here it is well to note the proofs or signs which the Master gave as indicating his true followers.

He said, "Go ye into all the world, and preach the gospel to every creature," and then he enumerated the signs by which all who believed (understood) him should be known; they should heal the sick, raise the dead, cast out devils

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(evils), etc. These were the only accredited signs of a believer in the teachings of the Christ, and that these teachings were followed for three hundred years is proved by the works done by the church for that length of time.

It follows, then, that if all mankind will become obedient to all the commands laid down by the Master, the same signs will follow as of yore. His words were, "If ye love me, keep my commandments," not in words only, but in spirit and in deed. Christian Scientists do not claim a monopoly of the healing. On the other hand, they aver it as a universal heritage to all mankind on conditions. Jesus said, "If ye continue in my word, then are ye my disciples indeed."

CHARLES K. SKINNER.
Jackson (Mich.) *Press.*

Ezekiel refers to a certain tree, the leaves of which should be for medicine. Of it he says, "It shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Who knows where to find the tree "whose leaf shall not fade," and whose fruit shall not "be consumed," and which grows by the waters that issue "out of the sanctuary"? Will any one insist that such a tree is a material one? Evidently Ezekiel's prophecy referred to a coming revelation of Truth with healing and sustaining powers for all mankind. He undoubtedly referred to the tree which John mentioned as "the tree of life."

There are many figurative expressions in the Scriptures which include the word medicine, but they point to an implicit dependence upon God as a means of health and harmony. It is not unlikely that the good Samaritan poured in oil and wine, as stated in the story related by Jesus. Perhaps these were considered proper remedies in that age, but Jesus, who referred to this act of kindness, did not himself use material remedies nor recommend them, and he is the true example. Jesus' recitation of this story was not for the purpose of recommending oil and wine for human ills, but to give an example of charity and love.

ALFRED FARLOW.
Boston Times.

Professor Gates claims to have discovered more than forty injurious products which are produced in the blood by "bad emotions," such as envy, hatred, etc. These elements, he asserts, are "life-depressing and poisonous," but, on the other hand, the opposite feelings, which are evidenced in goodness and kindness, are equally prolific in physical elements favorable to health. The professor has not hesitated to affirm that the physical consequences and penalties of sin are thus demonstrated by chemical science.

It is very interesting to find that science is thus able to demonstrate not only the physical but also the moral ravages of sin. It remains and ever will remain true that the man who "desireth life, and loveth many days, that he may see good," must "depart from evil, and do good."

The London Christian.

As a matter of fact, no one but a Christian Scientist knows how this religion heals, and we say emphatically that it is not faith cure, it is not blind belief in the practitioner, it is not auto-suggestion, self-mesmerism, or the action of the human mind in any form. St. Paul said, "Let this mind be in you, which was also in Christ Jesus." It is this Mind which healed through Jesus, and which heals to-day and will always heal, when it is sufficiently understood and possessed by mortals, for this Mind is God.

WILLARD S. MATTOX.
Hartford (Conn.) *Post.*

For whoever would be fairer, illumination must begin in the soul. The face catches the glow only from that side.

WILLIAM C. GANNETT.

Among the Churches.

New Orleans, La.

The Second Christian Science Church, at Dufossat and Pitt Streets, held its first service in the little new church yesterday morning [November 30].

While the service was very simple it was quite impressive. The pulpit was decorted with plants and flowers. There was quite a large attendance.

New Orleans (La.) *Daily Picayune.*

Rich Hill, Mo.

First Church of Christ, Scientist, this city, has just purchased St. Luke's Episcopal church, located on the corner of Third and Walnut, and will proceed at once to repair and repaint the building and equip it for their purpose. The Christian Scientists are steadily increasing, and now that they have a place of worship of their own will no doubt continue to grow.—*Rich Hill* (Mo.) *Review.*

Growth in Brighton, England.

It seems a fitting time just now to express something of the gratitude all are feeling in First Church of Christ, Scientist, Brighton, for the very decided progress that has been made. Looking back to this time last year, our report to the Field showed the number at our meetings to be about fifty. To-day we rejoice in an average attendance of one hundred and twenty, an organized church, and steady increase. On November 5 we removed to the Athenæum Hall, North Street, from the old quarters in Compton Avenue, where we were pressed to the uttermost for room. We are now in the very center and busiest part of the town, and have seating accommodation for three hundred and fifty.

Deep is our gratitude to God, that through our beloved Leader, Mrs. Eddy, many who are thirsting are coming to the sweet waters of Truth.—CONRAD R. ANDREAS, *Clerk.*

Growth in Asheville, N. C.

We have been so abundantly blessed of late, that we wish to share our joy and gratitude with all. A year ago we gave our local building fund as a Thanksgiving offering to The Mother Church, happy to lay aside our personal interests and desires, for the time being, that we might add our mite to the Mother vine, whose health and prosperity is also the health and prosperity of all her branches. This was done, however, with no sense of sacrifice, but rather with thanksgiving.

Our church membership is small, only twenty-six in number, so our offering was large only in love, but the motive which prompted it has, as in the case of the loaves and fishes, opened our eyes to behold more of infinite, ever-present good,—and our local needs have been wonderfully met.

The Thanksgiving offering was sent to The Mother Church in November, 1904. In March, 1905, First Church of Christ, Scientist, of Asheville, purchased one of the most desirable sites in this city. The lot is one hundred and twenty by one hundred and eighty feet. The house is well adapted to our needs. The first service was held in our new church home Sunday, November 5, and we cannot possibly express what was in our hearts on this glad occasion. We can hardly, as yet, realize the extent of our blessedness, but we are deeply grateful to God, and to our dear Leader, whose untiring labors of love have made it possible for us to take this advancing step. We have endeavored to make our new quarters a worthy expression of our appreciation of God's great gift to the world,—Christian Science,—and to the noble woman through whom it has come.—*Correspondence.*

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The Lectures.

Philadelphia, Pa.

Mr. Bicknell Young delivered a lecture in Horticultural Hall, October 30, under the auspices of First Church of Christ, Scientist. Mr. Charles H. Fahnestock, First Reader, introduced the speaker, and said in part,—

In vain have the creeds and dogmas or scholarly attainment essayed to solve the problem, "What is Truth?" simple though it is; thereby confirming the words of the Master, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Imbued with this child-likeness, with a heart filled with love for God and mankind, the Discoverer and Founder of Christian Science, the Rev. Mary Baker G. Eddy, has been enabled to answer the question, illumine the Scriptures, interpret the assertion of the Christ, "I am the way, the truth, and the life," and give to the world her marvelous text-book, "Science and Health with Key to the Scriptures," the perusal and study of which has revealed to thousands their true being and relation to God, causing them joyously to exclaim with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee;" and in a spirit of loving solicitude reiterate to fellow-mortals Job's all-inclusive admonition, "Acquaint now thyself with him, and be at peace." This spiritual perception of, and acquaintance with God, is the impregnable bulwark of Christian Science. It quells fear, dissipates doubt, and solves the problem of atonement through the revelation and realization of man's true at-one-ment with God.

The plaintive wail for relief from the thraldom of mortal suffering, the cry for rest and peace, finds a ready response and speedy succor in this applied Science of Christianity which Jesus taught and practised, as thousands now joyfully bear witness. Above all, it unfolds the true import of the Master's utterance in his wonderful prayer preceding his betrayal, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent."

Correspondence.

Richmond, Surrey, England.

Out of that land of marvels, America, Christian Science has come to claim the attention of all thinkers, and though a leading English bishop has denounced it as "dangerous heresy," its crusade of teaching has created a deep interest. Lately much has happened to further this interest, and not even the most wet and depressing of November evenings kept away those who wished to hear a lecture on the subject, given at the Castle Assembly Rooms on Thursday evening [November 30]. There were few vacant seats in the spacious hall when Mr. Hervey Bathurst briefly introduced the lecturer, Mr. Bicknell Young, a member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, U.S.A.—*Surrey Comet.*

Manchester, England.

A very full definition of Christian Science was furnished in a lecture given by Mr. Bicknell Young of Chicago, in the Free Trade Hall, Manchester, on Tuesday evening [December 5]. That the announcement of the lecture had created considerable local interest was evidenced by the large audience, which almost filled the greater hall. Sir Thomas T. Shann (Deputy Lord Mayor) presided. The lecture was listened to with the closest attention, and at the close Sir Thomas Shann was accorded a vote of thanks on the motion of the Earl of Dunmore.—*The Reporter.*

Indianapolis, Ind.

Rev. William P. McKenzie lectured in Shortridge High School, Tuesday evening, November 7, under the auspices of First Church of Christ, Scientist. He was introduced by R. Stanhope Easterday, State Publication Committee, who said in part,—

Christian Scientists advocate but one criterion by which they would be judged. The great Teacher said that a tree should be known by its fruits, and systems of theology and medicine can rightly be judged on no other basis. Pre-eminently this age is susceptible to the argument of works and to no other. Truth is infinite, it is all-powerful, it needs no defence, so that the defence of Christian Science does not come within the province of its lecturers. Since, however, truth alone can confer harmony, its delayed triumph must entail inconvenience and suffering, and the endeavor on the part of Christian Scientists to spread the knowledge of this healing truth is wholly justified. Our purpose is, therefore, purely philanthropic.—*Correspondence.*

Lectures at Other Places.

Wheaton, Ill.—Rev. Arthur R. Vosburgh, November 9.

Orangeville, Ont.—Judge Septimus J. Hanna, November 9.

Toledo, O.—Rev. Arthur R. Vosburgh, November 9.

Chicago, Ill. (First Church).—Judge William G. Ewing, November 9 and 10.

Winchester, Ky.—Edward A. Kimball, November 10.

Harvard University, Christian Science Society.—Bliss Knapp, November 10.

Peterborough, Ont.—Judge Septimus J. Hanna, November 10.

Berlin, Ont.—Judge Septimus J. Hanna, November 12.

Malden (at Everett Town Hall), Mass.—Prof. Hermann S. Hering, November 12.

Lexington, Ky.—Edward A. Kimball, November 12.

Richmond, Va.—Mrs. Sue Harper Mims, November 12.

Memphis, Tenn.—Hon. Clarence A. Buskirk, November 12.

Portsmouth, O.—Edward A. Kimball, November 13.

Beaver City, Utah.—Rev. William P. McKenzie, November 14.

McKenzie, Tenn—Hon. Clarence A. Buskirk, November 14.

Pipestone, Minn.—Miss Mary Brookins, November 14.

Lima, O.—Edward A. Kimball, November 14.

Milford, Utah.—Rev. William P. McKenzie, November 14.

Peoria, Ill.—Judge Septimus J. Hanna, November 14.

Dallas, Tex.—Rev. Arthur R. Vosburgh, November 14.

Oak Park, Ill.—Judge Septimus J. Hanna, November 16.

Los Angeles, Cal.—Rev. William P. McKenzie, November 16.

Fairbury, Ill.—Edward A. Kimball, November 17.

Riverside, Cal.—Rev. William P. McKenzie, November 17.

Elgin, Ill.—Judge Septimus J. Hanna, November 17.

Oshkosh, Wis.—Hon. Clarence A. Buskirk, November 17.

Cedar Rapids, Ia.—Miss Mary Brookins, November 19.

Little Rock, Ark.—Judge Septimus J. Hanna, November 19.

Cincinnati, O.—Edward A. Kimball, November 19.

Janesville, Wis.—Hon. Clarence A. Buskirk, November 19.

Laurel, Miss.—Rev. Arthur R. Vosburgh, November 20.

Payette, Idaho.—Rev. William P. McKenzie, November 20.

Delavan, Wis.—Edward A. Kimball, November 20.

Plymouth, Wis.—Edward A. Kimball, November 21.

Willmar, Minn.—Hon. Clarence A. Buskirk, November 21.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Revivals Discussed.

THE Philadelphia *Public Ledger* recently interviewed Rev. Dr. S. Parkes Cadman of Brooklyn, N. Y., regarding certain evangelistic work now being carried on, and it is interesting to note that this well-known Congregationalist strongly objects to some of the features which characterize the teachings and methods of the evangelist whose work was under discussion. He says that the root of his objection is the evangelist's "assumption of authority to voice a salvatory dogma, coupled with the declaration that thus only can a man be saved. . . . denouncing those who differ from him." More specifically, he objects to the demands for "belief in a personal devil, in an eternity of burning for those who are 'lost,' " etc.,—which show "no faith that the Father can finally save all."

Dr. Cadman states his position as follows:—

"First. No man has the right to restrict the life and love of God, in the Gospel of Jesus Christ, to the holding of his personal views. I maintain that this attitude at this late day is not religious, but irreligious, and rather than being orthodox is, in fact, heterodox.

"Second. Any theory of biblical inspiration which claims to be both absolute and final, and rejects the assured results of reverent and constructive scholarship, is a derogation of the work of the Christian Church and is an injury to the kingdom of God.

"Third. One of the greatest heresies abroad to-day is the proclamation of personal opinions about the Bible and its teachings, without allowing the Book to speak for itself in its general purpose and contents."

He advises that there be preached "an unhampered gospel, based upon simple faith in our Lord Jesus Christ, who said that 'if any man willeth to do the will of my Father it shall be given to him to know the doctrine.' "

The reporter asked Dr. Cadman, "Under what circumstances, in your opinion, could an evangelistic effort command undivided support?" His answer was, "Not until the pastors of all of the churches are united on this fundamental issue of presenting the gospel of Jesus without any theological coloring, high, low, or middle, concerning any subordinate issue." To the further question, "Is there a probability that such an effort, on this non-theological basis, will come in the near future?" he replied, "As regards the outlook, a far more hopeful sign of movement toward God in this country is to be seen in the awakening of the social conscience than in any sporadic movement anywhere. I am deeply persuaded that the religion of Jesus is on the verge of a greater and more hearty acceptance than has occurred since the Wesleyan revival."

We regret that this scholarly critic, who has pointed out some of the weaknesses of modern evangelistic effort, did not go farther and call attention to the fact that the *entire* gospel of our Master must be preached, and that this gospel includes the healing of the sick as well as the reformation of the sinful; also that "faith, if it hath not works, is dead." The great religious revival is here, and has been here ever since Mrs. Eddy promulgated the scientific understanding of the Bible through her book, "Science and Health with Key to the Scriptures."

ARCHIBALD MCLELLAN.

A Sacred Union.

What therefore God hath joined together, let not man put asunder.
Jesus.

THESE words were spoken by the Master under circumstances which render them peculiarly significant to our times, but their meaning would be unwarrantably restricted if it were limited to a declaration of the sacredness of the marital relation. The expressions of truth which pertain to the redemption of humanity likewise have their appointed place and relation to human welfare and advance, and this order cannot be disturbed or ignored in our thought without trespassing upon Truth's law of identity, and experiencing consequent loss.

To illustrate: every word and work of Christ Jesus witnesses to the lawful and necessary union of truth's declaration and demonstration. Their supplementary relation and mutual dependence was unfailingly recognized in all his teaching and ministry, and in his last counsels to his disciples he repeatedly expressed the thought that this union was to be preserved inviolate,—they were ever to "preach" and to "heal." Their loyalty to this sacred bond was chronicled in the steady and irresistible progress of the early church. They overcame every obstacle which individual and organized antagonism could present, and so long as the union of truth's statement and proof was maintained, so long were the gates of hell unable to withstand them.

Thought was directed to this subject by a recent editorial on the "Cause and prevention of colds," which appeared in a leading religious journal. After making a number of statements which would tend to awaken and intensify fear, the writer, with no apparent sense of the humor of the phrase, proceeds to give the present "notion of physicians" as to the proper means of prevention. We are to guard against infection, microbes, etc., as physicians commonly advise. This is all that a twentieth-century Christian periodical has to say respecting the matter, and it furnishes abundant evidence of the complete divorce, in the writer's thought, and presumably in the thought of those who follow him, of Christianity and spiritual healing. The prophetic assurance of Isaiah and many another seer, "I will heal him, saith the Lord," has been forgotten, and no citation is given us of the spiritual sovereignty manifest in Jesus and his disciples through the "healing of all manner of diseases;" no hint that holiness is the basis of health,—that he who "dwelleth in the secret place of the most High" shall be delivered from the "noisome pestilence;" no reminder of the wondrous works on which Christianity was founded,—how that through faith its sturdy pioneers "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," and "received their dead raised to life again." In all this editorial disquisition there is neither counsel nor suggestion that we are to attain unto the "more abundant life" of spiritual and physical freedom which Jesus lived, by looking away from matter and finding escape from its every ill in the apprehension of Spirit.

In the presence of humanity's pitiful suffering and outcrying need, men of every faith should welcome the fact that in Christian Science a stupendous and effective protest against the asserted lapse of spiritual healing is being made. More than this, they should rejoice that the reawakened understanding of the naturalness and legitimacy of health which has been gained by earnest students of Mrs. Eddy's writings is reuniting in practical demonstration "that which God hath joined," and that again, as of old, the humble and the true are going forth into all the world *to preach and to heal.*

JOHN B. WILLIS.

The Divine Completeness.

AT the present time, as never before, there seems to be a willingness to permit the fair and free discussion of religious subjects, and this is surely evidence of a deep desire

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to know the truth. It is true that these discussions are usually along the lines of popular belief, and yet they point to the possibility of reaching something beyond it. No professed Christian can well deny that the truth is knowable, since Christ Jesus has said, "When he, the Spirit of truth, is come, he will guide you into all truth;" and the knowing of truth is surely the one all-important consideration for humanity, inasmuch as the great Teacher never intimated that aught else could bring deliverance from bondage. He said, "The truth shall make you free."

In the text-book of Christian Science, Mrs. Eddy says, "The time is not far distant when the ordinary theological views of atonement will undergo a great change" (Science and Health, p. 24). In fulfilment of this we find the following recent statement by a prominent religious writer: "God never needed to be atoned into love, nor did He ever require from His perfectly holy Son the endurance of unspeakable suffering as a substitute for sin's penalty, for the vindication of His honor or His government." This sentiment, which would have been considered heretical a few years ago, but expresses the "great change" of belief which has come respecting this question. Linked to this, however, is the belief that not only is suffering a necessity of man's being, but that it is inseparable from the divine nature. Such a belief is unquestionably based upon the evidence of physical sense, which does not rise above the material plane. Suffering implies imperfection and has no relation to Spirit or spiritual being, according to Science and the testimony of Holy Writ.

Christian Science teaches that God was and is perfect; that the divine nature is not subject to any evolutionary process by which perfection is reached. The Psalmist says, "From everlasting to everlasting, thou art God," —absolute good. Christian Science does not deny that a sense of suffering attends the human belief in error, whether it be entertained ignorantly or wilfully, until the error is overcome, and it teaches that the overcoming of both sin and suffering is reached only by knowing the truth about God and man; namely, that in God neither the one nor the other can exist. The divine perfection is therefore the glorious hope which Christian Science holds out to those who are struggling to escape from the bondage of suffering, for while suffering may impel the wanderer to seek the Father's house, the abode of Spirit, it can have no place therein. When this truth is scientifically known the atonement is found to be as truly available for all human need as it was in the blessed ministry of Christ Jesus.

Nearly all who testify to the healing power of Truth as proved to them in Christian Science, after years of suffering in which God seemed far removed from their need, emphasize strongly the fact of the spiritual illumination that comes with the healing and reveals God as infinitely near in every hour of need. One whose testimony is given in this issue of the *Sentinel* says, "Great as has been our physical healing, the spiritual benefit has been so much greater, that were it not for the obligation I feel under to suffering humanity, I should scarcely think it worth while to enumerate the physical benefits." Thus does Christian Science give proof that as we draw near to God through the knowing of truth, both sin and suffering—the shadows of material sense—disappear in the light of the divine presence, in which is "no darkness at all."

ANNIE M. KNOTT.

The Board of Lectureship.

REV. IRVING C. TOMLINSON of Concord, N. H., who resigned from the Board of Lectureship some time ago, has been reappointed to membership on the Board.

All remittances for subscriptions, professional cards, etc., and all correspondence relating to such matters, should be addressed to The Christian Science Publishing Society. The Editorial Department has nothing to do with the business affairs of the Society.

Letters to our Leader.

Reading, Mass., December 27, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—Believing that it will add one more ray of sunshine in your daily demonstration, to learn of the doings of our little church, in contributing our mite to help finish the beautiful temple of Christian Science in Boston, we venture to send you a short statement of the same. Since September 1, 1902, there has been sent from the Reading church a total amount of $4578.25, which includes all of our building fund, the regular pledged quarterly payments to that fund, the rentals from the two cottages now standing on the site of our church building lot, and also several special collections, the last of which was our Thanksgiving offering of $708.06. If your important duties will permit you to glance at this letter, we shall feel very grateful for the privilege of coming into such close touch with your thought even for one moment; and, on the other hand, if it never reaches you, we shall love you just the same.

And now with honest gratitude for two fundamental blessings,—first, the Revelation of Christian Science; and second, the fact of living in the same day with Truth's great Revelator to this age,—we will not presume to encroach any longer upon your precious moments of holy and whole consecration, but humbly hope that this simple, childlike message, freighted with love to you, will touch your great but tender heart with a grain of comfort.

In truth and simplicity, we are your loving followers,

THE BOARD OF DIRECTORS.

First Church of Christ, Scientist.

MRS. EDDY'S REPLY.

Beloved Brethren:—Your unselfed labors must swell the song of angels. M. B. EDDY.

Cranford, N. J., November 26, 1905.

Rev. Mary B. G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—It is with hearts filled with gratitude and love to you who have taught us how to love, that we write to tell you of the action taken by our church this morning at the close of service. When the *Sentinel* came yesterday with the suggestion that we make Thanksgiving contributions to the Building Fund of The Mother Church, our trustees immediately took action and presented the matter to the church, who with one accord voted to send at once twenty-five hundred dollars to the Treasurer of The Mother Church, twenty-one hundred dollars of which was our entire building fund. We have already had our blessing in giving to this fund eighteen hundred and thirty-five dollars, having given twelve hundred and forty dollars of this amount during the past year. Our congregation of about one hundred, seventy of whom are members, wish you to know, dear Leader, how very lovingly and gladly this was done, and we all feel that our own church is all the nearer for having taken one step more in unselfish love.

Most lovingly and obediently yours,

CHARLES G. BLISS., ETTA D. SMITH,
BELLE S. COOPER, JOSEPH J. POGGI,
JESSIE C. BAILEY, *Committee.*

For First Church of Christ, Scientist, Cranford, N. J.

Atlanta, Ga., September 16, 1905.

Beloved Leader and Teacher:—I write only a few lines to assure your loving, faithful heart of our loyalty, devotion, and prosperity. I have just finished a fine class of workers —going out from class into the waiting harvest of Truth and Love. In this class was a colored man, bishop of the Methodist church in this section; he is meek, unobtrusive, and intelligent. He was healed by reading Science and Health, and goes out to preach the omnipotence of God—

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the divine Presence who heals and blesses humanity. I am *awake,* wide awake, to the great need that Christian Scientists have to work on the problem of racial hatred, antagonism, and prejudice. I believe it is at the root of much disease and poverty in this section. I have instructed my students to strive to know its unreality, and to hear only the divine voice, proclaiming, "On earth peace, good will toward men." This is so vital a problem, so serious a menace to this country, that we need the help of all sections to meet it in love and harmony. Good is supreme!

We know that Love is leading, protecting, and blessing you every moment, for the inexpressible good you have done and are doing; and each day we realize the splendor of your work and mission more and more.

Devotedly yours in good,

SUE MIMS.

Kansas City, Mo., November 28, 1905.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Our Dear Leader:—The pupils of our Sunday School have for many months contributed quite liberally to The Mother Church Building Fund, but decided to increase their demonstration this month for a special Thanksgiving offering, and to-day are sending to Mr. Chase seventy dollars and forty-four cents. The sum stands for no little self-denial and much love. If the help be small toward the building of the edifice, it has made broad and firm foundations for the church in a good many little children's hearts and helped them to express the gratitude and thanksgiving of which it is the symbol. The children all join in a most loving greeting to you.

From the Sunday School of First Church of Christ, Scientist, Kansas City, Mo.

J. F. GOODMAN, *Secretary.*

Plymouth, Pa., November 28, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—I am writing this to tell you of a little Christian Science Society lately organized in Wilkesbarre, Pa., and at the request of its members to send you grateful acknowledgment for the health and happiness which have come into their lives through the understanding, in a small degree, of their relationship to God as revealed through you in Christian Science. Last Sunday a collection was taken for the Building Fund of The Mother Church, and added to the amount in the treasury, making forty-seven dollars, which has been sent to Mr. Chase.

Hoping this demonstration will please you and lead to greater things in the future, I remain one who is striving to follow your teachings.

Lovingly yours,

MRS. MARY I. AUSTIN.

Grand Forks, N. D., October 18, 1905.

Rev. Mary Baker Eddy.

Dear Leader:—Your "loving benediction" fell into grateful and affectionate hearts. Already "Heaven's rich blessing" *is* crowning our labors, and "unity and praise" dwell within us, a sweeter concord than ever before. Yes, our church is chartered and was paid for when dedicated, but without your instructions, your watchful care, the uncovering of errors and unveiling of Love's ever-present action and co-operation with us, this edifice could not have gone up. The increased interest in Christian Science and kindliness toward it in the community, as well as the greater love and unity among our own people, indicate that the building of our church was prompted by gratitude to God and love toward man.

Thanking you for your inestimable labors in our behalf, we are, gratefully, your followers in Christ.

THE BOARD OF DIRECTORS.

First Church of Christ, Scientist.

Testimonies of Healing.

Many times the loving gratitude of a full heart has prompted the writing of this testimony, and I can truly say that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I was born and reared in an orthodox church, both my grandfathers having been active pioneer preachers. From early childhood my chief interest and delight was in the work of that church, although I never accepted many of its teachings and always frankly stated my objections. When very young a great trouble came upon me, and I gradually settled into a condition of melancholia, fast developing into insanity, with which my mother had passed away. I could never describe the agonizing, hopeless despair that never lifted. The days were dreadful, the nights worse. Nothing on earth had power to arouse in me any interest, and even my husband's loving care could not break the nightmare of hopelessness.

In the hour of my greatest trial, when the physical and mental suffering seemed beyond human endurance, two dear women brought me my first true impression of Christian Science. All through that summer they manifested such sweet, unaffected love and helpfulness that we began to say, "There is surely something in Christian Science." They did not talk it, they lived it, and I finally began asking for the literature. Very soon, to my utter astonishment, that absolute hopelessness, the forced cheerfulness when anyone was with me, had disappeared, and I sang happily all the day.

Then the most loathsome "breaking out" I have ever seen appeared on my hands and arms, rendering me helpless. The conditions were almost unbearable and for several days and nights I did not close my eyes. When the disease appeared on my face, shoulders, and limbs, I still refused to consult a doctor and my husband telegraphed for help in Christian Science. That night I slept; in a week I was doing all my work, and in two weeks I was perfectly healed. At first my hands were terribly scarred, but I knew that evil had no power, and for three years they have been as fair as ever.

If I should try to tell of all the blessings that Christian Science has brought us, time would fail me. The sense of accident, want, discord of every sort, yields to its beneficent influence. With only one treatment, and that absent, the birth of my little boy was painless, occupying less than half an hour,—a season of joy instead of suffering.

My love and gratitude to Mrs. Eddy are only second to my love for our Father, who forgiveth all our iniquities and healeth all our diseases. My deepest prayer is for the Mind that "was also in Christ Jesus," which destroys every thought of criticism for others, of self-sympathy, of irritability or impatience. I long to show by every tone and action that my trust in divine Love is perfect and casteth out all fear.—EDITH E. BROWN, Palo, Ia.

It is now about three years since I accepted Christian Science, and I wish to express my gratitude for what this wondrous truth has done for me. As a child I was never strong, and for about eighteen years before Christian Science helped me, I was constantly under the doctors' care, taking medicine of one kind or another every day, but still I failed to get well. Finally they told me, a few years before I accepted Christian Science, that fibroid tumors had developed, and that I could be well only by submitting to an operation. The operation was performed and the result was that after it I found myself in a much worse condition than I had been in before. A few months later the physician said that more tumors were growing, that as soon as I was strong enough I must have another operation. I lived along in that condition for three years, until they insisted that the operation must be performed immediately; that unless this was done, I could not live very long. Then

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it was that in my extremity I turned to Christian Science, and in less than four weeks I was healed. I have not been in bed a day since, nor have I taken any medicine. With the disappearance of the tumors came the discovery that the action of every organ in my body had changed and become normal, and for the first time since I can remember, I knew what it meant to feel well.

While I am very grateful for this physical healing, I am much more grateful for the spiritual understanding, the uplifting, and the happiness which has come to me. This has been gained from the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I love her more and more each day for what she has done and is daily doing to bless mankind.

L. MAY SEARS, Syracuse, N. Y.

In October, 1899, my grandmother was stricken with creeping paralysis, and by the following December she was helpless,—had to be lifted and turned in bed like a babe. The physician in attendance said he could do nothing more for her, and that the end was near. At Christmas time my uncle came to see her, thinking it to be for the last time, and together he and I visited the physician at his office to have a talk with him, hoping to hear that something might yet be done for her; but after explaining the nature of the disease, he said in a kind manner, "I wish it were in my power to help your mother, but no power on earth can restore life to those limbs."

Soon after this a friend called whose wife had been healed in Christian Science, and after we had told him the doctor's decision, that my grandmother might pass away any hour, he said, "Why don't you try Christian Science?" I had heard of it, and thought its spiritual teaching beautiful, but could not understand the physical healing. We were, however, willing to try it as a last hope. A practitioner was brought to us the next day, and after the first treatment there was a wondrous change for the better. From that time, about the first week in January, the improvement was steady; by the middle of April she was able to go down stairs, walking one step at a time, and by the end of the summer she was fully healed. She is now in her eightieth year and is as well and active as twenty years ago.

Since that time Christian Science has meant much to my family and to myself, in spiritual and physical help. As the cloudy, fiery pillar led the children of Israel in their pilgrimage, so through dark and stormy places divine Love has led me, until in Christian Science I have found my "desired haven."—MRS. J. E. SELFE, Wellesley, Mass.

My gratitude for what Christian Science has done for me, prompts me to give my testimony, hoping that it may be a help to some one in an hour of need. For eight years I had worn glasses to do my work. I was subject to severe headaches and unable to read print. Two years ago I consulted a specialist, who said that the muscles had been strained, and I was told that I must give up my position at once, that to continue in the work I was doing would render my eyes useless. With a great deal of inconvenience and suffering I retained my position for two years longer, at the end of which time I was forced to give it up. At this time another specialist was consulted, who gave the same verdict as the first one. Glasses were again fitted, which proved of very little benefit. I was finally told that an operation might give relief, but that it was uncertain. All this time, my sister, who had been healed in Christian Science, was urging me to try it. Finally, after having tried a great many other things, I decided to give it a trial. With the very first treatment I was healed of a trouble from which I had suffered for many years, and found I could walk and work without fatigue. After three weeks I took off my glasses, though with a great deal of misgiving, and at the end of three months I could use my eyes with perfect freedom. Hay fever of fifteen years' standing was also overcome. I am now filling a position in the same line of work which I had been advised it would be impossible for me to do. Surely "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

CLARA FRANK, Oshkosh, Wis.

I was healed of lung trouble after a doctor had said it was only a matter of time till I would have consumption. My lungs pained me and I coughed most of the time. Insomnia was another trouble from which I was healed through the reading of Science and Health. Now I do not know that I have lungs, so far as their paining me is concerned, and the other ailments also have disappeared, through the study of that blessed book which revealed to me the truth that God is All in all, and that omnipresent Love shields us from all error. I feel most grateful for the understanding I have gained through Christian Science, which enables me to demonstrate better health and morals for the children. My heart is full of gratitude and love to God, and to Mrs. Eddy, and my desire is to work, watch, and pray, that I may lose sight of self and reflect Life, Truth, and Love, and in so doing win others to Christ.

MRS. SUSIE E. TITUS, Marion, Ia.

It is always a pleasure to me to tell of the healing and happiness I have received through the understanding of Christian Science. Every inch of progress I make enables me to appreciate more clearly Mrs. Eddy and her life, and to love her more tenderly. When I first saw a copy of "Science and Health with Key to the Scriptures," I knew nothing whatever of Christian Science, so that when I began to read the book I had no prejudices to combat.

I could not accept or love the concept of God that I had been taught. I wanted a God whom I could worship for His justice, and a God who was all-powerful and not in any sort of partnership with evil. When I read Science and Health I immediately saw that its teachings were all toward proving that such a God did exist, and this delighted me greatly. I began to study the Bible, which I had for years doubted or scorned, together with Science and Health, and within a week I realized that I was free from dyspepsia and nervousness, which had enslaved me for fifteen years. My husband read the book at the same time I did, and he, too, was healed of dyspepsia of twelve years' standing.

It was in 1896 that we first read Science and Health and were healed, and since then, although we have continued to live in the swamp region of Louisiana, where malaria is supposed to reign, we have excellent health, and have no cause nor desire to take medicine of any sort. In our family of three, during these nine years, there has been overcome, besides the nervousness and dyspepsia mentioned, biliousness, constipation, sick-headaches, whooping-cough, chicken-pox, measles, chills and fevers, colds, and such ailments as are accepted by the world as household necessities. Business reverses have been met and overcome, and treachery and deceit have been uncovered and escaped from.

Christian Science has brought me much happiness, for it has not only healed me of many forms of sickness, but it has healed me of restlessness, worldliness, agnosticism, and an abominable temper; and I hopefully look forward to the day when I will be healed of every vestige of selfishness, fear, malice, and every other trait of character that is unlike Jesus the Christ.

JEANNETTE D. COLTHRAP, Tallulah, La.

Two years ago my wife and myself were in very poor health,—she so poorly that I expected her soon to pass on; I in such a condition that existence was to me a burden. We had tried many doctors, and many remedies, with little

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apparent and no real benefit. We were in debt, in povery, and utterly unable to better our financial condition. My wife, unknown to me, turned to Christian Science, and was healed. I could but acknowledge the healing, yet religious prejudice kept me from acknowledging this Science as of God. Many were the battles between my mortal sense and the truth, before my feet were planted upon the Rock,—Christ, Truth. My progress has been slow, but to-day we are both in good health,—new creatures as it were,—almost out of debt, lacking nothing, except more truth; and I feel like exclaiming in the words of our beloved Leader, "Glory be to God, and peace to the struggling hearts!" (Science and Health, p. 45.) But great as has been our physical healing, the spiritual benefit has been so much greater, that were it not for the obligation I feel under to suffering humanity, I should scarcely think it worth while to enumerate the physical benefits. Hoping, however, some weary traveler in the wilderness of material illusion may hereby be led to the highway of truth, I will say that my wife was healed of asthma of fifteen years' standing, of an internal ulcer of the head, of nervous prostration, and general debility. I was healed of indigestion, nervous weakness, the grip, neuralgia, constipation, and last but not least, the drink habit; as well as lust, envy, and malice. Besides these, I have made other demonstrations.

For all these benefits, the consecration of all I have or am, is but my reasonable service to God, to our beloved Leader, and to humanity.—GILES F. HUNT, Arkansas City, Kan.

Christian Science came to me in a very dark hour, when I was mentally and physically almost a wreck. I had failed to find health and peace of mind, although I had sought earnestly for them, but now I can say that they are to be found in Christian Science, and I am truly thankful. Christian Science has been a wonderful help for a number of years. It has never failed when faithfully applied, and I know that every seeming cloud will pass away.

I want to express my gratitude and thankfulness to our beloved Leader, who has worked so patiently and unceasingly to show us the way to the promised land,—the land of health, happiness, and peace. I am very thankful for our periodicals, especially the Lesson-Sermons. They are all such a help to those who are working in this great and blessed Cause.—MISS LENA DAGG, Flint, Mich.

It is difficult to express in words my grateful appreciation of all that Christian Science has done and is doing for me and mine. It is three years since I had my first treatment. In less than one week an ailment of many years' duration was overcome and has never returned. Intercostal neuralgia, muscular rheumatism, had also troubled me. Sick-headaches, which were fast becoming more violent, and for which various remedies had been tried, with only temporary relief, have at last disappeared.

To find that so much can be accomplished, with even a slight understanding of this transforming truth, encourages me to press on, to strive for that Mind which is in Christ. I am deeply grateful to our loving Father, and to Mrs. Eddy, our inspired Leader.

MRS. ALICE B. WORKS, Los Angeles, Cal.

Christian Science has brought a sweet peace and comfort to my hungry soul, where all was trouble and unrest. Now I can say with the Psalmist, "In God is my salvation." I was hungering and thirsting for a nearer sense of God, and now I have found Him in Christian Science, and am able to demonstrate the power of divine Truth in the healing of many ills, as well as of sin and discord.

"Science and Health with Key to the Scriptures" by Mrs. Eddy, has been a source of much light and strength, by applying its teaching and learning to know myself. I have deep love and gratitude for our Leader, who has made it possible for me to understand that God is a present help in time of need.—MRS. HATTIE A. STEWART, Greensburg, Ind.

My heart overflows with gratitude when I realize what Christian Science has done for me this last year, although my faith was tested almost past endurance. Many times I felt that I could not understand it and was tempted to give up, but I have at last found what I was seeking. I had read many times, "Seek, and ye shall find." At last I have found. My dear son has entirely recovered from illness and I am well and happy. God in His goodness has placed us in a lovely home, and all our needs are provided for. At last, after many years of rebellion, I can say, "Thy will be done."—HATTIE F. HOBBS, La Jolla, Cal.

I first heard of Christian Science about four years ago, and I can now see that it came to me as a direct answer to my desire to meet with people who accepted the teachings of the New Testament in their entirety and endeavored to put them into practice. As long ago as I can remember, I always held the thought that Christianity would one day be proved to be a science, but I never dreamed that it would be *now* or that I would have the privilege of becoming a Christian Science student; so my delight may easily be imagined when the truth was presented to me and shown me to be one with good. At that time I had never thought of spiritual healing,—so blindly had I read my Bible,—but this was only an additional blessing that I was most thankful to accept. I felt it was worth while to give up my whole life to prove whether it was true or not, but the proofs came to me very quickly, and I was able to help myself and others physically. I had, of course, much to overcome. I had a great objection to church organizations, and it was some time before I recognized Mrs. Eddy as Leader, and The Mother Church as the vine of which the local churches are the branches; but one by one these difficulties have melted away, and I am thankful to say I begin to see things more in their right light and to give honor where honor is due.

During these four years I have had great opportunities of proving the healing and saving power of Christianity, accepted and proved to be a Science. Amongst the evils overcome have been polypus; varicose veins healed by reading Science and Health; water on the knee healed in one week's absent treatment after seven weeks' surgical treatment had failed. One can never tell the half of all Truth has done and is doing, even in an individual experience. For all this, and for much more,—for her reiteration of the truth that the kingdom of heaven is on earth,—I give thanks to God, and am deeply grateful to Mrs. Eddy. Without Science and Health, and without her consecrated, courageous life, I should still be struggling helplessly with sin and sickness.

ETHELDRED BROWNING, Dublin, Ireland.

I am glad to let others know what Christian Science has done for me. I had in my possession for several years a copy of Science and Health, but I did not realize its worth or meaning until I read Mark, 16:17, 18, which brought to me in a new light the reality of Christian Science. I at once began reading Science and Health with a new understanding. At this time I was afflicted with serious troubles of the stomach and heart, and had been a constant sufferer for more than a year. I had consulted many physicians, and the only relief they offered was the daily use of a stomach-pump, but without any hope of a permanent cure. I was treated for several months by one of the home physicians. The treatment was distressing and painful, and did not improve my condition. I felt that perhaps Christian Science might help me, and I was soon con-

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vinced that this Science could do for me what *materia medica* could not. The terrible distress which I had been undergoing was lessened, and I improved so rapidly that it was only a few weeks until I was entirely healed. I am more than grateful that through Mrs. Eddy this wonderful revelation of Truth has come. I have been brought to know God's infinite love to His children. I study the Bible Lessons each day and am striving to live a life worthy of the name, Christian Scientist.

MRS. KITTA W. KLEVER, Albion, Neb.

Fourteen years ago I sought Christian Science as a practical Christianity, and the blessing of instantaneous physical healing was bestowed upon me by divine Love. The spiritual healing and uplifting has been slow but sure. It would have been difficult to find anyone more discouraged and despairing than I was at this time. I was bitterly dissatisfied with my lack of spiritual understanding; for almost five years I had been a slave to inflammatory rheumatism; was almost one year under the care of an oculist—one eye focused incorrectly, and I had to wear glasses. At this time it was the fifth week of an attack of the grip, and these were some of the vexing problems before me.

At the time of my first lesson in Christian Science the rhematism, eye disease, and the grip disappeared. Glasses were immediately given up, although the oculist said that I would be obliged to wear them again; but I have never had any use for them since. The rheumatism has never returned: and an attack of the grip, about eight years ago, was met without the knowledge of a single member of the family.

I had been a member of an orthodox church, though for ten years prior to accepting Christian Science I was very discontented, and investigated various doctrines, but none of them appealed to my reason. I became confused, and declared to myself, I do not *know* anything about God. After the first careful reading of Science and Health, I closed the book and all I could say was, Christian Science is to know that God is all. I thank God for Christian Science, for our beloved Leader, and for our text-book, which has made the Bible a storehouse of a loving Father's promises.—MRS. MARY SPARGO FRASER, Cleveland, O.

Eighteen years ago the physicians thought it necessary to give me morphine most of the time, which resulted in my becoming a slave to the drug. My husband had patiently borne with me, till to save my life it became necessary to send me to a sanitarium to be treated. I took the cure six different times, at an expense of about eighteen hundred dollars, but the desire for the drug seemed to be more intense than before. After trying all the cures I could hear of, and being in constant fear of the most dreaded of all experiences, convulsions, which I had been having for some time, I was given up to die in a short time. At this darkest hour of my need, when all material means had failed, I was told of divine Love as being an ever-present help. My husband and myself had no confidence in Christian Science, but we decided that it could make me no worse, and it was the last chance. We turned to the things spoken of in the Scriptures,—the things of the Spirit,—and found hope.

I very tremblingly placed myself in the hands of God for relief from this awful dungeon of darkness and despair into which myself and my family had been plunged. I was relieved with the first treatment, and after some weeks of patient trying I was free from the desire for the drug. The way has been rugged many times, but my husband and I thank God for His protecting care over us, and we are thankful for the truth as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, which has shown us the way to eternal life.

MRS. W. D. ALBRIGHT, Sumner, Okla.

It is with gratitude that I write of the healing truth that has come to me through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. It has lifted me from despondency and gloom to hope, peace, and joy. Each day I find a test of my understanding. Each day God gives the strength to meet the illusions of mortal mind, and so step by step I am overcoming error in all its forms, with truth. More than thanks are due to the noble woman who has revealed this practical and demonstrable truth to this age.—FRANCIS W. BAKER, Philadelphia, Pa.

It is nine years since my husband and I began the investigation of Christian Science. At that time we were both very much in need of something that the physicians could not give us. I was a very unhappy woman, and cried two thirds of my time. I had been a church worker, but there was something I needed and could not find there. I prayed on, and my prayers were answered when the light of Truth dawned upon me through the inspired pages of Science and Health by Mrs. Eddy. For the first time I read the ninety-first Psalm understandingly. The way has seemed dark at times, but we have grown by our trials. We have four children, all of whom were born under Christian Science treatment. They do not know about medicine and have wonderful demonstrations of their own at times. Our two oldest daughters were healed of scarlet fever in the very worst form. I worked day and night in Christian Science, and when the healing came it was wonderful.

I thanked God, and how my love and gratitude went out to the one who lived near enough to God to rediscover this glorious truth which was so long hidden from us, and to reveal it to mankind. In no way has Christian Science ever failed us. May I live close enough to God to be worthy of the name, Christian Scientist.

MRS. HATTIE B. POTTS, Omaha, Neb.

It is over six years since I began the study of Science and Health. During this time I have been a constant reader of the *Sentinel* and *Journal* and have received so much benefit from the testimonials that I have long felt it my duty to send mine. Christian Science was first brought to my notice by a dear Scientist, out of the goodness of her heart, knowing what great benefits she had received and wishing others to share with her the glorious truth. Words fail in which to express my gratitude for all it has done for me, but if there is one thing more than another to be thankful for, it is the help received in two great mental trials, which to material sense would certainly have crushed out all earthly hope.

Thanks be to God, and to our dear Leader, that I now know truth is all and error nothing. I have had many beautiful demonstrations in physical healing, over burns, colds, and accidents, also many successful demonstrations in financial affairs.—MRS. CARRIE SMITH, Tacoma, Wash.

[Written for the *Sentinel*.]

Retrospect.

WINIFRED BORLEE.

THEY who have drained earth's changeful bowl,
And tasted sap of galling root
As well as juice of ripened fruit,
And learned how bitter-sweet the dole,—

They who have conquered self, and won
Love's pathway to the heart of things,
Have spread their new-found spirit wings
And soared beyond earth's twilight sun.

Those who have dreamed, and wake at last,
Like mountain climbers gazing back,
See Love's own finger o'er their track,
And joy to know their bondage past.

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From our Exchanges.

The birth in Bethlehem brought into the world a new idea of the relation of man to God. In previous ages the highest religious thought had been that God might be with man, or might even be in man, or might manifest Himself in the form of man. With Jesus came to earth the new truth of a real union between God and man. He came not like the Messenger of Jehovah who appeared to Abraham and Jacob, not as a man through whom God spoke as through the prophets; but in him God was united to man —in a genuine though mystical union; and he taught that as he is one with the Father so are his disciples one with him. From the words and life of Jesus it is evident that this union is not limited to a union of love, of sympathy, of belief; but it is a union of spirit and nature by which men become in a true sense sons of God.—*The Watchman.*

The law is that one gathers what he sows. If he gives thought and effort to the things of the body mainly—if he lives in and caters to the senses—he will surely reap a harvest of failure, of defeat, of sorrow. Selfishness puts forth effort for self and reaps narrowness of mind, dwarfed affections, shriveled sympathies, a starved spirit. It finds unrest, dissatisfaction, barrenness, regardless of great or small outward possessions. . . . That richest product of all, a Christian character, comes from the implanting of Christ's teachings and his spirit within the mind and heart and carefully nurturing them year by year. Thus the life steadily approximates "the measure of the stature of the fulness of Christ."—*The Universalist Leader.*

"The story of Jesus is the history of every man writ large." One man was true to the divine possibilities that are in every one of us. Not by cruel substitution, not through atoning blood (God deliver us from such barbaric notions) does Jesus serve us or save us, but by leading us into the ways of sonship and brotherhood and mutual service. It is for us to catch anew the significance of his teaching and the inspiration of his heroic young life, to let his spirit be born again in our hearts, to take up with new courage and confidence the pursuit of his ideals.

SAMUEL A. ELIOT.
The Christian Register.

Jesus sent forth his disciples with the double commission to go teach and heal. The early Church followed him faithfully in its ministry to the whole man—physical as well as spiritual. It was not long, however, before certain churches thought it cheaper and easier to preach than to practise, and ritualism, Judaistic and heathen, was substituted for Christian socialism and philanthropy.

E. J. HELMS, D.D.
The Homiletic Review.

The clergy ought to approach the bedsides of the sick with far more faith; they ought to pray for their recovery and lay hands on them with far more expectancy that they would recover. In doing their sick visiting they ought to look with far more hope for the recovery of the patient, and not look alone to the preparation of the soul for death.

The Churchman.

Heaven and earth are not immeasurably apart, but men and women living like Christ, live close to the borderland of both worlds. They are in heaven while they walk this earth.—*Pacific Christian Advocate.*

God is constantly sowing His grains of mustard seed, and they will continue to grow without impediment or confusion.

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

The traveling public will be interested in the decision of the Appellate Division of the Supreme Court in New York in a suit brought by a passenger against the Pullman Company. The plaintiff purchased a ticket for a double lower berth in the sleeping-car from San Antonio, Texas, to Jersey City. When he reached New Orleans, where he had to change cars, he was informed that there was no lower berth for him, and he was obliged to ride in an ordinary coach for two days and a half. Under the charge of the trial judge he recovered a verdict for the eight dollars which he had paid for the lower berth which had not been accorded him. The Apellate Court ordered a new trial on the ground that the plaintiff was entitled to something more than the price of his ticket, which was not an adequate compensation for the discomfort and inconvenience suffered by him.

The Criminal Code of New York makes it a penal offence for any employer of labor to "coerce or compel any person or persons, employe or employes, laborer or mechanic, to enter into an agreement, either written or verbal, from such person, persons, employe, laborer, or mechanic, not to join or become a member of any labor organization, as a condition of such person or persons securing employment or continuing in the employment of any such person or persons, employer or employers." The Appellate Division of the Supreme Court in the District of New York has unanimously held that this provision is unconstitutional. This is in accordance with a long line of decisions to the general effect that the Legislature can limit the private right of contract only so far as may be necessary to protect public health, public morals, or the public welfare.

The following inscription will be placed on the large bronze tablet for the new general store building at the Portsmouth Navy Yard in which the Peace Conference was held: "In this building, at the initiative of Theodore Roosevelt, President of the United States, was held the Peace Conference between the envoys of Russia and Japan, and September 5, 1905, at 3.47 P.M., was signed the Treaty of Portsmouth, which ended the war between the two empires."

The negotiations that have been in progress at Caracas, looking to a settlement of issues between the Bermudez Asphalt Company and the Venezuelan Government, have completely failed. The Secretary has accordingly called upon Mr. Calhoun, the President's special commissioner, for his report upon that controversy as the basis for immediate action on the part of the department.

The systematic collection of meteorological observations from vessels at sea by means of wireless telegraphy, and the simultaneous issuance of weather forecasts and storm warnings to these vessels, based upon observations thus collected, is the latest work upon which the United States Weather Bureau has entered.

The postal authorities are now considering the question whether mail should be divided into two classes, one including letters and daily papers to go at maximum speed, the other including magazines, circulars, books, and merchandise to go at a slower and less expensive speed.

The Carnegie Pension Fund has been increased from ten million dollars to fifteen million dollars. From the benefit of the first sum teachers in sectarian and State-aided institutions were to be excluded. That restriction is now removed.

All matters relating to the Panama Canal and the government of the Canal Zone and the management of the Panama Railroad are being investigated by the Senate Committee on Interoceanic Canals.

The parcels post brought packages estimated as worth four million dollars from Europe to New York's revenue officials in one week recently, most of which were Christmas gifts.

The Charlestown Navy Yard received from the Glacier, one of the vessels convoying the drydock Dewey to the Philippines, a wireless message covering a distance of 875 miles.

Some one proposes that the navy be made partially self-supporting by utilizing the vessels as freight carriers to the limit of their practicability for that purpose.

The President last week submitted to Congress the annual report of the Isthmian Canal Commission.

Foreign.

The Russian budget statement for 1906 shows that it will be necessary to raise $240,500,000 by credit operations to balance the estimated receipts and expenditures. The latter include $202,500,000 for the liquidation of the expenses of the Russo-Japanese war, the repatriation of the troops in the Far East, and the reduction of the army to a peace footing. For the first time the total cost of the war, $1,050,000,000, is revealed.

The Prussian appropriation bill allots $36,250,000 for great harbor works at Emden, which port will be brought into connection with the coal and iron district by the Dortmund-Ems Canal. The purpose is to create a seaport that shall rival Amsterdam.

The General Assembly of the members of the Royal Academy in London has elected Augustus Saint Gaudens, the American sculptor, and Joseph Israels, the Dutch painter, foreign members of the Academy.

It is understood that thirty thousand freight cars have either been ordered or will be ordered by the several State-owned railroad systems of Germany.

The failure of Venezuela in meeting expectations in recognizing the French Chargé d'Affaires is likely to lead to energetic action by the Republic.

It is announced that King Edward will attend the Olympian games at Athens in the spring.

Industrial and Commercial.

The following statement is made in England's foremost metallurgical journal, the *Iron and Coal Trades Review:* "We would seem to be within little more than half a century of an absolute iron famine. . . . This fact raises problems of serious consequence to the world's iron industry and to the outlook of civilization itself." According to that publication it has been computed that from the beginning "up to the end of 1904 the world's consumption of iron ores had aggregated 1,110,000,000 tons," whereas "the total computed consumption of iron ores in the past would only be equal to eleven years' consumption, at the rate of to-day, and that rate is not only rapidly increasing, but is likely to continue to increase at an accelerated pace." "In any case," it says, "it is clear that the next fifty years will witness more or less revolutionary changes in the conditions of the world's iron ore supply, and within the next ten years those conditions may become profoundly modified."

Twelve per cent of the average flow of the Niagara River, says the *Boston Transcript*, passes over the American Fall, yet ten power-developing companies have been given authority to utilize thirty-five per cent of the effective power of the entire volume. Five of these companies are exercising their franchises, and others are preparing to follow, yet the public gains nothing from those concessions of almost priceless value. The franchises are given away so that neither directly nor indirectly do the taxpayers of the State benefit one penny's worth, while privileges worth many millions are enjoyed with no return by a few corporations.

Swift & Co. are planning to build large packing plants in Argentina, and will devote to this purpose a large part of the $15,000,000 additional capital stock authorized at the annual meeting. It is said that the branching out of the company has been made necessary because of the new German tariffs which go into effect in March. These tariffs will be prohibitory to the packing products of the United States, while Argentina is on Germany's free list.

It is reported that the Cudahy Pipe Line and Oil Refining Company of St. Louis will compete with the Standard Oil Company and will soon come into the Tennessee Valley with its line. Not less than five million dollars will be expended in this section of the South by this company. At present the company is completing a pipe line of four hundred miles in the West, and will develop other sections of the country as rapidly as possible.

Owing to the serious car shortage in the Northwest and Canada more than seventy million bushels of grain cannot at present be brought to market. Growers find it a great inconvenience, as they are not supplied with sufficient storage facilities.

The surface railways of New York City have been purchased by the capitalists who own the elevated and subway systems.

During the closing week of 1905 99,298 cases of shoes were shipped from Boston, which gave a total for 1905 of 5,100,038 cases.

The port of Baltimore imported goods to the value of $25,172,026 during 1905. The value of exported goods was $103,154,734.

A plan has been formed to merge the glucose companies with a capital of $30,000,000 preferred and $50,000,000 common stock.

The United States Steel Corporation will spend seven million dollars for improvements on the Homestead Steel Works.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Only One Christian Science.

SAMUEL GREENWOOD.

ONE of the difficulties encountered in making Christian Science and its work understood by the public, is in its being confounded, as it often is by those who are unfamiliar with its teachings, with the claim that healing can be done through the influence of the human mind, so-called. It is a manifest injustice to the Christian Science Cause to class it as of the same lineage and teaching as any that is not based upon the understanding of divine Principle,—the one Mind, as revealed in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Thanks to the work of the Christian Science Board of Lectureship, the Publication Committees, and other denominational agencies provided by our Leader, it is now becoming better understood that Christian Science has no connection whatever with any system which does not recognize divine Mind as the only healing power, and that it occupies a position apart from that of any human belief, ology, or ism, however much these may seem to imitate its language or fundamental ideas.

One not infrequently meets those who claim kinship with Christian Scientists because they think they "are studying along the same lines." There are still others who insist that their beliefs are "just the same as Christian Science." It is evident that these do not understand the distinction made by Christian Science between what it designates as "mortal mind" and the infinite divine Mind, or God. They do not realize that when they speak of "mind" they are not saying the same thing as do Christian Scientists when they say "Mind." They have not learned to distinguish between the mesmerism that changes one mental belief into another, and the scientific destruction of the erroneous belief through a knowledge of divine Mind and His supreme government of man. Not understanding these vital differences, they may conclude that they are thinking the same as the Christian Scientist, when the fact is quite the reverse.

A similarity of terms does not necessarily imply a similarity of thought. One may talk glibly of mind, or about mental treatment, affirmation, and denial, and yet have no understanding of what Christian Science teaches. The method employed by the hypnotist or the so-called mental scientist in his thought manipulations is by no means similar to that of the Christian Scientist, who recognizes only the divine Mind, and whose law he demonstrates in the measure of his understanding

The asserted material mind of mortals is a kingdom divided against itself, trafficking in bad as well as good thoughts, loving and hating by turns, claiming by the same mental means to make mankind better and worse, seeking on the same plane to define evil and good, matter and Spirit, health and disease. Paul denounced such a "mind" as "enmity against God" and that it could never evolve, invent, or formulate a system of Christian Science is self-evident to any one who correctly apprehends the nature of Christianity, or the Mind that was "in Christ Jesus." Jesus well said of this condition, "If therefore the light [intelligence] that is in thee be darkness [error], how great is that darkness."

It is patent to those who understand Christian Science that there can be nothing "just the same," either in theory or in practice. Christ's Christianity, scientifically understood, is the complete Science of being, and when Mrs. Eddy discovered this Science it was to her what it will yet be to all mankind,—a revelation, not an invention or product of her own thought. And when, through her own spiritual understanding and demonstration, she was able to give an explanation of this Christ-truth in Christian Science, she gave that which is not found apart from the teaching of Jesus. Any attempt, therefore, to found an independent system of mental healing, based upon some stray gleaning from her writings, must ever prove abortive, since it would lack the divine animus of Mrs. Eddy's work.

It needs no argument to prove the divine origin of Christianity, and that it was a revelation of God to mortals through Christ Jesus; and it is also evident that the coming into human consciousness of Christian Science, through its Discoverer, Mrs. Eddy, to interpret and demonstrate original Christianity, was also a divine revelation, and in fulfilment of Jesus' prophecy concerning the coming of the Holy Ghost, the Comforter. Although the human mind may speculate and theorize regarding what it conceives Truth to be, it cannot reproduce the divine idea upon its own plane, that of the material senses, however it may deceive itself that it does. It is the very nature of so-called carnal or mortal mind, whose *alias* is evil, to claim equality with God, divine Mind, and therefore to claim equality with the truth which interprets God's law and demonstrates His power.

The Christian Scientist, realizing that God alone is Mind, and that of himself he can do nothing, relies solely upon God for his success, and this distinguishes the only right mental practice. Nothing can be like a perfect or complete thing without being the thing itself. Nothing could be just like a telephone without itself being a telephone. For anything to be just the same as Christian Science, would be to have the same origin, explanation, government, rules, and demonstrations, the same text-book; in which case there would not be two but one, and thus all ground for comparison would be lost.

Mrs. Eddy gave the name Christian Science to her discovery, and to the movement she has founded thereon, and this name cannot be honestly appropriated by those who are not identified with her in this movement. If Christian Science were but one among many man-made systems, an offshoot of the human mind, it might easily be that there were others like it; but the human mind is of itself incapable of conceiving such a teaching as Christian Science, for this mind is finite and could not evolve that which demonstrates the infinite. The human mind includes all that is known of evil, in whatever form, and hence any treatment that is based upon it is unable to effect the destruction of those discordant conditions of disease and sin which are among its asserted realities. Hypnotism, will-power, and blind faith appear under different guises in the many mental

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systems which this human mind has set up, but wherever found they are the opposites of genuine Christian Science. To produce permanent health; to destroy the love of sin; to restore faith in God, or impart spiritual enlightenment to man; to lead mankind not into but out of the delusions of a mortal, sinful mind; to unfold God's perfect ideal, not as a human, erring, material personality but as spiritual, immortal man,—this is the mission of Christian Science, the sign and seal of its divine authority.

Readiness.

J. S. B.

In the third chapter of Isaiah we read, "When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: In that day shall he swear, saying, I will not be an healer: for in my house is neither bread nor clothing: make me not a ruler of the people." In studying this passage one can but be struck with the extraordinary force of the message it conveys and the wonderful spiritual insight of the prophet, so far in advance of his age.

In this instance Isaiah was addressing the Jews prior to the captivity. They were at that time a people assiduous in their worship of Jehovah and lavish in their sacrifices, also careful in all points of ritual; but they were at the same time, as this prophet tells us, immoral, grossly neglectful of their civic duties, while they indulged in all kinds of vice. Luxury and oppression of the poor were also rampant. In the midst of all this exaltation of materialism stood Isaiah, almost a solitary figure.

His recognition of God as Spirit, and the necessity for declaring this knowledge in such a way that the truth might be shed abroad in hearts stupefied by low ideals, was absorbing his whole consciousness; and that sin and sensuality bring their own punishment was undoubtedly clear to him.

The passage quoted above is evidently intended to illustrate the utter inability of mortal man, unenlightened by Truth, to respond to the appeal of his fellows in distress, or to do anything to lift the burden of their oppression. In studying this passage the writer was much helped by the recollection of an article in the *Sentinel* on the subject of the healing of Naaman the Syrian. There it was pointed out that the scant information afforded by the little Jewish maid as to the healing done among the Jews, led Naaman, as a matter of course, to seek out the greatest man in the land as the one who could best heal him of his dread disease. Loaded with gifts he sought out the King of Israel himself, and asked to be healed.

The king's reply to Naaman's request was very similar to that of the individual in the prophecy above, for he rent his clothes and said, "Am I God, to kill and to make alive?"

Accordingly, the one in Isaiah's prophecy, not understanding the truth, never having perceived the divine Principle of being, is attracted by illusions, as a moth to the candle. Whatever hope he may have of salvation from all his troubles is soon dashed to the ground as he listens to the petulant and fearful words, "I will not be a healer." This answer carries with it the same admission as Cain's, "Am I my brother's keeper?" Evil in the first instance had said, "Ye shall be as gods," but when the fruits of its false teaching appeared there came the repudiation of a man's duty to his brother.

"At this period mankind are learning the falsity of the counsels upon which they have placed so much reliance. These are known by their inability to help men in their hour of need. With the growth of research in medicine and surgery there is also the spread of disease and its attendant bondage. What is to free man from this bondage? Who, then, will be a healer and put this ruin under his hand? The answer is, Christian Science.

Then let those of us who know the truth consider how often we are found admitting that we have neither bread nor raiment to meet our brother's need. The bread needed is the "unleavened bread of sincerity and truth" of which Paul speaks, and the raiment is the robe of Christ, "white and glistering." Have we not sometimes been making mental reservations by which we propose to enjoy the benefits that Christian Science has brought us, but drawing the line at becoming practical exponents of its healing except under circumstances of our own selection? In our text-book we read that "all must sooner or later plant themselves in Christ, the true idea of God" (Science and Health, p. 54). To reach this goal, mental reservations as to what we will or will not do or become must be set aside, and in meekness and obedience to the Christ example we shall learn our lesson in God's way. Christ Jesus came teaching that "men ought always to pray, and not to faint."

Before Christian Science came into his life the writer had but a shadowy notion of the meaning of prayer, and constant prayer would have been an impossibility to him. Now he is learning that only in proportion to his ability to pray aright comes the understanding of man's real need and how to meet it. Obedience to the commandment to love one's neighbor as oneself is only achieved in proportion to one's readiness to answer every appeal for aid in the true way. The desire, nay, the yearning to be ready to meet that need, and that appeal for help, which comes to signify that we are entrusted with the mission to do so, will only become part of our lives as we are found watching faithfully. Mortal mind asserts its claim to power by much exhibition of pomp and circumstance, but we, by demonstrating in our lives that the meek "shall inherit the earth," give evidence of our disregard of, and our total disbelief in the efficacy of this so-called power.

With quietness and assurance we should go about our daily work, striving that it shall be always our Father's business and not our own; secure "under the shadow of the Almighty," *i.e.*, the consciousness that we are reflecting Life, Truth, and Love, and purifying ourselves of all material thoughts and aims.

Thus shall we be ready to respond to the call for help, fearless and confident that our understanding of God's omnipresence is sufficient to "let this ruin [error] be under thy hand."

O let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give,
And in the light of Truth — Thy bondman let me live.

WORDSWORTH.

What the Truth Will Do.

IDA G. STEWART.

As I read our Leader's words in the *Sentinel* of January 6, relative to Christmas for the children, in which she gives her wise admonition that we do not teach our children the old Santa Claus traditions, I am reminded of the healing of a little child which it was my privilege to witness, and which may be of interest to others.

It was nearing the Christmas holidays some five or six years ago, when I was hastily summoned to see a sick child. Upon reaching the home I found a little girl, perhaps six years of age, tossing on her pillow in delirium. The family were too frightened to tell me anything of the particulars of the case further than that she had been in this distressing condition for twenty-four hours.

I seated myself at the bedside, and as I listened to the incoherent talk of the little sufferer I perceived that she was believing in Santa Claus, was fearing and dreading him: that the strife, envy, and anxiety in which the world at large indulges, in the exchange of Christmas gifts, were poisoning the child's thought, were polluting the sweetness and innocency which were hers by divine right. Although she

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was delirious, I explained to her audibly that Santa Claus and the wonderful reindeer, with their mysterious ability to intrude themselves upon her by descending the chimney, were myths; that it was divine Love reflected in love that brought her the gifts at Christmas time, and that her parents and friends were the avenues through which she received them. I also told her that we celebrate the twenty-fifth of December in commemoration of the birth of Jesus of Nazareth, "that Godlike and glorified man" (Science and Health, p. 54); that Christmas signifies the birth of the true idea of God—the Christ—in human consciousness; that this dear Christ is God's gift to the world, by means of which we may understand the Father and be free from all evil and strife. By the time I had reached this point the child was lying quietly on her pillow, regarding me, her eyes opened wide with joyous wonder, and the fever and the delirium had gone.

The subject was presented to her at greater length, she asking and answering questions; the fever abated, the frightened breathing and cough ceased; and in an hour from the time that I took my seat beside her bed she arose, well!

The Christ-idea born to the dear little one upon that day, has enabled her to keep herself and members of her family well, and although her mother is a medical midwife and nurse, and the family are members of an orthodox church, this little girl has been a constant attendant at a Christian Science Sunday School ever since that glad day when, through the divine Christ, God gave her an understanding of "Him that is true."

If I am happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life,—my testimony to the creed of optimism is worth hearing. My optimism rests on a glad belief in the preponderance of good and a willing effort always to co-operate with the good, that it may prevail. I try to increase the power God has given me to see the best in everything and every one, and make that best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.

HELEN KELLER.

[Written for the *Sentinel.*]

His Own are Fed.

KATHERINE J. SMITH.

To-day, from far Tiberian coast,
He whom the night-bound fishers greet,
Incarnate in Life's holy morn,
Calls thro' the Christ-illumined dawn,
My children, have ye meat?

Who hears the calling Paraclete,
Will leave his knotted net behind,
Nor count the leagues of sin-swept sea;
But here, in Truth's immensity,
Cast deep, and he shall find.

Come, hungered, heart-worn, restless child,
Brush from thy lips the acrid ash,
Cease toil, and plea, and olden rage,
Leave to the sea its grudging wage,
Its hurricane and crash.

Seek not the mortal recompense,
For work imprest by heav'nly sign,
Come and divide Life's quick'ning bread—
From Love's right hand His own are fed—
Beloved, come and dine.

Selected Articles.

Annual Meeting of Concord Church.

The annual meeting of First Church of Christ, Scientist, in Concord, N. H., was held last evening in the church edifice. The presence of several members living out of Concord showed the deep interest taken in this meeting. The treasurer reported all bills paid and a balance in the treasury. The report of the chairman of the Reading Room showed over sixteen hundred pieces of literature sold and more than five thousand visitors to the Reading Room and church. The absorbing interest in the subject of Christian Science was shown in the report of the committee on free distribution of literature. The record indicated that more than seven thousand pieces of reading matter had been taken by visitors and inquirers during the past twelve months.

Religious services are regularly held by the church in the county jail, and much good is being accomplished with the prisoners. During the past twelve months the members, in addition to the generous support of the home church, have contributed twenty-one hundred dollars to the Building Fund of the addition to The Mother Church in Boston.

The term of office of the former Readers, Rev. Irving C. Tomlinson, C.S.B., and Miss Mary E. Tomlinson, C.S., having expired, Prof. Hermann S. Hering, C.S.B., of Boston, was elected First Reader and Miss Mabel C. Gage, C.S., of Concord, was made Second Reader.

The other officers elected were as follows: President, Mr. Joseph A. Moore; clerk, Mrs. Fred A. Piper; treasurer, Mr. J. Wesley Plummer; auditing committee, Mrs. Urianna P. Grover, Mr. Horace G. Boutwell, and Mr. James R. Hosking; trustees, Mr. Joseph A. Moore, Mr. Fred A. Piper, Mrs. Fred A. Piper, Mr. J. Wesley Plummer, Mrs. Helen E. Moore, Mr. Josiah E. Dwight, Miss Elizabeth Thompson, Mr. George H. Moore, Mrs. George H. Moore, and Mr. Fred A. Barker.

In accordance with the rule in all Christian Science churches, that there shall be rotation in the office of their Readers, there has come a change in these offices in First Church of Christ, Scientist, Concord, N. H. As announced at the annual meeting of this church last evening, Rev. Irving C. Tomlinson, C.S.B., and Miss Mary E. Tomlinson, C.S., are to be succeeded by Prof. Hermann S. Hering, C.S.B., formerly First Reader of The Mother Church of Boston, and Miss Mabel Gage, C.S., of Concord, Second Reader. Rev. Mr. Tomlinson has been reappointed on the Board of Lectureship of The First Church of Christ, Scientist, in Boston, and will at once enter upon his duties as lecturer. Mr. and Miss Tomlinson will continue, for the present, to make Concord their residence.

Prof. Hermann S. Hering, C.S.B., the newly elected First Reader of First Church of Christ, Scientist, of Concord, is a native of Philadelphia, Pa., and son of Dr. Constantine Hering, the founder of homœopathy in America. He is a graduate of the University of Pennsylvania from the department of mechanical engineering, receiving the professional degree of M.E. in 1886. He was made professor of mechanics and electrical engineering by the Philadelphia Board of Public Education in 1887, and in 1891 was called to Johns Hopkins University in Baltimore, Md., as associate in electrical engineering, where he remained eight years, engaged in lecturing and in conducting laboratory and research work.

In 1899 he gave up his profession for the purpose of devoting himself entirely to Christian Science work, and was a practitioner, Reader, and teacher in Baltimore, and Publication Committee for Maryland and the District of Columbia. In 1902 he was elected First Reader of The Mother Church in Boston for a term of three years, and recently was made president of the church and a lecturer.

The Daily Patriot, Concord, N. H.

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The Holiday Spirit.

The attitude of Mrs. Mary Baker Eddy, the eminent Christian Scientist, toward the habit of gift-giving at the season of the Christmas holidays, attracts our attention, and raises the question of whether we are celebrating the birthday of our Lord and Saviour in a manner acceptable to him.

This season is, as we well know, one of prayer, and we are inclined to agree with Mrs. Eddy that there has come to be a spirit of commercialism in the bestowing of gifts at this particular time.

For days before the approach of this holiday season our time is absorbed with the thoughts of giving and receiving gifts, and in writing congratulations to friends and receiving congratulations from them in return. If we receive a gift, we feel under obligations to make a return gift of equal if not greater value.

The Christian Scientists would bar the habit of giving Christmas gifts, because their church annuls that which has the appearance of personal worship.

The Christmas season has for so long been one of merry-making that there may be some reluctance on the part of our people to accept so radical a change as that proposed by Mrs. Eddy in putting the ban on the custom of Christmas giving, but it would certainly be a distinct improvement if the commercial element were eliminated.

The Atlanta (Ga.) *News*

Classification of Christian Science Literature.

At the meeting of the Catalogue Section of the American Library Association on July 5, a communication was presented from Frank W. Gale, of the Christian Science Publication Committee for the State of California, pointing out the lack of uniformity in the classification of this literature. The subject was briefly discussed, and in order to bring out more full consideration it was decided that it should be given greater publicity. With this purpose, and with the desire of eliciting further comments, Mr. Gale's letter is here published in full as follows:—

Mr. C. B. Roden, Chairman A. L. A. Catalogue Section.

Dear Sir:—Being interested in the proper presentation of the subject of Christian Science to the public, I have made inquiry as to the classification of books on this subject in the public libraries in this State, and find a great lack of uniformity regarding the classes in which these books are placed. With a view to having some action taken which will remedy this condition, I beg to call your attention to some phases of the subject.

It is claimed for Christian Science—and this claim is being very widely admitted by those who have made an honest and intelligent study of the subject—that it is the demonstrable Science of Christianity, the spiritual understanding of the teachings of Christ Jesus, which enables its adherents to comply with the injunction of our Master to his disciples, to preach the kingdom of God, and to heal the sick. The reformation of the sinful and the healing of the sick through Christian Science is accomplished through the power of God, divine Mind, which distinguishes Christian Science from all systems of healing which depend upon the action of the carnal, or mortal mind, and which are known as mental science, suggestive therapeutics, etc. This being the case, it would seem that books on Christian Science would properly come under class 280 of the Dewey Classification, for this Science is the essence of Christianity.

Another point I would call to your attention is the tendency to place books on mental healing, suggestion, etc., as well as those which wholly misrepresent the teachings of Christian Science, under the general subject-heading of "Christian Science." This is not fair to the public, who would naturally look under that heading to find books which give a correct statement of this Science, and who are liable to be misled by the many misrepresentations which in some cases are placed with authentic works on this subject.

One simple way to discriminate would be to place under the heading of "Christian Science" only such works as are written by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, which are published by Joseph Armstrong of Boston, Mass., and the publications of The Christian Science Publishing Society in Boston, Mass., as these are all that may properly be called authorized Christian Science works. It seems only just that some way be found to classify these books so that they will not be identified with other works which are contrary to the teachings of Christian Science.

Trusting that you will kindly give this matter careful consideration, I remain, Sincerely yours,

FRANK W. GALE.

The Library Journal.

Among the Churches.

Church Organization in Aberdeen, Wash.

September 26, 1905, the Secretary of State of Washington issued a charter to the twenty-four incorporating members of First Church of Christ, Scientist, of Aberdeen, a point in western Washington already of great importance to the lumber industry. It has approximately ten thousand people and the neighboring towns have a combined population of about as many more.

Six years ago three or four Scientists of Aberdeen formed a Christian Science Society, and from the first its growth has been steady. For over a year a Christian Science Reading Room has been maintained in a down-town building, and interest in the work is active, as is shown by the large attendance at both the Sunday and Wednesday meetings, at which as many as sixty-five people have been present, fifty being a fair average congregation. Another sign of vitality is the growth of the Sunday School from practically nothing to a membership of twenty-five.

For some time past a monthly collection has been taken for the benefit of the Building Fund of The Mother Church; three hundred dollars has already been forwarded, and this amount is increasing at the rate of twenty-five dollars a month.—J. R. BERTHOLF, *Clerk.*

San Francisco, Cal.

At a meeting of the members of the local Christian Science Church, held Wednesday evening, it was decided to ratify the action of the board of directors in leasing from the Bohemian Club, for a period of two years, the premises and synagogue, corner of Post and Taylor Streets, formerly occupied by the Sherith Israel congregation.

The building will be thoroughly renovated, and the main auditorium will be fitted up with opera chairs. A large assembly hall will be fitted up on the lower floor, for use in overflow meetings. The seating capacity of both auditoriums will accommodate upwards of seventeen hundred.

This is to be the temporary home for First Church of Christ, Scientist, of San Francisco, pending the erection of the large edifice on the lot now owned by the church, southwest corner of Sacramento and Scott Streets, for which plans are now under consideration.

The church structure to be erected is estimated to cost close to three hundred thousand dollars and will take nearly two years to complete.

The church has for years been occupying Sherman and Clay's Hall and Elks' Hall, on Sutter Street, for its Sunday and Wednesday evening meetings, but on account of the rapid growth of the movement in San Francisco the premises can no longer accommodate the crowds in attendance.

San Francisco (Cal.) *Evening Post.*

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The Lectures.

Asheville, N. C.

The Auditorium was comfortably filled last night [November 6] by an audience which listened with interest to Mr. Edward A. Kimball's lecture on Christian Science. The lecturer was introduced by Mayor Barnard, who said in part,—

In spite of a criticism amounting in some instances almost to abuse, this wonderful school has grown with remarkable rapidity, and though less than forty years old it has attracted to itself thousands of followers, most of them earnest men and women who have been helped by the wholesome optimism of its teachings and who look to them as a source of deepest satisfaction and comfort.—*The Asheville Citizen.*

Texarkana, Ark.

Last evening [November 10] the Hon. Clarence A. Buskirk of Princeton, Ind., delivered an address at the Grand Opera House on the subject of Christian Science. Attorney T. E. Webber of this city introduced the speaker, and said in part,—

I am not a Christian Scientist. I am not familiar with their special tenets, but I know that Christian Science teaches and rears the pillars of its temple upon love, purity, and the brotherhood of man. With such a foundation its influence must be for good, and as such is entitled to respectful consideration. It does not withhold its rewards until the hereafter, or hold out the promise of a final reward after a life of travail and suffering with repentance in sackcloth and ashes, but asks you to accept now, to-day, and for all time, health, happiness, and love ever increasing and never ending! With such a promise surely it is well worth our best attention. You ask me, Will it do all this? I do not know, but we need it all so badly in this life of ours that we cannot afford to turn our backs on the hope of it. We say to Christian Science, "State your case. We want the proof!"

There is one feature about Christian Science worthy of remark. Its teachers and expounders are not men and women who have been failures in other walks of life. Its platform speakers are cultured, educated people who leave positions of prominence to preach the tidings of good will towards all men.—*Daily Courier.*

Boise, Idaho.

A large audience listened to the lecture last night [November 21] in the Columbia Theatre by Rev. William P. McKenzie of Boston. The speaker was introduced by ex-Governor J. T. Morrison, who in his introductory remarks said,—

We are living in one of the most remarkable thought periods in the history of the world. Much that we know was unknown by the ancients, and even the philosophers and scientists of a century or so since saw but the first faint outline. In the thought of the present day science dominates. Science is knowledge, knowledge that is capable of demonstration. Scientific thinking, scientific methods, and scientific knowledge conspire to make life more tolerable and to help solve the human equation. The so-called warfare between science and religion is settled, except in the minds of the uninformed, for the very good reason that exact learning and the truth are one and the same thing.

"Ye shall know the truth, and the truth shall make you free," is a statement of both a scientific and a religious fact, a fact which is equally potent whether demonstrated by science or revealed by religious experience. In this enlightened and thoughtful age, whatever the system you seek to teach and establish, whether scientific or religious or a commingling of both, it must be measured by the same standard, the truth, which is both the scientific yardstick and the religious pendulum.—*The Idaho Statesman.*

Dublin, Ireland.

Mr. Bicknell Young gave a lecture on Christian Science to a full house on the 23rd of November in the Ancient Concert Rooms. Commander J. Heugh, D.S.O., of the Royal Navy, introduced the lecturer, saying in part,—

Christian Science is attracting universal attention, owing to its regenerative and healing power. It is essentially a practical religion, and a "religion of right thinking." It teaches, not that that you are to become better than any one else, but better than you were. It has healed, and is healing its thousands, of every form of sin and disease, and I am very grateful to God that I can count myself as one of them.—*Correspondence.*

Longmont, Col.

Monday evening, November 20, Mr. Clarence C. Eaton of Tacoma, Wash., addressed a fair-sized audience in Dickens Opera House, on Christian Science. The lecturer was introduced by Rev. A. L. Chase of the M. E. Church, who said in part,—

My being on this platform does not signify that I am a Christian Scientist or likely to become one. Some years ago I could not have been induced to take part with Christian Scientists, but I have grown more liberal and inclined to allow others the privilege of the faith they think best. I am here to listen and to learn what the Scientists have and we have not. I welcome everything which will lift mankind and make the world better.—*Correspondence.*

Lectures at other Places.

Reynolds, Ga.—Mrs. Sue Harper Mims, October 8.

Lowell, Mass.—Bicknell Young, October 22.

Carterville, Ill.—Judge William G. Ewing, November 3.

Knoxville, Tenn.—Edward A. Kimball, November 7.

Highland Park, Ill.—Judge Septimus J. Hanna, November 21.

Hattiesburg, Miss.—Rev. Arthur R. Vosburgh, November 21.

Ogden, Utah.—Rev. William P. McKenzie, November 23.

Newark, N. J.—Prof. Hermann S. Hering, November 23.

Chicago, Ill. (Second Church).—Edward A. Kimball, November 23 and 24.

River Falls, Wis.—Rev. Arthur R. Vosburgh, November 24.

Atlanta, Ga.—Edward A. Kimball, November 26.

Baltimore, Md.—Prof. Hermann S. Hering, November 26.

Topeka, Kan.—Judge Septimus J. Hanna, November 26.

Wausau, Wis.—Hon. Clarence A. Buskirk, November 26.

Rome, Ga.—Edward A. Kimball, November 27.

Joplin, Mo. (Second Church).—Rev. William P. McKenzie, November 27.

Mechanicsburg, O.—Prof. Hermann S. Hering, November 27.

Chattanooga, Tenn.—Edward A. Kimball, November 28.

Pittsburg, Kan.—Rev. William P. McKenzie, November 28.

Rockland, Me.—Judge Septimus J. Hanna, November 30.

McGregor, Ia.—Hon. Clarence A. Buskirk, December 1.

Evanston, Ill.—Prof. Hermann S. Hering, December 2 and 3.

Dover and Foxcroft, Me.—Judge Septimus J. Hanna, December 3.

In the *Sentinel* of January 13 two lectures for the same date were credited to Milford and Beaver City, Utah. It should have been Milford (Beaver Co.), Utah, Rev. William P. McKenzie, November 14.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Generous Gift.

Pittsburg, Pa., January 2, 1906.

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

Our Dear Leader:—At the annual meeting of First Church of Christ, Scientist, of Pittsburg, Pa., held on the evening of November 27, reports from the several departments of the church work were read. These reports indicate a marked increase in interest on the part of this community in Christian Science. There has been during the past year a very gratifying growth in the membership of the church, as well as in the attendance at its public services.

Our gratitude for God's loving care of this church, so marked in all its history, and gratitude for the gift from divine Love of our beautiful church edifice, which was dedicated last April, found expression from many lips at the Thanksgiving service. From many overflowing hearts came tributes of love for you, our Leader, whose untiring devotion and labors have blessed countless lives.

On the Sunday following this service a special Thanksgiving offering for The Mother Church was taken. This was supplemented by the regular offering which is taken on the second Sunday of each month. As a result of these two Sunday collections it was our happy privilege to send to Mr. Chase, the Treasurer, a draft for fifty-five hundred and eleven dollars. This made the total of our contribution to The Mother Church Building Fund twelve thousand seven hundred and forty-one dollars.

These figures are symbols that inadequately measure our love for you; our desire to be obedient to your leadership, and our joy in being permitted to take a part in the building of the enlarged Mother Church.

Yours gratefully and lovingly,
ALBERT E. PIERPOINT, *Clerk.*

"Thou shalt not kill."

RECENTLY there has been a renewal of the proposition advanced some time ago, that it is legitimate and humane to cut short the lives of sick persons who have been pronounced incurable; and the most astonishing thing regarding this proposition is that it has found advocates in the ranks of those who have earned by their works the reputation of being humanitarians. The proposition has, of course, met with very general protest and denunciation upon moral grounds, but there is another side of the question which has not entered largely into the discussion, as it has been carried on in the newspapers, and that is, the fallibility of human judgment in the matter of disease. Who will dare say, even from the standpoint of long experience in the practice of medicine, that any disease is incurable; and what physician is there of any considerable practice who has not seen a patient get well after he had diagnosed the case as a hopeless one? Who will take the responsibility of saying that if a sick man cannot be healed by drugs or surgery he cannot be healed at all? Certainly there is no justification for such a conclusion, and this is becoming more and more apparent each day. Of the thousands who have been healed by Christian Science a very large proportion had previously been pronounced incurable by their physicians. These people are alive to-day and are healthy and useful citizens. In the light of subsequent events, would it not have been worse than a crime to "put them out of their suffering," in the manner proposed by these new-school humanitarians? A case in point is that of Mr. Ephraim D. Mann of Savannah, Ga., whose experience, as described by himself, is given in a pamphlet called "Christian Science and Legislation," recently issued by The Christian Science Publishing Society. Mr. Mann details his experience as follows:—

"Twelve years ago I was in a hopeless state of ill health. For twelve years I was afflicted with pulmonary disease, and during the above stated period, tried every remedy known to *materia medica*, with no permanent relief. I was twice carried to the operating-table, my uncle, Dr. Edman Fitzgerald, of Macon, Ga., being chief surgeon at these operations. After the second operation, Dr. Fitzgerald told my mother that the operation had disclosed the fact that my left lung was entirely gone, and the right lung was so badly affected by tuberculosis that it was impossible for me to recover.

"I had pneumonia four times after the last operation, and was never known to be free from a cough or cold. I was attended by six prominent physicians of the State of Georgia, each one concurring with the others in the diagnosis of my case as being hopeless. I was also informed that my kidneys were diseased.

"In this sad and hopeless condition, I found a copy of 'Science and Health with Key to the Scriptures' by Mrs. Eddy, in the Georgia Historical Library of Savannah, Ga. I engaged this book for two weeks, read it through, and was satisfied that its contents could not harm me, for it was based upon the inspired word of the Holy Bible. I called on the Christian Science practitioner here, bought a copy of Science and Health, which cost me three dollars, and was healed by reading this book, in one year.

"My family and I have spent over three thousand dollars for medicine and medical attention. I was healed by Christian Science at a cost of three dollars. When I began studying Christian Science, I weighed one hundred and five pounds; I now weigh one hundred and eighty pounds. I have not taken any medicine, internally or externally, for the past twelve years, and I am now a well and happy man. I owe my very existence to-day to the healing efficacy of Christian Science, and I stand ready to qualify to the above statement."

There has been no abrogation of the command, "Thou shalt not kill." It is the unalterable law of God.

ARCHIBALD MCLELLAN.

Liberation.

MANY are gratefully acknowledging the liberation of thought that has come to them through our revered Leader's recent utterance on the spiritual significance of Christmas which appeared in the *New York World* and was republished in the *Christian Science Sentinel* and *Journal*. Many were indeed glad to respond to this loving call to turn away from the material and limited sense of the Christ-appearing and contemplate its higher meaning, so wonderfully expressed by her when she says, "It represents the eternal informing Soul recognized only in harmony, in the beauty and bounty of Life everlasting,—the truth that is Life,—the Life that heals and saves mankind." As we ponder these words we can but think how much we have missed in holding and serving a lesser sense of Christmas; then we rejoice that the higher lessons are coming as we are ready for them, and that no good is lost in following Truth.

A dear Scientist wrote her teacher that she had prepared a gift for the latter, when our Leader's words on "The Significance of Christmas" appeared in the *Sentinel*. She

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at once felt that a Christian Scientist ought to have a truer gift to offer her teacher than a material one, and she accordingly began to gather up some of the fruits of Spirit,—some precious records of the triumphs of Truth and Love in the overcoming of disease and sin; in the maturing of long-delayed "buds of promise,"—these were sent instead of a material offering and greatly gladdened the heart of the recipient.

Through many experiences Christian Scientists are learning to prize above all else the realities of being,—the things which "neither moth nor rust doth corrupt" nor thieves break through and steal; and, thanks to our Leader's teaching, these things no longer seem to be impalpable abstractions, but, to quote St. Paul, "enduring substance." Well might Peter and John make light of it, that of "silver and gold" they had "none," when at the Beautiful gate they were able to offer the man lame from his birth the priceless gift of healing, and say, in the name of Christ, "Rise up and walk."

To-day Christian Science offers to every weary sufferer the gift of spiritual healing, with all it implies, in the name of Christ, Truth, and in His appointed way; and thousands are gladly stretching out their hands to receive the precious boon. As the blessing comes to them, they may well recall the Psalmist's words, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; . . . blessed be the Lord, who daily loadeth us with benefits."

ANNIE M. KNOTT.

A Channel for the Waters.

THE indulgence of that human sense of self-limitation and inadequacy which explains so much personal timidity and ineffectiveness, finds a pertinent rebuke in Jesus' words to the woman of Samaria. They were sitting at the mouth of Jacob's well, whose limpid treasure attracted the village water-carriers day by day; thus becoming for them, as for all, a symbol of perennial good. Jesus' use of it, therefore, to illustrate the gladdening and helpful influence of those who were to become the channels of spiritual truth, must have found ready access to their understanding and interest. More than this, however, the water of life in them was to be like a flowing well,—an unfailing spring which surrounds itself with orchards and gardens abounding in fruit and flowers, and beyond with broad stretches of growing grain. No thought of the labored liftings for famished flocks intruded itself upon the picture. There was to be an abundance for every need, and it was to be poured out with Love's unreserving largess. Purity, constancy of flow, and unstinted abundance,—all these were to characterize that fountain which was "opened in the house of David for sin and uncleanness."

It is true that sometimes the sense of incapacity is distinctly increased by the overwhelming contrast between this ideal of Christian living and the records of our past endeavor, and in such a moment an escape from the pitfall of depression is found in the realization that our human service is simply one of transmission,—we are to be channels for that living stream which alone brings healing and comfort. A little child may give drink to the tired wayfarer, and if the human sense of weakness, of ignorance, and of unworthiness but sublimate into an artless humility, we also may bear the life-giving Word to the sick and fainting at our threshholds.

When to this suggestive description of the possibilities of ministry which attend spiritual awakening, there is added the thought of the infinite deeps of Truth whence issue the unfailing streams; when we remember the splendid demonstrations of the Master's life,—his practical works as humanity's Teacher and helper,—and when we recall his assurance that these ministries were to be continued and multiplied by his followers, then the richness and glory of our privilege and inheritance begin to appear; then, too, do we realize the world's indebtedness to our Leader, who in lonely travail demonstrated for this age the greatness of our possible efficiency in Christ.

Christian Science has given new meaning to the phrase "A Christian minister," and not infrequently the definition is embodied in the humble and childlike, who are following the steps of the Master in works of loving kindness and healing that are a telling though silent rebuke to conventional religious indifference, an unanswerable argument before the quibbling and worldly-wise, and, best of all, a joy and inspiration to those who were once in bondage to sorrow and to pain. Flowing wells of water are these in the wilderness of human experience. Some of the early disciples were of modest culture and rank, but how their achievements witnessed to their ready, self-effacing responsiveness to the divine requirements, as well as to the mightiness of the truth which wrought in them.

Our carrying capacity may be small in our own estimate, but if as Christian Scientists the channel of our thought is kept so openly sincere and so continuously pure as to permit the waters of Truth to flow on, flowers will spring up beside our way, and the world will receive an unmeasured blessing at our hands.

JOHN B. WILLIS.

Letters to our Leader.

New York City, January 8, 1906.

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

Beloved Leader:—I am enclosing a copy of a clipping from the *New York World* of recent date, containing an appreciative reference to your views on Christmas present-giving. Judging from many similar expressions in the public press, your thought on this subject has struck a responsive chord in many hearts. The love that has so long been forced into congested channels can now flow more freely throughout the year. To quote your own words, "Blessed is that mortal who seeth his brother's need and supplieth it," regardless of the season, but as opportunity may offer. Science and Health informs us that "Giving cannot impoverish in the service of our Maker, neither does withholding enrich us." I feel deeply grateful to you, dear Leader, for your wise and timely By-law. A blow has been struck at a traditional custom that has obscured "peace and good will" at the Christmas season.

Gratefully your student's student,
RICHARD P. VERRALL.

[The following is the clipping referred to in Mr. Verrall's letter.—EDITOR.]

"AFTER-CHRISTMAS THOUGHTS."

To the Editor of the *World*.

All hail to Mrs. Eddy and to her million followers who will heed her request to the Church of Christian Scientists against the craze of Christmas present giving! That it may be the forerunner of a universal change in regard to the abuse of the day will be the earnest wish of many people throughout the Christian world. The holy event the day commemorates is obscured. Peace and good will to men is not realized. On the contrary, by the great majority of wage-earners the day is looked forward to with dread, though a cheerful smile is kept up, and it is followed by disappointment, envy, debts, and general dissatisfaction.

Of course the tradesmen are happy and of "good cheer," also the man with a full purse, but I venture to say there are ten whose "good cheer" is alloyed with bitterness to one who is truly joyous. It is full time to stop this empty farce of "swapping" presents. "Good cheer" will again come to all if Christmas day is kept in the proper way and Santa Claus confines his visits to the little ones and to the really needy.

E. WARNER.

New York, January 2.

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Spokane, Wash., November 18, 1905.

Beloved Leader:—There were so many happy people in the city of Spokane, State of Washington, on Sunday, November 12, 1905, at the opening service of First Church of Christ, Scientist, that it would do your heart good to know of them. Between six and seven hundred were present in the morning and about three hundred in the evening. The subject—"Soul and Body"—was a most fitting one for the occasion. A year and a half ago we were without a church home, and the Jewish tabernacle, where we had been for some time, was no longer available. There was no hall in the city which could be secured for both Sunday and Wednesday evening, so that there was just one thing to do, and the basement of the church was begun. On the date that we were to leave the Jewish tabernacle there was a place of our own prepared, and last Sunday we were in the church proper. The congregation had more than doubled in that time. We have found while building that there was more to give to The Mother Church than before.

We are striving to appreciate more your labor for mankind and thus, in humility, to be worthy to call you our Leader. Sincerely,

MARY LOUISE WRIGHT, *First Reader.*

Haysville, Kan., December 22, 1905.

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

Dearest Teacher and Leader:—We wish to express our untold love and gratitude to you for what you have done, and are doing, for us and mankind, by sending a little Christmas offering to the Building Fund of The Mother Church, and telling you of the work here. We are only a small society, four families being represented, but we want to grow, and we know that if we do our part God will give the increase. Last fall, with the assistance of First Church of Christ, Scientist, of Goddard, Kan., we gave a lecture, and hope to have one again next year. To-day we are sending Mr. Chase a money order for twenty-five dollars for The Mother Church Building Fund, and though it is a small amount, we rejoice to send our mite.

Hoping to do better work for God and our Cause, we are

Yours lovingly,

MRS. IVAH FAGER, *First Reader.*

For the Society.

Springfield, Mass., November 29, 1905.

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

Dear Leader:—In gratitude for the sustaining care of divine Love in the erection and completion of our chapel, and as an expression of love to you and to The Mother Church, the Board of Directors voted that the collections taken on the first Sunday in our new chapel should be sent to The Mother Church Building Fund. A check has accordingly been sent to Mr. Chase for $131.85.

Lovingly yours,

HARRIETTE S. MARSH, *Clerk.*

For the Board of Directors.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

Have Endeared Themselves.

During the years that Mr. and Miss Tomlinson have served as Readers in the Christian Science Church in this city, they have endeared themselves very much to our people by their strict adherence to the duties of the stations they so competently filled, as well as by that unpresuming personality that, where found, bespeaks true merit.

The Daily Patriot, Concord, N. H.

Testimonies of Healing.

It is nearly two years since I began to grasp the spiritual teaching of Christian Science, and my life has been transformed,—changed to its very center. I walk in a different atmosphere. Life is sweet, genuine, good, and beautiful. In the old thought I was a semi-invalid much of the time,—depressed, weak, inharmonious, and physically a sufferer in almost every way. Nearly three years ago a brother came to visit me. I knew he had become a Christian Scientist, though what that meant I did not know, but I saw immediately there had been a vital change in him. He had formerly been an inveterate smoker, and I noticed instantly the absence of the odor of tobacco. As soon as I felt free to do so, I asked him what that meant. I remember he smiled and said he did not want it any more. This seemed very remarkable, and when I found opportunity I asked him to tell me about Christian Science. He gave me some *Journals* and *Sentinels* to read, and the testimonies particularly interested me. During my brother's stay he treated me for backache, and the treatment was successful. Before that I had not been able for many weeks to walk to a neighbor's house and back without suffering intensely. I had used various material remedies, but nothing seemed to stop the pain. It has been entirely cured by Christian Science. At that time my little girl was only six weeks old and mortal belief seemed to hold me in severe bondage. I knew nothing of Christian Science, but my brother told me that if he treated me I should lay aside my medicine. I was open to the advice given, and in one treatment constipation was entirely overcome, so that the trouble never returned.

My growth in Christian Science has not been rapid but it has been steady, and I am very thankful for the knowledge of Truth that I have. I have been healed of nervous prostration, melancholia, different forms of indigestion, severe headaches, and catarrh. My management of the children has been changed and improved. My little boy of six often helps me and helps himself. We have seen severe sick-headache vanish with one treatment, and chicken-pox and measles under a few treatments.

One of the greatest blessings that has come to me in Christian Science is the ability really to love my friends and associates. I had always tried to love them, but utterly failed in satisfactorily doing it. Underneath was a current of antagonism which divine Love has utterly destroyed, and I love my friends, all of them, every one and everybody, genuinely and abundantly. It often comes to me clearly that Love is Life, and Love is God, and that man can express only his Principle,—God. Nothing satisfies but Christian Science, nothing heals but Christian Science. I find the Sunday services and Wednesday evening meetings to be of immeasurable assistance in helping me to know God, and I am very thankful for the privilege of attending these services.

I do not know how to express my love and gratitude to dear Mrs. Eddy. I love her because through her God, good, has been revealed. She knows divine Love, and I am grateful to her for her courage and steadfastness in giving us the truth as God has given it to her.

MRS. HELEN L. DEAN, Morristown, N. J.

About three years ago I was healed at once of rheumatism, through Christian Science. For two years prior my suffering had been intense; at times I would be helpless for days, the slightest touch would occasion pain, and every joint seemed to be affected. Through the application of material remedies I would be relieved a short time only. After having been afflicted in this way so long, and having tried every material remedy that I felt would afford relief, I got no better but gradually grew worse; each succeeding attack became more severe and frequent. Because of the severe suffering I was persuaded to try Christian Science,

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believing it could do me no harm if I received no benefit, but fearing criticism I had the practitioner call at night. At the time I was suffering from a fearful attack; my left hand and limb were so swollen I could hardly move them. The practitioner came at eight o'clock and gave me a treatment, staying nearly an hour, explaining Christian Science, and thus clearing away my prejudice. About ten o'clock I was placed in bed and for about a half hour I continued to suffer unspeakable agony. I then went to sleep and did not awake until morning, when I realized my freedom from pain. Since then I have had no return of the old trouble.

Only by living close to God do I feel I can express my deep, heartfelt gratitude for all that I have received through Christian Science.

Miss Edith C. Damewood, Ogden, Utah.

Having been greatly benefited by Christian Science, I wish to give my testimony. Two years ago I started out to find a way by which people could not only be cured of sickness but kept well after being helped. I needed help myself, and fully intended to make myself useful for others, whenever I should be prepared for the work. My idea was to take a four-years course at some medical institution, after that to take up the study of Christian Science, and then combine the two. I knew that the spiritual part was necessary, but at that time I did not know that it could do the work alone. Prior to taking up medical work I had purchased a copy of Science and Health, and had read it through once, but did not understand very much of it. I took a year's study in a medical college in the West, expecting fully to complete my course; but during the summer following my first year's work, I took up the reading of Science and Health again, thinking it would be profitable to spend the vacation in that way. The result was that I never returned to the study of medicine, but went to Boston the following winter to look into Christian Science more thoroughly. I soon became convinced that it was the truth, and last spring I decided to spend all my time in doing what I could in this great and glorious Cause. While reading our text-book I was healed of stomach trouble, and of many dietetic and medical beliefs, for which I am very thankful. I now know, as our Leader says, that "Mind governs the body, not partially, but wholly" (Science and Health, p. 111).

My desire to find a system by which people could be healed and, best of all, could be permanently kept well, was answered in Christian Science,—the best preventive medicine that there is. My gratitude to God, and to our Leader, for this truth can best be expressed in my daily life and deeds.—Harry C. Taylor, Springfield, Mass.

I was told by my doctor that I had at the longest about three months to live, but that if I would go to Florida I might stand it for one year, though this was very doubtful. I was said to have consumption in its worst form,—one lung entirely gone and the other in a very critical state. I also had an internal cancer of the head. I had lost the hearing in the right ear, from which large pieces of bone had passed. Then I began suffering with my feet, the bleeding kept them in such a state that there did not seem to be any bones in them. A trained nurse told me that it was impossible to heal them. It was certainly wonderful, but they were healed, and I now have full and perfect use of them. I also had a good deal of trouble with my left arm and hand; now I hardly know which hand it was that troubled me. My first entrance in the Christian Science rooms was to carry a few flowers. I had heard that they loved to have them. I always had tried to alleviate the sufferings of others, for I knew what I was passing through, and in this desire to cheer some one my own help came. We always receive more than we give. I know that I do. Malachi, 3 : 10, has certainly been proved true in my case.

My healing came by reading our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, except that I had one treatment for the cancer, when it came away from the head. That was five years ago, and I have not since had the least trouble from it, or from the lungs. I do indeed feel very grateful to Mrs. Eddy for giving us this blessed truth. My desire is to prove my gratitude by deeds, and I know that divine Love will ever guide me.

E. Katherine Hall, Norfolk, Va.

As I look back over eight years of health and peace, I remember that before I knew of Christian Science I was diseased and discouraged. I was healed of lung trouble, catarrh, indigestion, and the tobacco habit, of many years' standing. When *materia medica* could do no more for me I was entirely healed by reading "Science and Health with Key to the Scriptures." I am thankful to God, and to Mrs. Eddy, for this truth and for the *Sentinel* and *Journal*. I have been able through the understanding of prayer as taught in Christian Science to help many others to realize health.—William Betzel, Christobal, Canal Zone.

I feel that I would not be doing justice to Christian Science or to the world did I not acknowledge what Christian Science has done for me and mine. I cannot half express my thankfulness that this blessed truth has been given us through the love and unselfishness of our dear Leader, Mrs. Eddy. Recently I went with some relatives and others to visit a very beautiful spot, some four miles from here. Our trip over the water was delightful, but we had not been on land five minutes when a very severe storm broke over us. It lasted about half an hour, then the sun shone out again bright and clear. We remained about an hour then set sail for home. From the land the water looked calm, but we had not gone far when the waves began to run high; the wind was blowing very strong, and with that and the current against us considerable fear was manifested. We were some three hours making the four miles, for we had to cross and recross many times to make any headway whatever, and it seemed dreadful when we came out in the current. The nearer we came to the wharf the higher the waves were, and again and again the boat dipped water.

My mother and I were the only Christian Scientists, and the hymn, "In atmosphere of Love divine," was a great help to me. I sang the second verse aloud over and over again, and along with my mother's work in the realization that there was no other power but God, we landed safe in harbor. There were many on the wharf watching us through field-glasses, and much fear and anxiety was manifested by them all for our safety, but we had the strong assurance that "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

My mother and I have been in Christian Science nine years, and many demonstrations have been made over sickness and accidents, but this last experience means much to us, and it also gave us an opportunity to tell of Science. Trusting that I may learn more and more of this blessed truth, I wish to express my love for our Leader and Cause.

Miss Nora Mason, Middlefart, Denmark.

It was in 1892 that I first heard of Christian Science. I had dedicated my life to God according to the orthodox views, and spent much time in studying the Bible. A lady who was at this time stopping in the same house with me, on discovering that I was interested in the Bible, began to talk to me about Christian Science, of which I had never even heard the name. She gave me a vivid picture of the promised land, and of what God is ready and willing to do

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if we trust Him absolutely, and I drank it all in like a thirsty child. It seemed so perfectly natural and right that God should give us only good. I followed the subject up, and I gladly and gratefully testify, after almost three years' study and work, that many, many times more than what was promised has been fulfilled.

I had been bound to the orthodox church by every tie, and was a Sunday School teacher, but when the truth came to me, as revealed in Christian Science, I knew it was no longer possible for me to believe or teach that God allowed evil to exist; so step by step, in God's strength, I was able to make daily progress, and though it seemed dark beforehand, as I advanced only harmony was expressed. At the first Wednesday evening meeting I attended in Belfast I was healed of indigestion, and my fear of it was completely destroyed. I have proved for myself and others that Christian Science is the truth, and that it enables us to worship and obey God in all the ways that our Master, Christ Jesus, commanded,—to preach the gospel and heal the sick. I have had a glimpse of man as God made him, which can never be effaced. It was only after I became a member of The Mother Church that I realized what a great privilege had been granted to me, and I gladly and gratefully accept the present opportunity to prove my love and gratitude to this Church for all the blessings that flow to me from it, by helping those who are doing the grand work of erecting the new building.

I have no words in which to express my gratitude and love to God for all these blessings, and to our Leader, Mrs. Eddy, for her life and work, which are blessing not only us but the whole world. I am trying through obedience to express a little of what I feel.

LIZZIE MCKIBBIN, Belfast, Ireland.

It is with a heart full of love to God, and to our dear Leader, Mrs. Eddy, that I gratefully offer my testimony. I did not accept Christian Science for the healing alone, but for the spiritual uplifting, and the mental work thus involved has given me a sound foundation upon which to build. The conviction abides that this teaching is thoroughly in accord with reason and common sense, and has Scriptural authority. Life has for me a grander outlook, a nobler aim. Christian Science has several times snatched me from what seemed the very edge of the grave. A few years ago I was suddenly overtaken with illness, and tried to overcome it with my own understanding, but being very near unconsciousness the friend waiting upon me called an older student to aid me. In a very short time I was able to be out of doors. Later I had a severe attack with my eyes, from two o'clock in the afternoon until about eleven at night. I very nearly screamed with pain. A practitioner was asked to help me. I went to bed that night and soon went to sleep, had a good night's rest, and the next morning got up with my eyesight restored. I then went away for Christian Science treatment for another ailment, and in less than a week I returned healed.

It is only as I reflect infinite Love that I can ever pay the debt I owe to Him "who forgiveth all thine iniquities; who healeth all thy diseases." I most humbly thank God for all His blessings to me and my dear ones.

MRS. LILLIAN A. NIEMANN, Milwaukee, Wis.

When I was three years old, I had scarlet fever and diphtheria. I was under a doctor's care, but after that I could not hear for eight years. When I was eleven years old, my school teacher told me and some other girls, one noon, that the doctor was coming to examine our ears and eyes. When I got home my aunt, who is a Christian Scientist, was there, and I told her what had been said, and how I feared the doctor. She told me not to be afraid, that God was my help, and that if I trusted Him I could be healed. She told me how to realize the truth, and to hold it fast in my thought. I went back to school feeling happy to think that I at last was going to be healed from deafness.

After school the doctor came to examine us. He called me, and told me to stand in one corner of the room while he stood in the other. He also told me to hold my ears shut while he asked me questions, but I could hear every word he said and answer him correctly. My teacher, thinking it was the doctor's loud voice that made me hear, asked me some questions in a very low tone of voice, and I could hear her also. Knowing that I had not been able to hear, she came running up to me and said, "Can you really hear?" I told her, "Yes." "Why," she said, "what healed you so suddenly?" I told her that it was through the word of God I was healed. She looked at me very much surprised, but said nothing. I went home thanking God that I was healed through Christian Science. The next day the teacher changed my seat and gave me the very last seat in the room, which I kept. It is now over five years since I was healed, and I have not had any return of the trouble. I have had many demonstrations of God's ever-present help, and while to many they may not seem to be great, to me they have been stepping-stones to a higher and better understanding of the one Mind. I am certainly very grateful for this truth.—MISS ANGELINE UHLMANN, Milwaukee, Wis.

I was raised in Denmark, in the State Church, and the danger of eternal punishment was strongly impressed on my mind. While the way of redemption was not made clear to me, my fear of being eternally lost was very great. My people came to this country when I was thirteen years old, and after I was grown and married my health failed. After six years of suffering I was healed of a complication of diseases by Christian Science. I took up the study at once, and never again went back to medicine. My first copy of Science and Health was the twenty-third edition, which I prize very highly. I am entirely free from the fear of being eternally lost, and my gratitude is greater than I can express. I am satisfied, as I have indeed found a religion that heals and saves to the uttermost, and my earnest prayer is to live this truth and show others the way out of error.

I wish to express my gratitude to God, to our dear Leader, Mrs. Eddy, to our Publishing Society for the *Quarterly*, and to all who contribute to our periodicals.

MRS. HANSINE MADSON, Vermillion, S. D.

Words are not adequate to express my gratitude for what Christian Science has brought to me in the past few months. When I began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was burdened with a seemingly serious eye trouble, which had annoyed me for four years, and for the past two years had made any continued use of the eyes practically impossible, owing to the severe pains in head and eyes, together with great nausea, which followed any attempt to read or sew. During this time I had advice and treatment from two of the foremost oculists in the country without receiving any relief. When Christian Science came to my attention the same trouble came up when I tried to read, but I was told that if I would continue I would suffer no bad results. I had a great desire to understand the "little book" and continued reading. After a few days all pain disappeared, though to sense the appearance of the eyes was not pleasant; but I read persistently, being alone in a strange city, with the result that at the end of a month I awoke one day to the fact that, although for many nights past I had read until very late and by a very poor light, my eyes were entirely healed. This was without a single treatment,—simply by reading the book. This encouraged me to apply for treatment for other physical ailments, with the result that a case of prolapsus, supposed to have been caused by a fall from a horse in childhood and pronounced by an authority on such cases as incurable without an opera-

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tion, has been met. I had long since given up hope of ever getting any permanent relief, as I had no intention of submitting to an operation. This trouble has been as entirely eradicated as though it had never existed.

Two months after I began to read Science and Health, I was enabled to treat a badly burned forearm, so that the pain was controlled almost at once. The manifestation of a burn disappeared within three days and left no scar. These are but a few of the many benefits I have received in five months; they are but the signs that shall follow them that believe. The rescue from the mental darkness regarding God and His creation, in which I had wandered so long, is of greater value to me than any physical help could possibly be.

I can but feebly express the love and gratitude to God which goes constantly out when I recall the many blessings that have come in so short a time. To the dear Leader who has brought us up out of darkness into the clear sunlight of Truth, must ever be love, honor, and obedience from me, and my prayer is for more understanding of this simple and wonderful truth which enables us to follow the Master in the way he has appointed.

ALICE MARIAN ADAMS, Omaha, Neb.

Although I am but a novice in the study of Christian Science, I desire to contribute my heartfelt thanks for benefits received. Some months ago my wife formed the acquaintance of a lady who was a Christian Scientist. Being prejudiced, I did not approve of this, especially as I soon noticed that my wife was trying to practise in the home the doctrines of her new-found friend. I had always been a believer in *materia medica*, and one can well imagine my anger when my wife, in response to my request for medical help when I was ill, asked me if I would not try Christian Science. This so incensed me that I ran out in a pouring rain to the nearest drug-store and bought some medicine. The medicine had no effect, nor did the other remedies which had always before proved beneficial in any way bring relief. Finally I gave up taking medicine in despair, but I managed after a few days to return to my work, feeling at enmity with the whole world and with myself in particular; but this was not to last long. After three weeks I was suddenly taken severely ill with catarrhal fever, and again my wife suggested Christian Science. Mentally reviewing my former experience with medicine, and as I was growing worse and suffering greatly, I gave my consent, and allowed her to send for her friend. She came, took her seat by my bedside for a few minutes, and then left, but never shall I forget the experience of those few minutes. A calm so peaceful and beautiful filled my consciousness that I felt as though I were in another world. In two hours all fever had left me, and the following morning, I arose, rejoicing and praising God as revealed in Christian Science.

For the following two weeks I felt as though I had been lifted above the earth. I had always been a very profane man, but now nothing could come up to cause me to swear. Then, too, came a desire to read the Scriptures, and together my wife and I began the study of our much neglected Bible and the Christian Science text-book. Soon we began to put into practice the truths contained in those two wonderful books, and the more we read and study the more we appreciate our copy of Science and Health and its author, Mrs. Eddy. May God's blessing ever rest upon her.

MARION S. CEMER, Muskegon, Mich.

The study of Christian Science has enabled me to overcome sorrow and many ailments, and partially overcome extreme nervousness and fear. Last spring my brother-in-law came to visit us, and one evening, as he sat talking to my mother, I left the room for a few minutes, when my mother called to me in a frightened way. I ran in quickly and saw my brother-in-law lying on the floor unconscious, his face almost black. I spoke aloud, as much to myself as to her, saying, "There is nothing to fear," and in an instant he showed signs of consciousness. I then declared the truth silently, and he sat up. The next morning he was as well as usual and rode fourteen miles to attend to some business. This seemed wonderful, as he had experienced a number of such attacks before, and once while under the doctor's care had not left his bed for nearly two weeks.

To God, the only good, I am grateful for the gift of His love, so beautifully expressed through the prophets and apostles of old, and through Christ Jesus, by whose teaching later generations were benefited; then through Mrs. Eddy, who stands before the whole world to uphold the Cause of Truth.—STELLA RALSTON, Choteau, Mont.

I wish to express my heartfelt gratitude to God, and to Mrs. Eddy, for the many blessings received through Christian Science. In November, 1904, our little boy was kicked on the head by a horse, the shoe striking him between the eye and temple, making an ugly gash and slivering the bone. He was in the barn lot, about a hundred yards from the house, but he got up and came to the house, the blood streaming all over him. We sent for a surgeon to dress the head, and it took two of them over an hour and a half to do it. A dozen pieces of bone were removed, but after the first scare, at the sight of the instruments, he never complained. This happened about half past eight in the morning and he never lost a meal or his sleep, and he was out of school only one week. He was injured on Saturday and on Monday evening his eye was open, clear and bright as ever, without a particle of redness. I cannot tell how thankful I was when I saw this. The beauty of this to me was that, so far as he was concerned, the work was done at the first treatment given during the operation.

I never felt any fear from the first, although I stood by him from the time the doctors began until they had finished. For this demonstration alone I owe a lifetime's service to the Cause of Christian Science.

CLARA A. SEYFFERT, Joplin, Mo.

[Written for the *Sentinel*.]

The Ever-coming Christ.

C. VIOLET SPILLER.

THE watchful shepherds heard the song
Whose echoes ne'er can cease
Till all the world shall be attuned
To that sweet song of peace.

The wise men saw the star of hope
Whose light can ne'er grow less
Till high o'er all the earth shall shine
The Sun of Righteousness.

O never-ending angel-song,
O always steadfast-shining star,
The ever-coming Christ we hail,
Whose witnesses ye are!

With outstretched arm to save and heal,
Christ through all time appears,
To bless the children as of old,—
To wipe away all tears.

Our falt'ring feet grow swiftly strong,
As on his way we press,
And lips long dumb, in joyful praise
The healing Truth express.

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From our Exchanges.

The primary purpose of Jesus Christ was not to expound a theology, but to upbuild a life. A church has made theological progress when it has come to realize the relatively subordinate position which any theology, however true, must take. Most men have some sort of a theology, but its influence on their lives will depend largely on how they get it. If one gets it primarily by an intellectual process, if it is chiefly a system of ideas about God and man and Christ and destiny, then one may have a flawless theology which has hardly speaking acquaintance with his spiritual life, just as one may know how a church is built without having any desire or purpose to build one. But if a man's theological ideas are primarily the attempt to voice his spiritual experience, to set forth truths involved in right living, if he holds them primarily not so much because they are intellectually true as because they are spiritually necessary, then his theology will profoundly influence his life.

REV. FREDERIC W. PERKINS.
The Universalist Leader.

It is not easy for men grounded in the metaphysics of a system that reaches back for hundreds of years, and is rooted in all the modes of their thinking, to understand how other men can cast it all away, and think in new terms, to new results. But if one were to observe closely the Christian earnestness of these apparent iconoclasts, and note how much more valuable *seems to them* the forms of truth they are building in place of those they have abandoned, and who declare that their work is not only no loss to faith but great gain, while the conservative would not believe this he would at least understand and respect the men who do believe it.

The Homiletic Review.

He is the health of the world, and all who lift their eyes to Him can be made whole. New Year's day is always and for every one a beginning. No matter what lies behind it of wasted life, of corruption and folly, there is always a future stretching away into the dim distance. The whole process of life is one of redemption, and those who have blasted their careers, stained their names, distorted their souls, and come at last to moral and spiritual bankruptcy, may still find in Him, against whom they have sinned most unpardonably, the peace and help and health which the world cannot give.—*The Outlook.*

The man leans back upon his oars, satisfied. We may come to that mood in spiritual things as surely as in temporal. Some men practically retire from religion, much as they retire from business, because they think they have accumulated enough to live on. That was not Paul's way.

PROF. C. T. WINCHESTER.
Zion's Herald.

He [Jesus] said to his disciples on the eve of his departure that he had many things to say to them which they could not yet comprehend, but that he would come in the spirit to make these things clear. That is an abiding promise of a new revelation of himself.—*The Congregationalist.*

Heaven in its essential idea does not imply locality. It is a condition. And that condition is one of complete satisfaction. Wherever one may be or in whatever condition, if there is entire satisfaction, that is heaven for that one.

The Watchman.

Life is a good deal of a puzzle; but if we were more resolute in our determination to enrich it by worthy service than we are in our desire to solve its mysteries, we should be happier. If we put more into it, we should get more out of it.

Epworth Herald.

THE CHRISTIAN SCIENCE TEXT-BOOK.—"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

CHURCH MANUAL.—Containing all the By-laws to January 1, 1906, of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, $1 per copy; $5 per half dozen; $9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A Word from Mr. Chase.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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CHRISTIAN SCIENCE SENTINEL

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

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest.

National.

The decision of the overseers of Harvard University means that football is prohibited and that no more contests can be held until radical reforms are made and evidence that the reforms are effective is presented. It is said that a well-advanced movement is on foot among several of the faculty members of the University of Chicago to abolish or suspend football for two years, following the example of Harvard. Yale's athletic radicals include in their demands: Abolishing games with outside colleges; abolishing gate receipts; taking athletics out of undergraduate hands. The moderates demand: Refusing to allow more than one or two graduate football coaches at one time; giving up professional coaches; putting athletic funds into hands of business men to check extravagance.

The Philippine Tariff Bill, as passed by the House, provides: A tariff duty of twenty-five per cent of the Dingley rates levied upon sugar, tobacco, and rice from the Philippine islands; admits all other goods, the growth or product of the Philippine Islands, into the United States free of duty; provides that after April 1, 1909, there shall be absolute free trade each way between the United States and the Philippines; exempts Philippine goods coming to the United States from the export tax of the islands; subjects merchandise from either country to the internal revenue tax of the country in which such merchandise is withdrawn for consumption.

Luke E. Wright, Governor-General of the Philippines, has been named by the President as the first American Ambassador to Japan. The indications are that Henry C. Ide of Vermont, at present the senior member of the Philippine Commission and acting Governor-General in the absence of Governor Wright, will receive the appointment to that office upon the latter's transfer. Upon Governor Ide's retirement, General James F. Smith, now a member of the Commission and a former justice of the Philippine Supreme Court, will succeed him.

A vigorous campaign is being carried on in Washington this winter to secure favorable action by Congress on the bills providing for the establishment of Federal forest reserves in the East. These bills call for the purchase of about five million acres in the Southern Appalachian Mountains, and not more than one million acres in the White Mountains of New Hampshire.

There seems to be a prospect that the action of the Department of Justice against the beef packers will fail, owing to the fact that the packers have entered a plea for immunity on the ground that certain information to be used against them in the prosecution was given to the Bureau of Corporations in confidence. The courts are expected to uphold the plea.

On June 30, 1905, there were in operation in the postal service 32,121 rural routes, from 13,599 distributing offices; more than one billion pieces of mail were handled by the carriers in the fiscal year ended June 30, 1905; value of stamps canceled, $3,421,857.01; value of stamps sold, $3,348,471.27; number of money orders sold, 3,979,620.

The report of the Keep Commission on the character of the work done in the statistical branch of the Agricultural Department, as submitted, is said to be much milder than the original draft. Much dissatisfaction has been expressed with this statistical work. There is a possibility that it may be transferred to the Census Bureau.

The House of Representatives cheered to the echo the historic frigate Constitution, went on record unanimously in favor of preserving Old Ironsides, and aroused a patriotic scene such as has not been witnessed in the House for years, when the monster petition from Massachusetts was presented to the House last week.

The Cape Elizabeth wireless station announces that it received a message from the drydock Dewey, which is being towed to the Philippine Islands, when the Dewey was more than three thousand miles away.

Mrs. Clara Hay, widow of John Hay, has received a memorial address signed by 2,363 Jews in America and Great Britain, commending the services of the late Secretary of State in behalf of the Hebrew people.

On January 17 the State of Massachusetts and the City of Boston united in celebrating the two hundredth anniversary of the birth of Benjamin Franklin.

Former Ambassador White of Germany represents the United States in the conference on the Moroccan question at Algeciras, Spain.

Foreign.

The Central Committee, composed of representatives from the Presbyterian, Methodist, and Congregational churches throughout the Dominion of Canada, have agreed upon a code of doctrines that will unify the three denominations into one great Church, which, it is proposed, should be known as the "United Church of Canada." The revised confession of faith of the American Presbyterian Church will be used. The new Church is to be governed by the "General Conference," after the Methodist form, with the president as the chief officer. Below is to be a council, after the Congregational idea, with a chairman at the head. The next body is to be a "Presbytery," governed by a moderator. The plan will be submitted to the several denominations throughout Canada for approval, which it is expected to receive.

M. Armand Fallieres, who has just been elected President of France, will assume the office on February 18, when M. Loubet's term expires. It is understood he will continue the policy of Loubet. M. Fallieres is sixty-four years old, is a lawyer, has been in the French Parliament since 1876, when he was elected a Deputy, and has been a political power for twenty-five years. He has been president of the Senate since 1899. M. Fallieres has served in three cabinets and once was premier.

The arrangements for the Russian Duma, which is to assemble in March or April, are being completed. In St. Petersburg seventy thousand persons of the tax-paying class have registered for the election. The upper house of the Duma will consist of a hundred members, of which fifty will be appointed by the present Cabinet or Council of the Empire. Of the fifty elected members twelve will be chosen by the nobility and thirty-eight by the other classes.

Great Britain has launched during the year two battleships and two armored cruisers. France has launched one battleship and one armored cruiser; Germany two battleships; Russia one battleship; Italy a battleship and an armored cruiser; Japan two battleships and one cruiser, and the United States four battleships and one armored cruiser.

M. Taigny, the French Chargé at Caracas, has been compelled to leave Venezuela. M. Maubourguet, the Chargé d'Affaires of Venezuela at Paris, has received the official announcement of his expulsion from French territory.

The Chinese still persist in their refusal to sign the Tibetan treaty. They are anxious to assert the sovereignty of China over Tibet, and are considering a project to send a Tartar general to govern the country.

The Schlusselberg State Prison, in the fortress of that name in Russia, famous as the place of incarceration for so many political prisoners, has been closed.

Industrial and Commercial.

The aggregate benefactions of wealthy men and women for the year 1905 are summed up by the *Chicago Record Herald* as $66,104,432. In this amount are included only gifts by individuals of $5,000 and over. Considerably more than half the whole amount was for educational purposes—$37,303,000 as compared with $4,242,757 for church work. It does not represent, however, the ratio of popular interest in educational as compared with church work, for two of the gifts for education, of $10,000,000 each, were by Mr. Carnegie and Mr. Rockefeller, and of the twelve institutions receiving a million dollars or more each, two were theological seminaries, Union and McCormick.

The *Commercial* says: All the details of the merger of the New York City Railway with the Interborough Rapid Transit Company, known as the Metropolitan Street Railway Company deal, have been practically completed. The total capitalization will be $425,000,000, consisting of $220,000,000 underlying stocks and bonds; $70,000,000 new 4½ per cent bonds; $52,000,000 new preferred stock, and $83,000,000 new common stock. This capitalization is on about sixty miles of subway, elevated, and street surface railway lines.

The Tight Barrel Heading Manufacturers' Association has just completed its semi-annual meeting at Memphis, Tenn. There were ten million tight barrels manufactured last year, and ninety-five per cent of the heading used was made by members of the association, representing the producing mills of Arkansas, Mississippi, Tennessee, and Kentucky. The invested capital is $3,000,000 and the annual output is about $4,000,000 worth of heads.

The Southern ports are increasing their importance as exporters of breadstuffs as shown by the *Manufacturers' Record*, which says: "During the twelve months of the past calendar year the value of breadstuff exports from this country increased over that of the preceding year from $92,311,812 to $146,110,962. The increase of leading Southern ports was from $30,015,517 in 1904 to $50,049,696 in 1905."

General.

Finland has a larger percentage of wooded area in comparison with its total surface than any other European country. It leads with 51.25 per cent, while Great Britain has the smallest, or 3.6 per cent.

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CHRISTIAN SCIENCE SENTINEL

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

A Memorable Occasion Recalled.

A LETTER recently received from a friend vividly recalls the date June 13, 1888, when our Leader addressed an audience which completely filled Central Music Hall, Chicago, then the largest and best hall in the city. It was our privilege upon that occasion to see and hear Mrs. Eddy for the first time, and we distinctly remember the profound impression which her words made upon the great assembly which occupied every seat and every foot of standing-room. Although Central Music Hall has been swept away by that progress which has made Chicago the metropolis of the West, its place in history is assured by the words spoken from its platform that memorable June day.

Our friend's letter follows:—

Chicago, Ill., January 10, 1906.

Dear Mr. McLellan:—If you have not forgotten Chicago and its institutions, the enclosed clipping may afford you a moment's interest. As a matter of further interest this building (1902 addition) covers the site of old Central Music Hall, where Mrs. Eddy spoke when she was in Chicago, some seventeen years ago, and gave to the movement here its first great impetus.

Yours very truly,
WALDO P. WARREN.

The following item from the *Chicago Record Herald* is the clipping mentioned in Mr. Warren's letter:—

The finest and most elaborate merchandising building in the world is assured to Chicago as a result of the determination of Marshall Field & Co., announced yesterday, to begin construction of a new building to take the place of the old structure at the corner of Washington and State Streets.

As soon as the addition is completed which is being built on Wabash Avenue it is intended to move the stock now in the old State Street section into the new structure and to begin tearing down the old section. On the site will be erected a superb building, the same in structure and design as the north building on State Street, which, together with that building, will form a structure one entire block in length, of steel and granite.

The Field store, including the two State Street sections, and the Wabash Avenue sections, will thus occupy the whole block bounded by State, Washington, and Randolph Streets and Wabash Avenue, with the exception of the comparatively small space taken up by the Trude Building.

The two new sections—that now being completed on Wabash Avenue and that to be built at State and Washington Streets—added to the remainder of the structure, will give to the Field retail store a total floor area of one million five hundred thousand square feet, or about thirty-three acres.

The cost of the new building at State and Washington Streets will be about one million five hundred thousand dollars, while the cost of the new building now being completed on Wabash Avenue is to approximate one million dollars—altogether the building operations meaning a total of more than two million five hundred thousand dollars, entirely exclusive of the value of the sections which are to be untouched and which are immensely valuable.

Such a finished structure as will result when both new sections have been finished will mean that this city will have a store which cannot be approached by any merchandising building in any city of the world.

In 1888 the five-story buildings on State Street, just north of the corner building, were acquired. In 1892–3 the "Annex," a nine-story building, was erected on the corner of Wabash Avenue and Washington Street, and in a short time three buildings just north of the Annex were acquired. In 1897 two stories were added to the building on the corner of State and Washington Streets.

In 1901 the two buildings on the State Street side, just north of the corner building, together with the property known as Central Music Hall, extending to the corner of State and Randolph Streets, were torn down to make room for a twelve-story steel and granite structure. In 1905 the three buildings on Wabash Avenue, north of the Annex, were removed to make room for the new Wabash Avenue building. Now comes the passing of "the old corner" building, to be replaced by another new granite structure—a further step in the phenomenal growth of Chicago's great mercantile institution.

From our Contributors.

Understanding Gained.

ELOISE CAMERON MAC GREGOR.

IT was long my desire to understand the Old Testament, as a well-thumbed first chapter of Genesis would testify, but my interest could never survive its seeming incongruities and I repeatedly abandoned the effort in despair, though I did cling to the familiar Psalms and to the New Testament. It may be safely presumed that I have not been alone in this unsuccessful attempt, it has no doubt been the experience of many, and I shall be very glad if anything I may say proves helpful to others. In my studies, next to mathematics, the myths of classic literature interested me, because they seemed to point to the real meaning of things. At last it became my privilege to study under a great master, who would often say to his pupils,—"The ministers tell you to be good—I shall only tell you to be reasonable. You may find in the end that it is the same requirement, since there is no virtue without intelligence and no intelligence without virtue." His only text-books were what he called the four great literary bibles, written by Homer, Dante, Shakespeare, and Goethe. From them he gathered and presented what to me then seemed such sound logic, consistent ethics, and so lofty a spiritual ideal, that I became a peripatetic searcher for its equal in the famous pulpits of the city where I live. Different churches were visited, with keen appreciation of the good found therein, yet the teaching seemed contradictory and unreasonable; there was always something lacking. Not one of them seemed to bring so much out of the Bible as I had received from Homer's great story of the Odyssey, when our master showed us that it made no difference whether there ever was a man named Homer, or another called Ulysses; because

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the wandering warrior was not a long-ago hero, but ourselves,—that daily are we required to sail between Scylla and Charybdis, to beware of Calypso and Circe, and to resist the Sirens; so we learned that daily we should strive for a higher ideal within if we would see it without.

At length I became dissatisfied even with this teaching. Soon after this my health gave way completely, and after three years of invalidism, with the prospect of several more years of suffering and uselessness before me, I was healed in five days by Christian Science. I took that blessed book, Science and Health, and studied it from morning until night, from beginning to end, for a year and a half, trying all the time to put the teachings, so far as I understood them, into practice, for we were distinctly told from the first that in Christian Science mere belief counts for little, that Christian Science demands practical demonstration, the actual living of its exalted teachings. I had found a religion sufficiently spiritual and practical to satisfy me, thoroughly logical, consistent and reasonable thoughout. It is impossible for me to describe the joy and happiness which I felt, or my gratitude to God, and to Mrs. Eddy, for this wonderful gift to the children of men.

I had now learned that the Scriptures must be read as records of consciousness, and I got out the old Bible which had formerly seemed such a stumbling-block, when, lo and behold! the study of Science and Health had transformed it for me into the most interesting and absorbing book in the world, and such it has continuously proved for over nine years. I have found that Mrs. Eddy's interpretation of its spiritual truth supplies all that I had been seeking in order to gain that practical inspiration which mankind so sorely needs. Truth, thus revealed, has been in all these years our only physician, and more successful than any other could possibly have been.

Fourteen of our friends turned to Christian Science at once, and there have since been many others, so that we have seen many diseases, which had previously been diagnosed by reputable physicians as very serious, healed by the application of the spiritual ideal set forth in Science and Health. For these and many other blessings I have always felt that daily and hourly obedience to our highest sense of Christian Science is the only worthy way in which we can ever express our gratitude to Mrs. Eddy for giving us this bread, or Word of God, good, and the water of Life.

I am thankful to be living in an age when we may, by love and fidelity, disprove the old belief that a prophet is without honor in his own country, as was written long ago,—

> Seven wealthy towns contend for Homer, dead,
> Through which the living Homer begged his bread.

How happy we should be to have the privilege of serving our Leader by contributing to the building of The Mother Church so dear to her heart. Truly this message of Christian Science, through Science and Health, is the risen Christ, who opens our understanding so that we too may understand the Scriptures. "If ye know these things, happy are ye if ye do them."

Shut the Door.

GEORGIA LOUISE MORRISON.

SOON after my healing, which was realized through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I saw that by applying faithfully and persistently my understanding of divine Principle I could work out every problem that presented itself in my daily life. I found that by putting into practice all that I understood of Truth, I gained a little each day; and every time I made a demonstration, even though ever so small, I was that much stronger to cope with the next problem which presented itself. In a short time I found myself confronted with the financial question. It was very clear to me that poverty is only a phase of error. I saw that I had the same right to freedom from chronic poverty that I had from chronic liver trouble, of which I had been perfectly healed, because St. Paul says, "God shall supply all your need." But how was I to overcome this seemingly giant error? I began a diligent study of the Bible and our text-book, and "by little and little" I worked out the problem.

Early in this study and demonstration I found that I must seek "first the kingdom of God, and his righteousness." I had learned that righteousness is right thinking, so if I could think right, I knew I could solve the problem. The first thing to do was to seek supply in the "kingdom of God." —that is, I must find all in God. Then came the command, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It was easy to say that God is the source of my supply, that God is all, but it was another thing to know it, especially when my pocket-book was nearly empty, and I had no work, while my expenses were going on just the same; but I remembered that "now is the accepted time; behold, now is the day of salvation." I must know the truth *now*, and if I could not know it now there must be some mistake in my reasoning; there could be no mistake in Principle, for that is absolute. James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Again I read, "Jesus Christ the same yesterday, and to-day, and forever," and better still, Jesus' last words, as recorded by Matthew, "Lo, I am with you alway." This was the point that I had failed to see—"'Lo, I am with you alway,'—that is, not only in all time, but in *all ways* and conditions" (Science and Health, p. 317).

I went back and reviewed my work. I saw that if God is the source of my supply and God is Spirit, then supply must be spiritual and not material. At this point I secured work which met all my needs for some time, and I thought the problem was solved, so I gave it no more special attention.

Not many months passed, however, until I found the old error presenting itself again. At first I had a battle with discouragement, for it seemed a little hard that when I was so sure I had solved the problem I must again work it over. It seemed to me like an example in partial payments, both long and tedious, but the error had to be met and I must begin at the beginning and go over all the ground. The Bible is full of promises which gave me strength and encouragement, and Science and Health had enabled me not only to understand these promises, but to apply them to every need. From past experience I knew this problem could be solved, and this made me feel the stronger to go forth to battle with the enemy—material sense.

Mrs. Eddy says in "Miscellaneous Writings, p. 307, "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for to-morrow; it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment." When the children of Israel were provided with manna, they gathered it every morning, according to each one's need. Right here I discovered a mistake in my work, for I had thought my problem solved and my work done, but I now saw very plainly that only present need is assured and no more. "Sufficient unto the day." The problem was no longer doubtful or tedious, for it became a privilege to demonstrate the supply each day.

> Day by day the promise reads,
> "Daily strength for daily needs;
> Cast foreboding fears away;
> Take the manna of to-day."

For two weeks I had had no work and there was still no prospect of it. The rent was almost due and this must be paid in advance, but I recalled the fact, "Hitherto hath the

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Lord helped" me, and why not now? I knew that divine Love was willing to help His child, and that this seeming lack was simply error, which was trying to separate me from God. The question was, Would I submit to it, or would I overcome it? I remembered that a widow once went to Elisha when her supply seemed to be very low, and he asked her what her resources were. She answered, "A pot of oil." Then he told her to go and borrow vessels; and they were to be "empty vessels," and she was to "borrow not a few." And what next? She was to "shut the door" and "pour out [oil] into all those vessels." Could she have done it if she had kept thinking that she had only "a pot of oil"? No. She must "shut the door" on the material sense of lack. So must I. "And when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Need I add that in two days I found employment which met all my needs? Thus it was again proved to me that "God is our refuge and strength, a very present help in trouble." Is it any wonder that I love, honor, and revere the one who has given us the "Key" that unlocks the hidden treasures of our beloved Bible?

Little Cities.

J. A.

IN the 19th chapter of Genesis we read that Lot, when commanded by God to come out of Sodom, and to escape to the mountain, obeyed only in part, and begged that he might tarry in a city not so far off, saying, "Is it not a little one?" Formerly when I read this passage I looked on it merely as an old legend of doubtful authenticity; but now, read by the light of our text-book, which is indeed a Key to the Scriptures, I see that it contains a valuable and much-needed lesson.

When God, through Christian Science, calls us to come out of our dreary cities of the plain, the Sodoms and Gomorrahs of sin and sickness, and flee to the "city which is set on an hill," do we not halt on the road, content if we are freed from the grosser forms of sin and more serious physical discord? Should we not rather take warning from what befell Lot? He relapsed into shameful sin, from whence sprang the Moabites and Ammonites destined to be obstacles in the way of the people of God on their journey to the Promised Land.

Our Leader says, "We are not Christian Scientists until we leave all for Christ" (Science and Health, p. 192). Are we leaving all if we linger in the little cities of our own choosing? Let us beware lest from them also spring hosts which will molest not only ourselves but others on the road to our Promised Land. This brings to mind the words of our hymn,—

Whatever dims thy sense of truth,
Or stains thy purity,
Though light as breath of summer air,
Count it as sin to thee.

Our Handiwork.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are prompt and willing,
Than to snap the delicate minute threads
Of our curious lives asunder,
And then blame Heaven for tangled ends
And sit and grieve and wonder.

ANON.

Is not prayer also a study of truth,—a sally of the soul into the unfound infinite? No man ever prayed heartily without learning something.—EMERSON

Selected Articles.

No one can complacently dismiss Christian Science because it fails to coincide with established theological views. Christian Science is not theological in the common acceptance of the term. On the contrary it is practically demonstrable. Jesus said, "Believe me for the very works' sake." His followers in Christian Science re-utter these words in behalf of their faith.

Our critic objects to this teaching because it violates tradition—because it revives the charge that "faith without works is dead." Let us lay aside the dry bones of old beliefs, and look the needs of humanity fairly and squarely in the face. Is the conscientious physician of to-day wholly satisfied with the results which his system of healing affords? Is the hard-working pastor of his flock, in these days of evil's apparent supremacy, content with the results of his work for humanity? All who labor in behalf of others have common cause in this matter, and should welcome whatever reasonable effort is made towards overcoming this lack of results.

The Moravian Church, of which our critic is an honored member, annually commemorates the martyrdom of John Huss and other early Christian workers. Does he forget that Huss was burned only because other Christian critics charged him with heresy? Is not his criticism of Christian Scientists of the same species of attack?

It is comparatively late in the day that Christian Science has come to this community, but the world at large has been accepting the presentation of this uplifting Christian teaching with marks of unusual approval and satisfaction. It is true that the ranks of Christian Scientists are made up largely of those who were formerly honored members of other Christian churches. It should be remembered, however, that many whose skepticism debarred them from accepting Christianity in any form before, are now among the most devout and active members of this church. Should we not rejoice over the spiritual awakening of those who were once lost to our Master's cause, as well as over those who had already tasted of salvation?

Not since the time of the apostles has there been such a strong, wholesome, and healing religious thought abroad as in these latter days. Should some few who do not understand or who do not approve of the interpretation placed upon divine Truth by Christian Science, be permitted to hinder this glorious work? Let the fruit of the tree be the evidence of its quality.

Christian Science has clearly shown its ability to satisfy fully the highest standard of Christian ethics by retaining the devout and loving adherence of many thousands of people who learned in the church of their earlier years the first lessons in discriminating between evil and good.

ALBERT E. MILLER.
Bethlehem (Pa.) *Times.*

Christian Science plants itself unreservedly on the side of Spirit and declares that spiritual things are the only real things and that the material universe is a false concept of the corporeal senses and will pass away. St. John declared, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." That the universe expresses Mind, and Mind only, is the conclusion to which even the leading physicists of the day are tending. Huxley himself exclaims, "After all, what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical causes of states of our own consciousness?"

Christian Science does not deny the existence of pain, evil, sin, sickness, and death to the mortal consciousness. It denies that they are a part of God's universe or that He created them. They are an expression of false material sense, the carnal mind of which St. Paul speaks. Would our critic, in denying this position of Christian Science, assert

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that these things are a part of the kingdom of heaven? They must be, if God made them. Jesus said he came to destroy the works of the devil. The works of the devil are pain, evil, sin, sickness, disease, and death. How could Jesus destroy these things if they are a part of God's universe and have eternal life? The mortal false consciousness of evil—matter, sin, disease, death—lasts as long as we believe in its reality and no longer. When corrected by a higher understanding this consciousness passes away, as St. John declares.

EZRA W. PALMER.

Rocky Ford (Col.) *Enterprise.*

The physical healing in Christian Science is the result of some degree of spiritual regeneration in the individual, or an awakening to that natural, God-given consciousness which has been obscured by erroneous suggestion and false belief. No one can be healed in Christian Science without receiving some spiritual betterment, and this transforming process is not the result of human will power nor personal control, but is due rather to the understanding, in a degree, of the omnipotence and omnipresence of God, the one divine Mind, and the consequent powerlessness and unlawfulness of all forms of evil. In the application of Christian Science there is positively no mental attempt to personally influence the individual through suggestive argument or domination of will.

The same relationship exists between an appealing sufferer and the Christian Science practitioner as is common between the tangled and disturbed accountant, who has struggled long and unavailingly with his trial balance, and the expert adjuster of accounts. The former is confused and distressed because of his ignorance, while the latter, with calmness and precision, is enabled to remove the difficulty and distress by reason of his better understanding and practical application of the unchanging mathematical law governing the situation. It is not mental control nor suggestive argument which can deliver the entangled accountant, but rather a knowing of the truth about mathematical facts; and in like manner, in Christian Science practice, the conscious knowing of the infinite truth about God and man, whether silently or audibly affirmed, will in the measure that it is realized displace and destroy discordant physical and mental distress.

Suggestive therapeutics and hypnotic control may affect the mortal mind and body as does morphine, and the last state of the dependant thereon be sadly worse than the first; while, contrariwise, through Christian Science a sufferer who is relieved physically has also gained a freedom from material hypnotic influence in some form of disease or sin. Christian Science lifts men away from the desire to control, or to be controlled, by the so-called human will, and gives them a confident assurance and present satisfaction in that earnest prayer of the Master: "Not my will, but thine, be done."

DAVID B. OGDEN.

Oregon State Journal.

Christian Science treatment establishes in the consciousness of the individual the wholesome truth that God is his Life, inasmuch as it is in Him we "live, and move, and have our being." Then as God, this Life of man, in whose image, exact likeness in every particular, man was created, is "of purer eyes than to behold evil," and cannot "look on iniquity" manifest either in the form of sin or disease, it is quite evident that these can have no place in Deity, and it is but logical to conclude that they can have no power over man. Thus the patient is strengthened with a stimulus of warrantable courage and inspired with a conscious power which enables him effectually and entirely to throw off such untoward conditions, and he is free to act without possibility of reaction.

R. STANHOPE EASTERDAY.

Goshen (Ind.) *Democrat.*

The Lectures.

Creston, Iowa.

There was a representative audience present at Patt's Opera House Friday evening [November 24] to hear the lecture on Christian Science delivered by Judge Septimus J. Hanna of Colorado Springs. The speaker was introduced by Senator J. B. Harsh, who said in part,—

The little body of devotees of this faith in our midst has gained my admiration because of the quiet way they do their work. But the great work I have marked is the change in the individual members of this fast growing society after espousing the doctrine. This is the way all national changes must come—first change the individual, then the community, and soon the entire body is changed and made better.—*Advertiser-Gazette.*

Salt Lake City, Utah.

Rev. William P. McKenzie lectured at the Salt Lake Theatre, Sunday evening, November 12. He was introduced by Hon. Frank B. Stephens, who said in part,—

To-day more than ever before the world is asking the question, "What is God? What are His attributes? Are they Life, Truth, and Love? Did God create only what is good, or did He also create evil and sickness? Is death the doorway to the more abundant life promised by our Saviour, or is this more abundant life something we are entitled to have here now?

These are questions which more and more occupy the minds of thinking people; nor are these questions new; they are as old as history. Almost thirty centuries ago the greatest man among the children of Israel, their first king, Saul, chosen as the one above all others possessing the physical, moral, and intellectual qualities necessary to a great leader, was so grievously afflicted by some unknown ailment that he was wholly unfit to perform his duties as king. The newly-formed government was without a head, and consternation reigned. At last, all other means failing, the friends and counselors of the king sent for David, the young shepherd, famed as a skilful player upon the harp, to see if he could not by the power of music restore the king to health.

Robert Browning has taken this story for the subject of one of his greatest poems. The poet represents David as using every art in his power to heal the king; and failing so to do, he reflects profoundly upon the spectacle before him. He sees what should be a splendid specimen of manhood, capable of great service to his people; greatly needed by his people, but utterly unable to perform his duty. Then David begins to consider the attributes of God and to compare them with those of mankind. He finds that while the attributes of God are held to be infinitely higher than those of man, yet can it be possible, he asks himself, that in one particular I am greater than my Creator? Is it possible that my love for my fellow-man exceeds God's love for mankind? Were I omnipotent, I would heal this man and give him back to the children of Israel with the full possession of his powers of body and mind. Then the soul of David was filled with the light of Truth; he said to himself, "The creature cannot be greater than his creator; God's love is infinite." There came to him a vision of the Christ who should some day come to the world and bring to afflicted humanity the truth that should make them free; and the future prophet is pictured as going home by the early morning light with a glorified vision of the Saviour who was to come.

The same thought was expressed by other prophets. Isaiah spoke of one to come who should be "as rivers of water in a dry place and as the shadow of a great rock in a weary land." In the fulness of time the vision of the Christ was fulfilled. The one came who set at naught all

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the powers of evil. But the concept of Truth unfolded by the man of Galilee was crushed to the earth, sometimes to rise again, grandly voiced with the magnificent courage of a St. Paul or a Savonarola; sometimes uttered by a poet, as in Lowell's "Vision of Sir Launfal;" sometimes breathed through the sweet spirit of a Whittier, who says, "Where love dwells the peace of God is there;" and at last, again unfolded, undimmed, full-orbed, in the life and teaching of Mary Baker G. Eddy under the name of Christian Science.

Correspondence.

Cambridge, England.

The beliefs and aims of Christian Science were explained to a large audience gathered on Friday evening [November 17] in the Guildhall, Cambridge. Mr. G. Warre Cornish, of London, who presided, in introducing the speaker, said Mr. Bicknell Young's name was familiar to all Christian Scientists in this country. Christian Science could not be learned—no subject could—from hearsay and rumor. When he was an undergraduate at Cambridge he knew of Christian Science, but he had not the slightest idea through hearsay on the point how good its teachings were, how calculated to benefit and uplift humanity.—*Cambridge Express.*

Belfast, Ireland.

Mr. Bicknell Young of Chicago lectured in Ulster Hall, Belfast, on November 21, before an audience of about eight hundred. He was introduced by Mr. H. A. Crooks, who said in part,—

Ladies and Gentlemen:—The Christian Scientists of Belfast and district have conferred on me the honor of acting as chairman at this great meeting, because I have had some personal experience of the Christian Science movement in this city for the past three years. I venture to promise for the lecturer a fair hearing from my fellow-citizens here to-night. We are all here as seekers after truth, and if the speaker has any new truth to give us, we want to hear it. The Master said, "Ye shall know the truth, and the truth shall make you free." I want to be free, and if the Christian Science people have any light that has not come to me, I want it.—*Correspondence.*

Council Bluffs, Ia.

Rev. Arthur R. Vosburgh lectured on Christian Science at the New Theatre, November 27. He was introduced by Mr. J. A. Barris, who said in part,—

While it is true that many of us Christian Scientists were at one time members of an orthodox church and have since separated ourselves from it, we desire to say, as did Abraham when he parted from Lot, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren."

Science and religion have ever seemed to be at war with each other, so that if they can be reconciled by showing religion to be a science we are benefiting mankind, for we thereby give him a demonstrable religion, one that can be proved by all men here and now. This is what Christian Science is doing—changing blind belief in an anthropomorphic God to the knowledge of a demonstrable Science whose Principle is God, Spirit, omnipotent, omniscient, omnipresent, the same yesterday, to-day, and forever, and whose highest exponent was our great teacher and Way-shower, Christ Jesus.—*Correspondence.*

Superior, Wis.

Hon. Clarence A. Buskirk of Princeton, Ind., delivered an interesting lecture on Christian Science at the Pilgrim Congregational Church, Thanksgiving evening [November 30]. E. C Kennedy, in his introductory remarks, said in part,—

The subject of the lecture this evening, Christian Science, I believe is arousing greater interest and commanding more serious thought and consideration in the religious world than has any other subject since the dawn of the Christian era. Enlisted in its Cause are many of the ablest, most thoughtful, and influential men and women of this age. Its teachings and practice are not new, for nearly nineteen hundred years ago, when the Saviour was asked if he were indeed the Christ, he answered, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." By his works he furnished the proof of his identity. The testimony of the thousands and tens of thousands from all parts of the world, who through Christian Science have been set free from the fetters of sin, relieved of pain, and cured of sickness and disease, furnishes abundant proof of its glorious work in the uplifting of humanity and may well invite serious thought and consideration in connection with these works and words of our Saviour.—*Correspondence.*

Birmingham, Ala.

Mrs. Sue Harper Mims lectured on Christian Science at the Jefferson Theatre, December 3. The lecturer was introduced by Prof. J. H. Phillips, superintendent of schools, who said in part,—

There are already in motion many forces that seek the readjustment of the social, political, and religious standards of the past. Among the numerous agencies at work to this end, is the organization known throughout the civilized world as the Church of Christ, Scientist. Whether we believe all its tenets or not,—whether we approve its creed, its philosophy, or its Science,—all must recognize the fact that its adherents are earnest seekers after that truth which makes for the ultimate freedom of the race.

Correspondence.

Lectures at Other Places.

San Antonio, Tex.—Rev. Arthur R. Vosburgh, November 16.

Camden, Me.—Judge Septimus J. Hanna, December 1.

Terre Haute, Ind.—Rev. Arthur R. Vosburgh, December 3.

Fort Wayne, Ind.—Edward A. Kimball, December 2.

Bangor, Me.—Judge Septimus J. Hanna, December 4.

Muscatine, Ia.—Edward A. Kimball, December 5.

Dubuque, Ia.—Prof. Hermann S. Hering, December 5.

Webster City, Ia.—Hon. Clarence A. Buskirk, December 5.

Fairfield, Ia.—Prof. Hermann S. Hering, December 7.

Morrison, Ill.—Edward A. Kimball, December 7.

Hurley, S. D.—Hon. Clarence A. Buskirk, December 8.

Sioux Falls, S. D.—Miss Mary Brookins, December 10.

Mitchell, S. D.—Hon. Clarence A. Buskirk, December 10.

Kansas City, Mo. (Third Church).—Prof. Hermann S. Hering, December 10.

Muskogee, Ind. Ter.—Judge William G. Ewing, December 10.

Calais, Me.—Judge Septimus J. Hanna, December 10 and 11.

Stillwater, Okla.—Edward A. Kimball, December 11.

Fort Dodge, Ia.—Hon. Clarence A. Buskirk, December 12.

Pittsburg, Pa.—Judge Septimus J. Hanna, December 14.

Exira, Ia.—Hon. Clarence A. Buskirk, December 14.

Kansas City, Mo. (First Church).—Edward A. Kimball, December 14 and 15.

San Jose, Cal.—Clarence C. Eaton, December 17.

Manhattan, Kan.—Edward A. Kimball, December 17.

Brainerd, Minn.—Hon. Clarence A. Buskirk, December 17.

Trenton, N. J.—Prof. Hermann S. Hering, December 19.

Newman, Ill.—Judge Septimus J. Hanna, December 22.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Amendment to Church By-law.

ARTICLE XVIII.

LOCAL SELF-GOVERNMENT.—SECT. 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches; and it shall be controlled by none other. This is the denominational rule of Christian Science. Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, except the annual conference at The Mother Church, unless it be when our churches located in the same state convene in unity and love to confer on a statute of said state, or to confer harmoniously and agree on individual unity and action of the churches in said state.

"Christian Science and Legislation."

WE understand that those who have heretofore attempted to obtain legislation opposed to the practice of Christian Science are again active to this end in some of the States, therefore it is important that our people should see to it that all such attempts to curtail individual rights are defeated, as they have been defeated in the past. In order to do this successfully, particular attention should be given to the systematic distribution of the authorized literature of our denomination, which correctly sets forth the teachings of Christian Science and the results of its practice.

That Christian Science as taught by Mrs. Eddy in Science and Health heals the sick and reforms the sinful, is becoming more widely known and more readily conceded, but there still remain many who are not prepared to admit this fact, because they have not taken the trouble to investigate for themselves, being content to let others do their thinking for them, and it is to such persons that the stock arguments against Christian Science have sometimes appealed with great force. Obviously the only thing to do with these people is to educate them to know the truth about Christian Science; viz., that it is the religion of Christ Jesus, that it heals the sick and reforms the sinful as was done in the first three centuries of Christianity, and that it is the legal right of every person who may desire to do so, to rely upon the promises of this healing and saving religion and to practise its methods for themselves and for others who may desire such help as they can render.

The Christian Science Publishing Society has recently issued a pamphlet, "Christian Science and Legislation," which is especially designed for distribution in this educational work, and this pamphlet should have a wide circulation, not only that the opponents of Christian Science may have an opportunity to acquire correct information upon this important subject, but also that Christian Scientists themselves may know what their rights are. The principal article in this pamphlet is written by Judge Clifford P. Smith of Iowa, who says,—

"The mistake has commonly been made, even by our friends, of viewing much too narrowly the questions involved in Christian Science and legislation. It has been assumed that the right to religious liberty is the only right involved, whereas, the right to equal privileges and immunities, the right to the equal protection of the laws, and the right to civil or individual liberty in general, are also involved; and it has been assumed that only the rights of those who practise Christian Science as a vocation are involved, whereas, the rights of all persons to resort to every known method to recover health and preserve life, and their rights to make contracts of employment to that end, are also involved.

. . . . . .

"Suppose the law provides that none but medical doctors may practise healing at all. It will then be criminal for a man whom they cannot heal to attempt to obtain relief through the practitioners of any other system. The members of a legislature who vote for such a law will thereby unite in saying to every man whom the medical doctors cannot heal, 'The medical system is the State system of healing; if it can't cure you, you must be deemed, in point of law, to be incurable!' They will unite in saying to every man in physical extremity, 'If the medical doctors can't save you, your death must be deemed to be legally inevitable!' Who, knowing the uncertainty of their remedies, wants to assume such responsibility? If legislators are willing to assume such responsibility, by what right or authority can they do so, and what constituency would they represent in so doing? When a man's life is in danger he ought to be free to seek relief by all means whatsoever."

We believe that every Christian Scientist should read this pamphlet and distribute as many copies as possible.

ARCHIBALD MCLELLAN.

"Do thyself no harm."

ST. PAUL'S earnest and assuring appeal to the Philippian jailer saved him from an impulse which might have led to a tragedy, and to-day those who are believing in the false claims of a crucial human experience, who are giving it power and are thus tempted to make their escape by a criminal act, need also the same kind and staying word of wisdom and brotherliness. It is the false assertion of mortal sense that it can lead its votaries to dreadful deeds, and Christian work is still very largely one of rescue from this falsity. If the poor are to have the gospel preached to them, and the sick are to be healed, those who to their human sense are defeated and desperate are also to have a loving hand extended, the illuming light of Truth turned upon their way.

None will question that the larger and nobler the sense of life which men entertain, the less possible every phase of disobedience to the sixth commandment becomes. If one identifies his life with the body so far as to think that its conditions determine his happiness as well as his misery, then, when peace and joy seem to have hopelessly gone, error may further prompt him to end discomfort by smiting its accredited source; but no one would be likely to yield to the temptation if he knew that his material body had no causal or determinative relation to life. The one unendurable thing, in human experience, is a false, cruel, and self-destructive mentality or mortal sense, and the folly of undertaking to remedy a recognized mental ill by doctoring or destroying a material body, is apparent to all save those who are controlled by the false belief that life is in matter and subject to it. It is manifest, therefore, that the fundamental need of the distracted and desperate is a right thought of life, the understanding that it is not related to or dependent upon matter, but is the manifestation of omnipresent Spirit, and hence wholly spiritual; and this inspiring and redemptive truth Christian Science is bringing to all the world, through the study of its text-book, Science and Health. Wherever its teaching is received, it dispels the false sense which so often leads to crime, as surely and speedily as the light of day banishes the darkness of night.

Christian ministers and teachers are coming to see the seriousness of the condition of public thought, and many of them are ready to concede that the theological teaching which confirms, if it does not awaken, the belief of life in

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matter must be held responsible for the ills which this belief logically entails. In accepting the story of man's creation from dust,—the teaching that he is constituted of both spirit and matter, and comes into being as the result of animal impulse,—and in looking to matter instead of Mind for the correction of human ills, the habit of identifying life with materiality is certainly begotten and nourished. More than this, even Christian thought is permeated with the idea that somehow we escape from human ills by death. This is an inference from the false teachings that matter is real, the legitimate source of the appetites and impulses which largely dominate the human mentality, and this also conduces, no doubt, to the willingness to get out of the world.

The whole trend of Christian Science is corrective of this condition. It declares man to be the manifestation of that eternal Life which is Spirit, and that our entry into the exalted consciousness which is our true life is made as we turn away from every unideal sense of man and know him only as the "image and likeness" of God. Christian Science is both teaching and demonstrating, moreover, that the human ills which have made the ending of life seem desirable in mortal thought may be healed, to-day as of yore, through the spiritual understanding of the Word of God. It is enabling men everywhere to see that escape from the woes of human experience is to be found not in the death of the material body, but in the death of error in human consciousness through the acceptance and realization of Truth, and in so far as this is apprehended humanity is saved from even the temptation to "harm" itself. JOHN B. WILLIS.

"The word of truth."

As newborn babes, desire the sincere milk of the word, that ye may grow thereby.—*I Peter*, 2 : 2.

FROM the earliest times men have had glimpses of that infinite light "which lighteth every man that cometh into the world." They have caught the pure tones of Spirit, and as seers have written what they saw and heard, that others might share the blessing. Those who themselves come nearest to the vital truth of what has thus been revealed, are most reverent in their approach to "the Word," and care more that its glory and power may be seen and felt in the uplifting of humanity than that their own opinions should be heeded and perpetuated. Such an one was John, the beloved disciple, who gave through his Gospel the message of the Christ in its divine purity, and who declared his purpose in so doing to be that we might "have life through his name." Again, in the Apocalypse, after presenting a picture of heaven and earth wherein neither sin, sickness, nor death were to be found,—the divine Life being supreme over all,—he gives a solemn warning against adding to this glorious message, or taking aught from it.

With Christian Science has come the presentation of the "full content of Christianity," and mankind is awakening to the infinite possibilities of good thus offered them. It has long been believed that the world's hope lies in the Bible, but many of the attempts at its interpretation have brought despair rather than a fulfilment of this hope. They have added to the world's doubt and consequent misery, and by their denials of spiritual law, denials that are based on sense-testimony, they "take away" the perception of the Christ-power which heals the sick and the sinful.

Like the multitudes who followed the Master, everywhere, to receive the blessing of the unadulterated Word, many are now coming to Christian Science, where this Word is again offered, as in that earlier day, with "demonstration of the Spirit and of power."

We venture to quote one who writes in a New York paper. He says that he believes in the Bible as spiritually interpreted, and adds, "To get it unadulterated I must go, not to my own slimly attended church, but to one of the several crowded Christian Science churches, where I find dozens of my orthodox neighbors, because they get what I get, the Bible pure and simple and consistent, and a God who is good and only good. . . . My friends and I want the Bible founded on Christ, or truth."

It is found at the Christian Science services that when men let the Spirit bear witness, the Word of Truth is made known as of old in the healing of sin and disease, and in the mental and moral illumination which proves the ever-presence of God. ANNIE M. KNOTT.

The Editorial Department has nothing to do with the business affairs of our periodicals. All remittances for subscriptions, professional cards, etc., and all correspondence relating to such matters, should be addressed to The Christian Science Publishing Society.

Letters to our Leader.

Chicago, Ill., January 3, 1906.

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

Precious Leader:—To give to the church was one of the most difficult lessons for me to learn, and only within the last year, through the influence of my wife, have I been awakened to this blessed privilege. My salary is not large, but since we have been giving nearly ten per cent of it to The Mother Church Building Fund each month, and five per cent to the weekly collection basket at our church, we have been blessed greatly. My income, outside of my salary, has increased five times our monthly subscriptions. Money has come to me from unexpected sources. We surely have much reason for rejoicing, not only because we have learned that "It is more blessed to give than to receive," but for the health and happiness that have come into our lives through the study of your wondrous book, "Science and Health with Key to the Scriptures." From a state of nervous prostration, melancholy, and suicidal mania, I have awakened to the "glorious liberty of the children of God."

I daily thank God for this blessed truth, which has awakened me from the dream of life in matter to the glorious consciousness of life in God. This world can never repay you, precious Leader, for your Christlike and heroic work for sinful and suffering humanity. Your love for humanity is like a mother's love for her child,—pure and constant, and we all love you for your purity, goodness, wisdom, and loving care. Yours most humbly,

SIDNEY ROSENTHAL.

Beloved Leader:—A deep sense of gratitude to God is with me as one of the beneficent results of the inspiring interview with you on Monday. Your strong and loving words have indelibly impressed upon me your unbounded patience and your unquenchable love for the church of your fathers. The conviction abides that if at this time the entire body of the old Communion gladly confessed to your spiritual Leadership, and if now they sincerely gave to Christian Science the place in their hearts which it will some day occupy, you could not show them greater love than you even now bestow upon them. It will be a lasting lesson to me, and of incalculable help in the sacred work of the lectureship.

A good letter just received from Rev. Mr. Kratzer of Fitchburg, Massachusetts, gives this interesting testimony from a Universalist minister who has just been healed through Brother Kratzer's good work:—

"*My Dear Mr. Kratzer:*—What can I say to you? I am perfectly delighted! The next day after I wrote you I felt stronger. The following day every feeling of weakness and depression was gone and a sweet, calm happiness came. I have worked steadily all day ever since I wrote you, and have felt well and strong. The required work has been accomplished, and all has gone well. A lady here has been

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ill for months. If I should talk with her and she should listen, I would like very much to have you treat her."

I do not give the name, as Brother Kratzer wished it kept confidential. He says that "ten days ago this patient was all broken down, and will demonstrate the way and be in Science before long."

How true, as Scripture says, "Every knee shall bow to me, and every tongue shall confess to God."

Faithfully and lovingly,
IRVING C. TOMLINSON.

Sydney, Australia, November 27, 1905.

Mrs. Mary B. G. Eddy,
Pleasant View, Concord, N. H., U. S. America.

Dear Leader and Guide:—At this season of the year we wish to thank you reverently for the great spiritual uplifting, healing, and many gifts, which will never vanish away, that we have received from the reading of your inspired book, "Science and Health with Key to the Scriptures," and the wonderful knowledge it has given us of the Bible and eternal life. This priceless boon has come to us through the reflection of your pure, beautiful life. May we offer for your acceptance the enclosed cheque for the Building Fund of The Mother Church. We have posted under separate cover an afternoon tea cloth and a booklet of Australian views. We thought these might please you, coming from far away.

Words cannot express our gratitude, but we trust our lives may. Sincerely and gratefully yours,
C. H. and A. C. E. GIBBS.

Van Winkle, Miss., January 7, 1906.

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

Dear Mrs. Eddy:—I have been mentally blind all my life,—forty-six years,—until to-night, when I finished the last chapter of "Science and Health with Key to the Scriptures." I see now, whereas before I was blind. May God, the Father of all, shower His richest blessings upon you.

Lovingly and reverently yours,
JOHN T. WOOD.

Bath, N. Y., December 18, 1905.

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

Dearly Beloved Leader:—Hearts overflowing with gratitude to God for giving you to us, a Leader so pure as to discern and reveal to us the Science of Christianity, by which our Master healed the sick, raised the dead, and commanded all Christians to do likewise, have prompted the little band of your faithful followers here to unite as one in love and send Mr. Chase fifty dollars for The Mother Church Building Fund. This amount consists of our lecture fund of forty dollars and the balance a love-offering from one who was saved and healed through Christian Science two years ago, after all other helpers had failed.

That wonderful closing paragraph in your chapter, "Science of Being," revealing the spiritual import of the First Commandment, enabled us to see that we are all one in Truth, and "that in Christian Science the first duty is to obey one God, to have one Mind, and to love one another" (Science and Health, p. 496). Lovingly,
GEORGE B. JACOBS,
ISAAC H. QUINBY,
Committee.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

Testimonies of Healing.

I was led to accept Christian Science about twelve years ago. I was a member of an orthodox church at the time, but was not fully satisfied and had a strong desire to know the truth, the narrow way. With that desire uppermost in my thought, I began to read Science and Health, with a mixed hope of being healed of my physical ailments and of being benefited spiritually. Before I had read it through I found to my great joy and surprise that I was healed of indigestion and of a disease of the bowels from which my mother and her sisters passed away, and from which I had been at times a great sufferer for fifty years. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the help I have received from dear friends, I have had many demonstrations of the power of Truth over error. One of these for which I am especially grateful is the positive proof that divine Love can and does destroy sorrow. After reading Science and Health a few days I came to see I had no use for dyspeptic tablets, gum opium, pills, snuff, tobacco, and a whiskey flask which I had been in the habit of emptying quite often. What a grand thing it is to know that divine Love can and does destroy false appetites. Words can never express my gratitude for the blessings received through Christian Science. I thank our Father-Mother God that Mrs. Eddy was so faithful to Principle as to be fitted to receive Christian Science and give it to the world. I am happy with the thought that I was led into Christian Science; that the members of First Church of Christ, Scientist, in this place were most kind to help me, and that I was counted worthy to become a member of this little band of faithful Christian workers. My greatest desire is to so live that I may be worthy to name the name of Christ and to be a true, faithful Christian Scientist.—ASHER WILCOX, Eugene, Ore.

Our baby boy, now two years old, was born strong and healthy, to all appearances, and so he continued to be for six months, at which time a great change occurred, and without any known physical cause. The ailments developed rapidly, and to such an alarming extent that we soon came to feel that the case was what would ordinarily be called hopeless.

The child appeared to be partly paralyzed, and we discovered later that he had spinal and hip disease; also disease of the joints of the arms and legs. He suffered great pain, as was evidenced by his constant wailing night and day, and by his screaming when moved in any way whatever. Soon, however, he became too weak to scream, but little gasps and the expression of his face told of the agony he suffered, which wrung our hearts. He had the best of care, and medical attention was given by several physicians to determine whether any possible fracture or dislocation had been sustained, but nothing of this nature could be discovered. The physician who conducted an X-ray examination realized the seriousness of the case, however, and said he hoped the child would recover, but we thought we read in his countenance that he really had no such hope; and now the child seemed beyond relief, and we fully expected, as did our neighbors, to see our darling die.

We had, however, known about Christian Science for some years, through relatives living in a distant State, and although we had little or no faith in its efficacy in the treatment of organic disease, we resolved to give it a trial as a forlorn hope. We promised each other to carry out faithfully this resolution, and not to be influenced by our fears to resort to the use of drugs.

We accordingly sought a practitioner in the nearest city, Mobile, who took the case and seemed very hopeful about it. We tried to follow directions as well as we could

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with our very limited understanding, but our fears were not lifted at once. During the first week baby seemed to get better, then to fall back, and we wrote the practitioner that we thought the end to be near. She came out to see us several times, and after a while we saw that there was a steady advance toward normal conditions. Christian Science treatment was begun the middle of July, 1904, when he was over nine months old. In two months and a half —at the end of September—he could kick and laugh once more, and we knew that our baby was saved, though still weak and emaciated. To shorten a long story, we will say that our baby is now in perfect health, yes, robust health, restored to a normal condition by Christian Science. At one time we feared, from appearance, the development of an outward curvature of the spine, but this passed away, and the spine and the limbs are now perfectly symmetrical.

He is not behind other children of his age in physical activity, and bids fair to soon make up for lost time. In intelligence he is quite up to the average. Those who knew the desperate nature of his ailments are still asking, "Is he really entirely cured?" and "Has he been given no medicine whatever?" To which we reply, "Yes; and without a single dose from first to last."

For this great blessing and restoration we feel deeply grateful to almighty God, the giver of all good, and to Mrs. Eddy, whose discovery enabled us to utilize this beneficent power. Our gratitude grows as we study and acquire understanding, and we feel that we have been brought to a proper sense of life and of our relation to God through Christian Science.

CLEMENT and SARAH COLEMAN, Fairhope, Ala.

Over a year ago I had a very helpful demonstration in Christian Science. One afternoon, while talking with a friend, I suddenly felt something like a sharp needle piercing my upper lip. Two hours afterwards my daughter asked me if I knew that my lip was swollen. I gave it no thought, however, until the following morning, when my face was badly swollen and very painful. By the next morning the other side was in the same condition, and the swelling continued to spread until my face, head, and neck were affected. The pain was so intense that I could not keep my thought above it, or only a few minutes at a time. I earnestly longed and prayed to know the truth that makes free, and I studied the Bible and Science and Health each day. The fourth day I took the *Quarterly* also, but decided to rest before reading. As soon as my head touched the pillow such intense pain surged through my whole body that I was obliged to rise and walk. Instantly the thought of obedience came to me, and I saw that if error were given more power I should surely pass out. I then took the books and read the Lesson-Sermon for the following Sunday, the subject being "Mind." It took about two hours to study it through, as I was obliged to stop frequently to wipe the water that dropped from my face and eyes.

When I had finished the Lesson I was in a new world apparently, the pain had gone and I was healed! I had awakened out of a terrible dream. I had seen and heard and found the truth,—a heritage long sought,—which proves a beacon-light to all my work in Christian Science.

I was soon hungry, and ate for the first time in four days. The skin came off my face and head, and new skin replaced it without a scar. Here I learned how great blessings are being sent out through the Christian Science periodicals, which hold the torch of Truth above the seeming mountains of error that the world may see and understand the absolute nothingness of evil.—MIRIAM R. FOSS, Chicago, Ill.

It is with a heart full of gratitude that I give this testimony to the world for benefits received from Christian Science. For more than nine years I was a sufferer, and having derived only temporary relief from *materia medica*, and with little hope of ever feeling well again, I finally decided to try Christian Science. Little did I realize what blessings awaited me, for after a few weeks' treatment I was healed of chronic troubles peculiar to my sex. I had also suffered at times from extreme nervousness and heart trouble. I had to wear glasses whenever I read at night or did fine sewing, but when one form of disease was cured all others seemed to flee.

I became interested in Christian Science through hearing a lecture delivered in our city by Judge Hanna, and while idle curiosity led me to go, I shall ever be thankful that I did hear it. I was a member of an orthodox church which I loved, yet when I began to study Christian Science as given in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I knew that I had found the truth and I wanted to know more of God, who is Life, Truth, and Love. While I am so thankful to have a healthy body, this is the least of the blessings derived from Christian Science treatment. I was taught to know that God is ever-present;—to realize that Christ is here, healing the sick and bringing comfort to the sorrowing, and for this blessed assurance I am the most grateful. This truth has brought me peace where discord seemed to exist, joy instead of worry and discontent, and love instead of resentment. While I still find many battles to fight, I have the assurance that the truth will destroy all evil, and that if I live right, each day there will be added strength.

Words are inadequate to express my gratitude to our beloved Leader, who has toiled so faithfully to give us this blessed message.—ALICE A. VOTAW, Houston, Tex.

It is with a heart full of gratitude and love to God, and to our dear Leader, Mrs. Eddy, that I add my testimony to the healing and redeeming power of Christian Science. I became a member of an orthodox church when only eight years of age, and I tried very earnestly to live a Christian life, but I was filled with doubt, anxiety, and fear; there was an aching void that could not be filled, a longing that could not be satisfied. I prayed earnestly that God would show me some sign that I was a Christian, but it seemed as if all was darkness. I was considered a very delicate child, and as I grew older I hardly knew what it was to have a day free from pain. Indigestion grew to be a chronic disease, and I was seldom free from headache, and I thought I could not live without material remedies. Shortly after my marriage I had an opportunity to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I thought it was very beautiful, but there were some things I could not understand. The one who had the book went away and I thought very little more about it. Finally my husband came across an old *Christian Science Journal*, and he read an article in it which led us to study the Bible. What little I had read in Science and Health gave me such a new light on the Bible, that I said, "If the Bible is true, Science and Health must also be true." We at once ordered a copy of Science and Health, and it is needless to say that our novels were forgotten.

The first week after we received the book, I was healed of a trouble to which I had been in bondage from infancy. My husband was instantly healed of the tobacco habit, and never since has had the least desire for it. Since then we have been through deep waters, but Christian Science has been our only help. My husband was healed of typhoid fever in two weeks. The third day after we wrote the practitioner for treatment, all the fever left him. He was up next day, and from that time on went to his work as usual. I have been brought back from the very brink of the grave by this beautiful truth. We have proved that "with God all things are possible." Our little girl is nine years of age and Christian Science has been her only help since she was one year old. The diseases that children are supposed to have were met for her immediately. She has never known what it is to be in bed a day.

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In Christian Science I have found that which was lacking, and it has dispelled the darkness with light; has displaced doubt, anxiety, and fear with the understanding of omnipotent good, enabling me each day to prove that man is God's own child and that I am a Christian in the degree that I bring out the Christ-thought in my life. Words cannot express my gratitude to God for our Leader, Mrs. Eddy. Some time ago, when opposition to the truth seemed almost too much for me to meet, I was awakened in the night with a great sense of discouragement. I thought of Mrs. Eddy and her glorious work,—how nobly and bravely she had stood alone with God, against the whole world, as it were, and of how she had conquered. Then the knowledge that her God was my God, and that she had given us, in Science and Health, the key through which we could unlock the door of understanding, that solves all the seeming mysteries of mortal mind, brought with it a deep sense of peace and rest. I am especially grateful to her for her article on "Prevention and Cure for Divorce." When applied to church work, the benefit I received from its perusal enabled me to stand firm to Principle as never before. I am also very grateful for our periodicals, and my earnest desire is to let my daily life show forth my gratitude.—NORA YODER, Ballard, Wash.

I was healed through Christian Science treatment, about five years ago, of what the doctors called ulcerated and inflamed eyes. I first consulted a local specialist, and receiving no help called in the family physician, who said he did not dare prescribe for me as my eye (only one being affected at that time) was in a very bad condition. I went with him to New York City to see a specialist there, who told me he had never seen but six people in his life with eyes like mine, and that none of them ever got well. I, however, treated with him several months, through the family physician. Later I returned to New York and attended a clinic, of which he was the head, three times a week for several months. At this time the doctor advised my having the eye taken out, as he said the sight was practically destroyed; but, as he could not promise to save the other by the operation, I refused. I suffered a great deal, had to stay in a dark room weeks at a time, could not see at all without smoked glasses, and was under doctors' treatment most of the time for six years. The other eye had become ulcerated and I could see but very little when a friend called my attention to Christian Science. After the first treatment in Christian Science I walked down to the practitioner's office without the smoked glasses, and the sun shining on the snow, with no inconvenience or pain. The treatment continued five months, when I was entirely healed.

MRS. L. K. P. VAILL, Waterbury, Conn.

For eight years I was a great sufferer from weak lungs, and after being treated by ten different physicians, in the States of Illinois, Missouri, and Colorado, I was told there was no hope of my recovery from what they pronounced tuberculosis, which was hereditary, my father having been afflicted with it. I was greatly emaciated and hardly able to be about. My general condition was aggravated by what the doctors said was paralysis of the bowels. Three physicians so diagnosed it at different times, and assured my husband that I could never get more than temporary relief. This indeed I found difficult to obtain, in spite of my almost frantic efforts. At times I was nearly insane from suffering, and after eight years of doctoring I found myself steadily growing worse. For four years I did not have a normal action of the bowels, and it was only by extreme effort and by resort to powerful drugs or mechanical means, with resultant suffering, that any action whatever could be brought about.

I had heard nothing of the curative power of Christian Science, and only to oblige a friend I went one night, about three years ago, to one of their mid-week testimonial meetings, in Boulder, Colorado. I was much impressed by what I heard there, and determined at once to investigate this strange religion, in the hope that it might have something good for me. I bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began its study. From the first I found myself growing stronger and better, both physically and mentally, as I acquired a better understanding and endeavored to put into practice what I learned. In one week I was able to get along better without drugs than I had for years with them, and before three months had passed I was better than I had been any time in my life, for I had always suffered more or less from bowel trouble. Since that time I have taken no medicine whatever, and rely wholly upon Christian Science. My lungs are now sound, my bowels normally active, my general health excellent, and I am able to endure without fatigue tasks that before would have prostrated me.

The reading and study of our text-book was the sole means of my healing.

LETTIE M. ST. CLAIR, Matachin, Canal Zone, Panama.

Words can never express my gratitude for all the benefits I have received through Christian Science. Two and a half years ago I was pronounced incurable with asthma, but have been healed of it, also of nervous sick-headaches, from which I had suffered for years. They lasted usually two or three days at a time, and always left me very weak. When Science and Health was given me by a dear friend I was so low with asthma that I could not raise my head to take a drink or the medicine that was given me every half hour. I stopped taking the medicine at once, and began reading Science and Health. At first it seemed hard for me to understand it, but I gained a little each day. A *Quarterly* was sent me by a Scientist and I began studying the Lesson-Sermons, which helped me to understand more clearly, and I soon saw that Science and Health is indeed the "Key to the Scriptures."

I have now no more fear of the weather, nor that anything I do will make me sick, than that I will be tempted to steal. I feel very grateful to Mrs. Eddy for "Science and Health with Key to the Scriptures."

I feel very thankful that with the understanding I have of Christian Science, I am able to help myself and others. I have had some good demonstrations. It strengthens me every day, every hour, to know that God is a present help.

MRS. T. A. HARKINS, Dallas, Tex.

I wish to express my gratitude for what Christian Science has done for me. In 1903, when my little boy was born, I had Science treatment, and the birth was absolutely painless and of short duration. The baby's eyes were very red and inflamed, and the nurse thought he could not see. I at once wrote to a practitioner, and in a few days the redness disappeared. The physician in attendance thought my case almost a miracle.

I also had a wonderful demonstration a few weeks ago. One morning, while coming down the stairs, I fell and sprained my ankle quite severely. I declared the truth the best I could, and all went well until after dinner, when I felt a severe pain in my foot and could not move. What was I to do, all alone with a little child, unable to move, work to be done, and no Scientist to call? Then came the sweet, calm thought of divine Love as my physician. I realized that He is both able and willing to help all His children, and all pain left me. I was free, able to walk down stairs and do my work. I wish to thank Mrs. Eddy for the help received in Christian Science.

MRS. ELLEN SWENSEN, Seaside, Ore.

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It is a little over eight years since Christian Science came into my life. I was a partial invalid at the time, suffering from nervous prostration caused by selfishly brooding over a loss that I had had several years before. I had just undergone an operation, which had resulted in a most painful complication that the physicians did not seem able to relieve. I had given up my home, and had gone to be with a friend who was a Christian Scientist, and when I could stand the suffering no longer I turned to Christian Science for help. At that time I was on a milk diet, and weighed one hundred pounds. A practitioner was called, and the words of Truth she spoke to me during that first treatment were the words which practically set me free,—lifted me above my supposed self and suffering. I shall never forget the uplifted, hopeful state of mind in which she left me, and although I had struggles afterwards with the sense of pain, I never went back into the darkness and despondency in which I had been before that first treatment. I at once commenced the study of Science and Health and it has been my comfort and help ever since.

My husband began the study of the book at the same time, and together we have come into a new sense of Life, Love, and Truth. I had almost passed out with kidney trouble at the birth of my little girl, six years before. Three years after coming into this Science I had a child born with only the help of a Christian Science nurse and the practitioner. The demonstration was a wonderful one. The child lived and was perfectly well and strong. I have always felt so grateful that in this trial hour I had not one desire to go back to the doctors, but felt that if Christian Science could not save me nothing could. The fear of the kidney disease was not destroyed, however, and when two years later I found that I must pass through that experience again, I was almost overcome with fear; but that was met at once and during the entire time I was perfectly harmonious and free from any manifestation of the disease.

I owe all I have and am to Christian Science, and for the help it has given me I feel deeply grateful to Mrs. Eddy. It has made our home life one of unity, love, and peace by realizing the ever-presence of the one Mind—God.—MARGARET STOKES PATTON, Pittsburg, Pa.

I feel that it is not right for me to delay longer in sending my testimony, thus withholding from our Leader, who has labored so lovingly for all mankind, the expression of gratitude due her. Christian Science was first presented to me when a great sorrow was weighing me down, and it brought peace and comfort to my aching heart, lifting my thought from death to Life. It was not, however, until a year later, that I was given a copy of Science and Health by a friend. I then took up the study with the help of our *Quarterly*. From the start I loved to read and study it, but the understanding came to me slowly, and it was two years before I gained enough to work for myself and family. Prior to this, I had been an invalid for fifteen years, and some of the children were always sick. We had medicines of various descriptions, but gave them all up; and we have never regretted the step taken, for as a remedial agency we have found Christian Science more efficacious and pleasant than any other remedy. I wish to thank our Publishing Society for their efficient labors, and the brethren throughout the Field for their loving contributions to our periodicals, which come each week and month into our homes, bringing rays of light and dispelling many dark clouds. The Lesson-Sermons are my daily food, and are very precious to me. We have had many proofs of God's presence and power in our home, and my daily prayer is for a willing and contrite heart, to do God's will at all times.—VIRGINIA R. RAUM, Crawford, Neb.

I was an invalid for almost seven years before I knew anything about Christian Science. I had taken medicine and been under doctors' treatment without permanent benefit until I had almost lost confidence in them all. Five years ago I was confined to my bed, as I had been several times before with female trouble, and a physician did all he could for me, but I did not get well under his treatment, and sometimes it seemed to me that I could never be up again. In the mean time, one of our neighbors brought me a *Christian Science Journal* and asked me to read it, and another brought the book, "Science and Health with Key to the Scriptures," and read to me from it. My hope was then renewed, for I believed that in God's own way and in His own time He would make me strong and well. The "way" was pointed out to me then and there through Christian Science, and one day while feeling worse I asked my mother to go and borrow Science and Health that I might read and find out more about it. I sat propped up in bed and read several pages, and became so interested that the more I read the more I wanted to read. Soon after this I quit taking medicine of any kind, while before I was always taking it and was sick most of the time, hardly able to do anything; but after reading and putting into practice what I learned, I felt better and was able to do more. Indigestion and constipation were overcome and I quit wearing glasses for weak eyes, although the oculist who examined my eyes had said that I would have to wear them as long as I lived.

I married about a year and a half ago and moved away where there are no Christian Scientists living near me, but I have my own copy of Science and Health, and other Christian Science literature, and am trying to live according to its teaching. I can never give up what has benefited me so much, although I have had many battles to fight with error,—both sin and sickness. I find that God will help those who try to help themselves, and that His grace is sufficient for me. I am clinging to what I know about Christian Science, and trying to gain a better understanding of it.—CLEM SIMMONS, Greenfield, Tenn.

Something over a year ago I was stricken very suddenly with indigestion and nervous prostration, but thanks to Christian Science I was saved from death. No one can conceive of such suffering except those who have had similar experiences. What little food I could take caused great distress and threw me into spells of unconsciousness which would last sometimes an hour. I felt as if I would starve to death, but that feeling is now all gone. My healing has not been as rapid as in some cases, but I am learning patience and growing more each day in the understanding of Truth. While I feel very thankful for what Christian Science has done for me in healing me physically, I am more rejoiced over the spiritual understanding I have gained. My prayer is that I may go forth day by day to work in the service of Love, with armor on, overcoming error of every sort, and thus show my gratitude to Mrs. Eddy, who in her wisdom has brought this wondrous truth to help us in time of need. My heart goes out to her.

MRS. MARTHA F. ALDERSON, Kansas City, Mo.

I wish to express my gratitude for the many blessings received through Christian Science. I am being healed morally, physically, and spiritually. Soon after I began the study I became suddenly very ill with what seemed to be a severe attack of the grip. Toward evening I was feeling very badly and could not eat any supper, and I seemed to be getting worse every minute. Then the statement in Science and Health, page 405, line 15, came to me, and it seemed like the voice of Truth speaking. Almost instantly all suffering was gone; I found myself up and perfectly well. Words cannot express what this blessed truth has done and is doing for me and mine.

MRS. EMMA JOY, Denver, Col.

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From our Exchanges.

The coming revival will be "a revival of religion, and not a religious revival." A genuine revival of religion will set the great fundamental principles of Christianity before men in a clearer light and with renewed emphasis, and will bring a keener sense of right and wrong. One cannot fail to connect the present uncovering of illegitimate measures in public and commercial life with the religious awakening now upon the world; for the ultimate ideal of the heavenly kingdom must find some foreshadowing in the living, militant Church of Christ; and the genuine revival must bring this about not by the mechanical manipulation of men, but through thoroughly regenerated natures into which love has come to reign supreme, whose conversions have been more largely by love's appeal.

WENTWORTH F. STEWART.
The Christian Advocate.

Life is not sufficiently regarded as mainly an opportunity for character-building and testing. We are to use life as essentially designed, not for getting and holding, but for acquiring soul-worth in which lies salvation. By faith and love and prayer—by labor, by philanthropy, by self-culture, mental and spiritual—we are to seek unguessed treasures of wisdom and strength. We shall travel this way but once, and if we fail to get out of life what it was meant to yield us, we fail miserably.—*Western Christian Advocate.*

There are signs, however, that this wandering in the wilderness of delusion is nearing the way out. Zeal for the spiritual life that unites is outgrowing fondness for the sectarian liveries that divide. The frost is coming out of the ground, and in the warm change of competitive into co-operative churches Christianity will rediscover and prove its power for the healing of the nations.

REV. JAMES MORRIS WHITON, Ph.D.
The Homiletic Review.

The things behind, forget them. Life is movement. Only death is stagnation. Forget whatever hinders. One kind of memory is a condition of advance, but be sure your memory is a spur and not a ball and chain. Let the dead past bury its dead; the living past is your guardian angel. So act in the living present that when the present becomes the past it may need no repentance.—*Pacific Baptist.*

My first night in a labor union was not only one of great religious value to me personally, but one which accentuated the well-known fact that while the Church is considered there to be of very little value, if not a hindrance, to social progress, the name of Jesus calls forth the most profund expressions of reverence and enthusiasm.

REV. ALEX. F. IRVINE.
The Independent.

In the case of morally earnest souls every day sees an improvement—an elevating yet higher of the spiritual desires, an attuning to a finer harmony of the better nature, a drawing of the soul nearer to its God. The believer himself may not see himself grow in grace, but if he is of the right stuff he is growing all the time.—*The New York Observer.*

The greatest good fortune any one can achieve is integrity of heart. The divinest welfare is that conscious rectitude, the peace of which never forsakes a man through all years and all worlds. The imperishable riches of God are his good fortune whose mouth is a well-spring of life.
New York Herald.

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

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Items of Interest.

National.

Secretary Shaw, though a firm advocate of civil service, in a public address favored a fixed term of six years for all Government employes in Washington doing routine work, after which period they shall be ineligible to reappointment. His idea is to give the largest possible number of young people an opportunity to live in Washington, partaking of its educational advantages, but not to provide life tenure in the public service, except to certain specified experts in the scientific and other bureaus. Discussing the proposed pension plan, he said: "Thirty years in a Government position, which thirty thousand others have desired, is no justification for demanding a pension at the hands of those who have been excluded."

Bids were opened at the Bureau of Insular Affairs of the War Department last week for contracts to be made by the Philippine Government for the construction, maintenance, and operation of railroads in the Philippine Islands as provided by act of Congress. The plans provide for the construction of railway lines on the islands of Luzon, Panay, Negros, Cebu, Leyte, and Samar, whose aggregate mileage is estimated at 1,233 miles.

Yunchung Kim, who has represented Korea diplomatically at Washington as secretary and chargé since last June, called at the State Department last week to say farewell to the officials, thereby terminating the independent existence of the Korean legation in Washington. The records and property of the legation have been turned over to Mr. Hioki, the Japanese chargé.

An Imperial Chinese Commission of sixty-two persons is now in the United States for the purpose of studying American political, military, naval, educational, and industrial methods. The leaders of the Commission explain that its purpose is in no sense political, and that it will not interest itself in the question of Chinese immigration.

A lock canal at a cost of $147,000,000 and not more than eight years to build, or a sea-level canal at a cost of about $250,000,000 and from twelve to fifteen years to build, are the two problems before the Senate Committee on Interoceanic Canals. The lock type is favored by Chief Engineer John F. Stevens.

The Government, through District Attorney Morrison, made its opening statement in the packers' case in Chicago last week. The attorney declared that the packers were not entitled to immunity because their statements were not made under oath.

The five-mile automobile record was lowered last week at Daytona, Fla., to 2 m. 54 3-5 sec. by a 110-horse-power Fiat and to 2m. 34 sec. by a 200-horse-power Darracq.

There has been introduced into Congress a bill to remove the tariff from paintings in oil or water color, statuary, sculpture, drawings, engravings, and etchings.

The late Marshall Field left to the City of Chicago by will eight million dollars for the Field Columbian Museum.

Foreign.

The Czar and his advisers have taken another long step in the direction of constitutionalism by deciding to entrust the first Imperial Douma with a large measure of constituent powers. The Ministerial Cabinet and the Council of the Empire are now engaged in discussing changes in the organic laws of the Empire, and the powers to be conferred on the Douma are considered necessary to bring these laws into harmony with the spirit of the Emperor's manifesto of October 30. Further concessions, it has been announced, have been granted to the Jews in the Governments of Russia where they enjoy the right of domicile by the addition of 133 places, in the country districts, where they will be permitted to reside without hindrance.

The Cuban Senate has passed a bill empowering President Palma to expend up to twenty-five thousand dollars for a wedding present for Miss Alice Roosevelt, which will be presented to her in the name of the Cuban people.

The *Matin*, Paris, says that the French Government has decided to send to Miss Alice Roosevelt a magnificent piece of Gobelin tapestry as a wedding present.

The International Waterways Commission of Canada has submitted an interim report to the Minister of Public Works, one of the principal points in it being the preservation of Niagara Falls, urging co-operation with the United States so as to save the falls from destruction by the power companies.

Duro, the Spanish æronaut, started recently from Pau at four o'clock in the afternoon to cross the Pyrenees by balloon, and alighted at six o'clock the next day at Guadix in the province of Granada. The distance between Pau and Guadix, as the crow flies, is about four hundred and fifty miles.

A Chinese Imperial edict has been issued abolishing the whole ancient system of education and service examination. Candidates for Government posts must be educated at schools and colleges. The Confucian classics give way to modern science and thought.

The relations between France and Venezuela still remain somewhat strained. A naval demonstration and a boycott of Venezuelan products, which find their principal market in France, are under consideration by the French Republic.

An official report shows that the actual cost of the war to Japan from the beginning of hostilities to September last, was, for the army, $495,000,000 and for the navy $90,000,000.

Emperor William has presented the chain and great cross of the Order of the Red Eagle to Count Witte.

The first passenger train, carrying notabilities and officials, passed through the Simplon tunnel January 25.

Industrial and Commercial.

The Netherlands and Belgium rank next to the United Kingdom, Germany, and France in their importance as markets for products of the United States. The total exports from the United States to Netherlands amounted in the fiscal year 1905 to $73,000,000, and imports from Netherlands to practically $22,000,000; exports to Belgium were $38,500,000 and total imports $26,000,000, a total of $100,000,000 of trade with these two small countries whose combined area is less than that of the State of Ohio and whose combined population is but twelve millions.

That there was an early racial connection between the North American and Asiatic continents, and that the tide of migration moved from America to Asia, rather than in the other direction, as some have thought, is asserted by Daniel T. Pierce in an article in a recent issue of *The Cosmopolitan Magazine*, on the strength of evidence collected by the Jesup North Pacific Expedition of the American Museum of Natural History. This expedition, which was sent out at the expense of Morris J. Jesup, president of the museum, has been investigating since 1897 the oldest remaining tribes of both continents, studying their customs, characteristics, and languages, finding out how long each has occupied its present habitat and whence it came originally, and ascertaining the probable relationship of one to another.

The open shop in the iron trades throughout the United States was decided upon at a special meeting in New York recently by the National Association of Erectors of Structural Steel and Iron Work. The National Association does ninety-five per cent of the structural iron work of the country, both in shops and on buildings, and employs about fifty thousand housesmiths on buildings and one hundred and fifty thousand men in the shops. Open shop notices will be posted at all the plants of the members of the association.

The collar manufacturers of Troy, N. Y., are said to have practically agreed upon a plan whereby every house in Troy manufacturing collars and cuffs, excepting six, will be merged into a combination. The houses included do an annual business of $18,000,000 and are capitalized at $8,000,000; their net profits are $1,300,000. The merger plan, it is stated, is to form a corporation with a capital of $32,000,000, divided equally, half common and half preferred stock, no bonds.

The Brooklyn Yacht Club will essay another ocean race in the latter part of the month of May. Sir Thomas Lipton has donated a cup for the race, which is marked as being from Gravesend Bay, New York Harbor, to Hamilton, Bermuda. The distance is 650 nautical miles. The conditions call for boats of fifty feet over all and under, and crews limited to eight men, all to be amateurs.

Few places in the world have such a record for marine catastrophes as has the deadly "west coast," as it is known, of Vancouver Island, which has occasioned the destruction of fifty-six vessels and cost more than seven hundred lives, within the last forty years. Within the past month the "west coast" has wrecked the Valencia and the ships King David and Pass of Melford.

The largest cargo of bananas ever received in any port in the world reached New Orleans recently in the United Fruit Company's steamer Esparta, from Port Limon, Costa Rica. It consisted of sixty thousand bunches and filled one hundred and fifty box cars.

The report of the State Secretary for 1905 shows that the total capitalization of Tennessee concerns chartered by the State was $30,768,600, which exceeds all records of former years.

The Cincinnati Gas and Electric Company has decided to increase its capital stock $5,000,000, to $36,000,000, in connection with preparations to enter the natural gas field

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Present Opportunities.

C. W. CHADWICK.

As students of a demonstrable Science we should strive to make the best use of present opportunities. It is the work of the present that concerns us and not the neglected opportunities of the past. We live in a present age, in an age of unlimited possibilities and achievements, in an age when the would-be followers of Christ are called upon to prove by their works of healing that they possess a practical understanding of the God whom they profess to love.

The grandest opportunity confronting humanity to-day is that of seeking "first the kingdom of God, and his righteousness." The absolute necessity of understanding the nature of the spiritual or heavenly kingdom here and now, is made so plain in Christian Science that this work is taken up cheerfully and joyfully, and with full assurance of ultimate victory. The man nearest right is always the one who knows the most about God, good, even though human sense argues to the contrary and insists that men shall know evil in order to be useful, practical, and successful. The one constant aim of the Christian Scientist is to get closer to God, and to understand and obey His spiritual law. To be good and to do good no longer seems to him unnatural or impractical, but becomes the natural and prime essential of existence. He knows that, in order to accomplish any real good in the world, he cannot revolve in any self-centered orbit of his own, but must understand spiritually man's true relationship to God and express this divine relationship in thought, word, and deed. It is this understanding that makes him pre-eminently practical and useful to his fellowman, in that he is able to heal him of both sin and disease, not through human will-power or suggestion, but through understanding man's inheritance as a child of God, through knowing that man is a partaker of the divine nature, and "not of the earth, earthy."

The prodigal son finally awakened from the mesmeric dream wherein it was suggested that he had a mind of his own to do as he pleased, to learn that there was only one thing needful, and that was to return to his true home in Mind, to seek "first the kingdom of God." So is it with all mortals; they must sooner or later see the great mistake of believing in an existence separate from or unlike God. We have the opportunity to-day in Christian Science of learning that the real man is Godlike, that he has not fallen into sin, and that his only duty is to reflect or express good, not evil. It is human thought that has strayed away from a correct understanding of man's unity with God, good, and it alone must retrace its steps and find refuge in the divine consciousness wherein entereth nothing that "worketh abomination, or maketh a lie."

If one realized that Christian Science defines the truth about God and man, and that the healing of sin and disease is sure to follow a correct understanding of its teaching, which is within reach to-day, would he not feel it worth his while to investigate Christian Science? If he knew that all the distress, sorrow, sickness, and sin which humanity has called its own, do not in fact belong to man, that these ills are wholly the result of believing the mesmeric suggestion that man is both mortal and immortal, would he not want to understand Christian Science, which shows how to "put off the old man" (this belief in the mortality of man) and "put on the new man" (the understanding of man's immortality), and how to do this work here and now, rather than leave it among the uncertainties of a so-called future life?

If one were told that Christian Science makes it possible for him to know and to demonstrate that "the kingdom of heaven is at hand," that good is natural and all-powerful, and that evil is only its impotent counterfeit; that it teaches the Principle of all lawful and accurate thinking, enabling man to reflect God's thought instead of his own opinion, would he not feel duty-bound to investigate its claims? If he knew that it enables man to be upright, impartial, and unselfish; that it inspires him with true Christian charity, kindness, and forgiveness, would he have any excuse for condemning Christian Science, or for warning others to have nothing to do with it? Surely under these circumstances it would be his privilege, and his duty as a Christian, to find out that Christian Science is all that is claimed for it, and to do it at once.

The world is in sore need of that charity which "suffereth long, and is kind." Truly has it been said, "There will come a time when three words uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit." That time is already here, and the Christian Scientist knows that there is no other standpoint from which to work. When he is reviled, he reviles not again; and many are there who have been attracted to Christian Science through witnessing just such manifestations of Christian charity and forbearance. The grievous word which stirreth up anger cannot be uttered by the true Christian Scientist. His is the soft answer that taketh away wrath, the "word fitly spoken," the kind look, the friendly hand-grasp, the unselfish endeavor. Lord Byron has well said,—

> The drying up a single tear has more
> Of honest fame than shedding seas of gore.

Only through fulfilling the law of kindness and compassion shall we ever understand the meaning of divine justice and be able to reflect it.

From his erroneous viewpoint many a suffering mortal has queried, "Why am I here on earth?" Sin, disease, poverty, and distress have seemed to him to be inevitable, and quite beyond his ability to overcome in this world. Even his hope of a future life has been enshrouded with fear and uncertainty. If he would only turn with his whole heart to Christian Science, his question would be satisfactorily answered. He would no longer think of himself as a poor miserable sinner, as a mere worm of the dust, but he would rejoice in the conscious recognition of man's true relation to God. He would no longer question his mission on earth, but he would know that the goal of life is to reflect the divine nature, to glorify our Father-Mother God, by following in the footsteps of Christ Jesus, "who went about doing good, and healing all that were oppressed of the devil."

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Does any professing Christian glorify God while holding to his religious prejudices, while wilfully or ignorantly ignoring the thought of any present attainments in the line of Christian healing, by relegating it to the necropolis of the past? No greater need confronts humanity to-day than the Christ-healing, and the gracious opportunity of acquiring this sacred art is open in Christian Science to every honest seeker for Truth. Because this Science demands obedience to all the commands of the Master instead of a part of them, who shall deny its right to grateful recognition in this enlightened twentieth century?

Working for the Cause.

WILLARD S. MATTOX.

ONE of the characteristics of a Christian Science church member, which often attracts the attention of the outsider, is his zeal and quiet enthusiasm. There are no spectacular features in our church life, no artificial attractions, no display, no manufactured enthusiasm.

To grow toward the divine Mind, or God, to reflect Him, to be governed only by Him, to express His infinite modes, to succeed only because it is right to be like God, who is the very Principle of rightness,—this is the daily work of the Christian Scientist. This naturally works itself out in the matter of building up our Cause. We love Christian Science and desire above everything else to see it grow and prosper. We want to work for it, we want to participate in its beneficent practice, we want to display our loyalty and devotion by doing something. This earnestness in behalf of our Cause is so marked and so universal that others quickly notice it, and it has come to be recognized as one of the distinguishing features of the Christian Science Church.

The pastor of a flourishing church in one of our large New England cities was talking about Christian Science one day to his official board. He asked them if they knew anything about it. One man said he had attended a service at a Christian Science church and remarked upon three features: the cheerfulness of the people, their earnestness, and their sociability. The pastor said he wished every Christian church could incorporate these peculiarities into their work. A Christian Scientist could have told him that he might have adopted all these qualities and yet he would not have touched the hem of Christian Science, nor would he be any nearer an explanation of the wonderful success of the Christian Science movement during the few decades since its establishment by Mrs. Eddy. The reason for this success must be sought elsewhere than in superficial traits. Cheerfulness, earnestness, and good-will do characterize the Christian Scientist; but these are effects, and when we know their cause, we are in the way of discovering why Christian Science prospers.

The disciples were at one time in one place and of one mind, and the practical result of this unity was the conversion of thousands. The modern church which could duplicate such reformatory work would be accounted successful. This is the secret of the growth of Christian Science, if secret it may be called. In proportion as the members of this church are consciously one with God, good, and one with each other, in purpose, desire, ambition, they will have results which will startle the world. If there is little unity among the members of any church, if they are not of one mind, there will be no results; stagnation and retrogression will certainly mark the history of such a church.

It is the mental attitude of the church member which determines his value. We find it unprofitable to judge only by appearances, and the regular attendant at church services and the large giver of money to support the church may really be doing very little for Christianity. As a man "thinketh in his heart, so is he;" not as he gives money is he, not as he attends church is he, but as he thinks. A Christian Scientist is a right thinker, one who knows something, and it is what we know about God and man in His image and likeness that enables us to heal.

The weight of our scientific right thinking counts for much. Truth is the only attractive force in the universe, and if we think truly, we inevitably attract, not because of any personal endeavor, but because Truth attracts. "And I, if I be lifted up from the earth, will draw all men unto me." This is the Christ mission. This is the mission of Christ's Church, to draw all men to the Saviour, to the healing consciousness, or true understanding. Then a right thinker, or a Christian knower, or a Christian Scientist, is working for the Cause only when he is reflecting good, when he is thinking the truth about God and His universe. The Cause of Christian Science is a mental something, not a material something, and we are truly contributing to the Cause when we are thinking aright.

We measure our success as Christian Scientists by our healing ability. It is the test Jesus gave. "By their fruits ye shall know them." Unity with God and His perfect idea will result in healing. The mental atmosphere of a Christian Science service should express God and be against disease, therefore healing would be a natural sequence of it. This atmosphere is the result of right thinking, and we may each ask how much we share in this splendid work. The mental state is really the only factor in determining the condition of a church.

Briefly, then, working for the Cause is mental activity of the right kind; it is uplifting the Christ in our own consciousness; it is purification of self; it is unity with God: it is charity, patience, gentleness, love, expressed in thought and deed. A congregation made up of thinkers who love God and their fellow-men, will heal the sick who come to them, reform the sinner, and be accounted faithful, profitable servants of Christ, and members of his church.

The Presence of Mind.

JANE DUDLEY STONEMAN.

IT frequently happens that in time of sudden and apparently great danger, when no material aid is within reach, the person involved turns unconsciously to a power higher than his own, of which he has no definite idea, but which he hopes will assist him in his extremity. His thinking is quickly done,—a flash of intelligence shows him a way whereby he may extricate himself from his perilous situation, and men speak of this as an exhibition of "rare presence of mind." Alas! that mankind should be so ignorant or forgetful of the Mind that fills all space,—that never slumbers nor sleeps.

In Christian Science we learn that a realization of the ever-presence of God—omnipotent Mind—utterly excludes the thought of danger, accident, or mishap of any kind, and makes them impossible. One who abides in the sense of the divine presence dwells now in the "secret place of the most High," secure from all harm. Only by obedience to Truth, purity of thought, and constant watchfulness, can we realize the promise, "Lo, I am with you alway," and know that no illusion of height or depth can separate us from the protection of divine Love. Thoughts of danger are but illusions, phantoms, and we need have no fear of them, since the real man reflects omniscience. He always knows the right thing to do, for the activity of divine Mind is harmonious, orderly, constant. Mishaps are utterly unknown in the realm of Spirit, and the only safety we can know comes from being one with divine Mind, thinking God's thoughts after Him.

Truth is one;
And, in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity.

WHITTIER-MIRIAM.

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Selected Articles.

Christmas Giving.

It may be objected that this is an unseasonable time to comment upon Christmas-giving, but that the season is not fully passed is amply attested by the little "reminders" that continually drift in from the first to the tenth of January advising us to "please remit." Such reminders move us to indorse Mrs. Mary Baker Eddy's sweeping request to her Christian Science followers to abstain from making gifts on Christmas.

To paraphrase the words of another, we may say to Mrs. Eddy, "Almost thou persuadest me to be a Christian Scientist." Her request is evidently issued in a truly Christian spirit, for surely Christ [Jesus] would not indorse the practice of giving gifts on the anniversary of his birth to the extent to which it is now carried.

The giving of Christmas gifts has degenerated from an evidence of kindly remembrance, offered in the shape of some small and inexpensive token, to a trade and rivalry in the bestowal of costly presents that can often be ill-afforded by the donors.

We hold that no truly Christian spirit can accompany such gifts. They are given more to satisfy the vanity of the giver or to buy the good-will of the recipient than to express a sentiment of love. And when they work a hardship upon him who bestows them, the emotions aroused in his breast when he pays the bill are anything but Christian.

Globe Democrat, St. Louis, Mo.

Our Debt to Christian Science.

One of the leading elders in the church of Dr. Coyle, a recent moderator of our General Assembly, told me the most remarkable thing he has ever had to reckon with is the rapid growth in Denver of the Christian Scientists. "And that is not all," he says. "They have not only built the most beautiful church in the great Middle West, at a cost of more than $200,000, but all has been given without the least urging on the part of any one for it." "But far more than this," he went on to say, "these people seem to just *live* the most beautiful upright lives; so that you cannot help but feel that wherever you meet them, whether socially or in business, they exhibit something that the rest of us have not." Surely we owe any system of truth a debt of the greatest gratitude that will bring forth such heavenly fruitage as this.

One of the most influential attorneys of Cleveland told me that he dropped into one of the Wednesday evening meetings of the Scientists, and to his utter amazement, found more than five hundred present. But the strangest and most startling thing of all to him was that he counted more than seventy-five people there who but a few years before were the leading members in two of the strongest Presbyterian churches of the city—men and women many of whom were the pillars both spiritually and financially of the churches from which they had gone out. He said he asked a number of them afterwards the cause of their religious exodus, and almost invariably the reply was that now for the first time did religion seem a real joy to their life; the Bible a book they really understood and loved to read; and God the "Great Companion," whom they knew was ever and for ever lovingly present. Surely our hearts must be as hard as stone if there flows not forth abounding gratitude for such a heavenly awakening in the lives of any of His children as this.

A few weeks ago I was in a company with one of the leading ladies on the American stage. Among other things the theme of our conversation was Christian Science. I asked her what her experience had been with those of this cult. At once her reply, to my utter amazement, was: "Well, I tell you they are the greatest wonder of the world. Women that I used to know in New York and elsewhere, that lived lives that were worse than worthless,—not women 'way down,' but women 'way up,'—these women when they came to take up this new faith became in a year or two so transformed, that nothing less than 'heavenly' can express the change which is little less than miraculous." It would seem as though Christ's followers ought to send forth shouts of joy at such a great redemption, and thankfulness without ceasing for any help that would work such a work among the most hopeless and helpless.

Only a short time ago one of the leading professors in one of our leading Presbyterian institutions, to my utter amazement, made this little confession. He was the last man in the world from whom I should have expected it, for I had always felt he was the most theologically hidebound man I had ever met. He was good to the core; but "dead set" to the quick. Here are his words: "I am most thoroughly convinced there must be something in Christian Science the Church has overlooked or lost; and which it must get hold of again, if it is ever to get a grip as a mighty saving power, on the world that is lost." We must surely be dead in sin or asleep in Jesus if, in the presence of such an honest confession from one far outside the new cult, we do not thank God from the depth of our hearts that his eyes could see something in the new message that God meant us all to see, if our eyes are to be opened to the full glory of sons of God, that alone exalteth.

In view of such facts as have just been stated, which certainly are straws telling the way the winds of heaven are blowing and the thought-currents of earth are flowing, does it not behoove every Christian man and woman who is a truth-lover, to lay aside every weight of prejudice which does so easily beset them, and of religious self-satisfaction which does so easily possess them, and ask themselves, in the spirit of loving candidness, what truth there is in this message of Christian Science which has come into the kingdom, challenging the confidence, respect, and often the full allegiance of all classes and conditions of people within and without the pale of the Church militant?

[Rev.] Frank N. Riale.

Chicago, Ill. *The Westminster.*

The Empress Dowager [of China] has joined the reform movement with characteristic thoroughness, and has issued an imperial decree directing the million or so of officeholders who desire promotion, and all aspirants to office, to give up the ancient studies and devote themselves to the English language, mathematics, science in general, and things of actual value in the modern struggle for existence.

The rumor that the Empress Dowager has become a convert to Christian Science may or may not be true, but she is, plainly enough, a convert to the modern scheme of knowledge, which has done so much for the Japanese and made them able to hold their own with a great white Power.

China is moving, and led by that wonderful personality, her actual sovereign, will cover much ground in the next few years. More and more is the Far East becoming a factor in the world's affairs.—*The Mexican Herald.*

Christian Science teaches the immediate and absolute supremacy of good. The word "God" is simply a word used by man to express his highest conception of good, and when we speak of an omnipotent God we mean the omnipotence of good, we mean that infinite good has all power, and consequently that its opposite, evil, has no power. Therefore evil, or the devil, is simply a claim to be something which has power to oppose God, good. The word "Satan" means that which opposes. This is what happened to our first parents. This Satan claimed, and induced them to believe that it was something that had power, that there was something different from God, or good, which had power to oppose Him. It said to them that there was something to be known apart from and different from

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good. God said to them what He is saying to the world to-day, In the day that ye shall know both good and evil, both God and devil, ye shall surely die; which was equivalent to saying, If ye shall know good only, ye shall surely not die.

This is what Christian Science means when it denies the existence of a personal devil; it refuses to know evil, or to attribute power or reality to anything unlike God. And through this obedience it is realizing and fulfilling the promise of the Master, who said, "He that believeth on me [not he that believeth on a devil], the works that I do shall he do also."

That Christian Science is doing these works is now generally conceded, even by those who feel it to be their duty to oppose it. Within the past month a minister preached a sermon in which he spoke of the work Christian Science is doing for suffering humanity in the following terms:—

"It is working cures,—we might almost say miracles,—both physical and spiritual, in the bodies and souls of men and women."

The important admissions here contained are:—

First. That Christian Science is doing these works,—works which neither of the churches represented by our critics are doing or pretending to do;

Second. That it is doing these works by the power of the truth which it embraces.

If, then, Christian Science reveals a truth in the Bible which the other churches have not discovered, it must be because it has an improved understanding of God's Word. An indispensable part of this improved understanding of the Bible consists in knowing the unreality of evil; that is, that evil has no existence outside of the human or carnal sense of life, which is in itself lawless; that is, has no legitimate existence. All things that have real existence exist in God according to the laws of His being or nature.

A thing can have being or existence, therefore, only as it conforms to law, the law of God's being or the law of good. This is the law of the universe, the law of nature; there is no other law. The proposition two times three are five has no reality because it has no basic law to give it reality. It may appear to be very real to one who believes it, even to the utter exclusion of that which alone is real; viz., two times three are six. But however devoutly one may believe it, yea, though all mankind should believe it, this will not impart the least bit of reality to it. It is just as unreal when believed by a Christian as when believed by a pagan, and will get a Christian in just as much trouble if he does not learn better. An error is just as unreal if some devout soul thinks he got it out of the Bible as if he got it anywhere else; and it is even more important that somebody should correct the error, if he thinks it came out of the Bible.

This carnal or mortal mind, this death mind, is the only devil known to Christian Science. It is not real because it was not created by God. It is not real because it has no law to support it. As Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." L. H. JONES.

Lexington (Ky.) *Herald.*

Biologists are in a state of mental chaos, and all other scientists except mathematicians. All laws of nature, about fifty so far discovered, that are based on mathematics, are known to be settled on a rock foundation. Such sciences as biology, physiology, mentology, and medicine must struggle for a hundred years to come to really settle anything. Chaos reigns supreme among these studies.

PROF. EDGAR L. LARKIN.

New York American and Journal.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

The Lectures.

Toronto, Ont.

Mrs. Sue Harper Mims delivered a lecture upon Christian Science last night [October 31] in First Church of Christ, Scientist. Hon. George E. Foster, M.P., ex-Minister of Finance, presided, and the church was crowded to the doors by an audience which listened with interest to the lecturer's address. Mr. Foster introduced Mrs. Mims in a short and appreciative speech.—*The Mail and Empire.*

Milwaukee, Wis.

Before an audience that commanded the capacity of the Pabst Theatre, Monday night [December 4], Prof. Hermann S. Hering delivered to a deeply interested audience a lecture on the doctrines of Christian Science. The speaker was introduced by W. J. Turner, who in doing so said,—

It was with a great deal of pleasure that I received an invitation to preside at the meeting this evening and introduce to you the lecturer, Prof. Hermann S. Hering of Boston. I perhaps felt more pleasure in receiving and granting this request from the fact that, owing to my association and acquaintance with many of the Christian Scientists of this city, I had learned to know and appreciate the basic truths for which they stand. In addition to that I had learned to know and will always remember the many good and sweet people I met, and the great kindness manifested toward me when I represented them at a time that was quite trying to all of us. I remember the faith and confidence reposed in me. I then had occasion to study the basic teaching of Christian Science, and have observed the talking and writing for and against it since that time. The writing and talking against it, in my opinion, is but a misunderstanding of the Principle which it inculcates.

As I read and understand Christian Science, I find it to be based upon the unbounded, illimitable love of God for man. The rich and the poor, the well and the sick, are all encompassed by this all-pervading love of God. It stands for Jesus the Christ and his virgin birth; for the Bible as the great text-book which is to govern the actions and conduct of all people as a rule and guide; for the Lord's Prayer; and maintains that it covers all human needs, the sanctity of the home, the dearest spot on earth. It stands against divorce; in fact, it stands for all of the good and moral teachings that all good and moral people stand for,—the broadest and best of brotherly love and brotherhood of man. It teaches that Christ Jesus, who healed the sick and taught others to do so, never intimated that this power would be withdrawn; it always has been and will remain as one of the greatest gifts to mankind.—*Milwaukee News.*

Harvard University, Cambridge, Mass.

An audience of students listened attentively to the lecture on "Christian Science, the Religion of the Bible," delivered by Judge Septimus J. Hanna on Monday, December 18, in Phillips Brooks House, under the auspices of the Christian Science Society of Harvard University. Wilfred G. G. Cole, President of the Society, in introducing Judge Hanna, spoke in part as follows:—

Fellow-students, Gentlemen:—For some reason, perhaps because Harvard has been noted for its breadth of view and its religious tolerance, an impression has gained ground that a general irreligious spirit prevails here. We who have made Harvard our educational home, know of course that this is not true, and it is highly interesting to find that our view is corroborated by a man most competent to judge. Several years ago, the late Prof. Henry Drummond made a tour of this country and visited the principal colleges and universities with a view to investigate their religious growth and activities. Harvard was one of the last place

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visited, and as Professor Drummond took leave of President Eliot he is said to have remarked, "Contrary to what I had heard, I have found Harvard the most profoundly religious of all the colleges I have visited."

The presence of this religious, yet tolerant, attitude, makes it natural to infer that whether you attend this lecture from curiosity and a wish for educational information, or from a more serious interest in the subject, your desire in coming here is to prove all things and hold fast that which is good.—*Correspondence.*

Berlin, Germany.

Mr. Bicknell Young delivered a lecture on Christian Science to an audience of nearly three hundred persons, in the Festsaal des Logenhauses, under the auspices of First Church of Christ, Scientist, in Berlin, Germany, on December 14, 1905. The lecture was published in full in the *Continental Herald.—Correspondence.*

The lecturer was introduced by Mr. Frank Hessenberg, President of the American Association of Commerce and Trade, who said in part,—

In the early Christian days, as you all know, those men who had the gift of tongues were selected to go out and visit the different communities, to preach to them, to strengthen them in the faith, and to settle any quesions of doubt that might have arisen in their minds. You are only returning to the old ways that many centuries ago were found to answer. I am not a Christian Scientist myself, but I can appreciate the sincerity of their belief and the honesty of their faith.

Freedom of religious belief is one of the greatest boons a nation can have, and here in Prussia, Frederick the Great, with the intuitive perception of genius, appreciated the fact that religious freedom is one of the fundamental bases of a people's happiness. It was he who said that in his kingdom everybody should be free to seek salvation in his own way.

Mr. Bicknell Young will this evening speak to you out of the fulness of his heart, and whether you happen to be of one mind with him or not, I hold it that any man who is sincere, and whose faith and belief, whatever they may be, really warm his heart's blood, and who makes you feel that they form a very part of himself, that man, I say, will generally tell you something that is worth listening to, something it is worth your while to turn just one minute from the busy rush of life to lend an ear; and if it be but one beautiful thought that is suggested to your minds you may consider that your evening has not been wasted. Anything that will help men and women to lead better lives, anything that will prove an aid to real happiness and serenity of mind, from whatever quarter it may come, provided the source be pure and untainted, that we must all welcome with open arms.

Ladies and gentlemen, I have much pleasure in introducing to you Mr. Bicknell Young, C.S.B., member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., U.S.A. the first authorized lecturer to lecture on this subject in Germany.

Continental (Berlin) *Herald.*

Lectures at other Places.

Oconomowoc, Wis.—Bicknell Young, September 3.
St. Joseph, Mo. (Second Church).—Bicknell Young, September 12.
Eldora, Ia.—Bicknell Young, September 16.
Marshalltown, Ia.—Bicknell Young, September 18.
Winona, Minn.—Bicknell Young, September 25.
Clinton, Ia.—Bicknell Young, September 29.
Nyack, N. Y.—Bicknell Young, October 8.
St. John, N. B.—Prof. Hermann S. Hering, November 16.
Springfield, O.—Prof. Hermann S. Hering, November 28.
Muskegon, Mich.—Edward A. Kimball, December 1.
Chicago Ill. (Fourth Church).—Prof. Hermann S. Hering, December 1.
Ottumwa, Iowa.—Edward A. Kimball, December 4.
Eureka Springs, Ark.—Edward A. Kimball, December 10.
Champaign, Ill.—Prof. Hermann S. Hering, December 11.
Evansville, Ind.—Judge William G. Ewing, December 17.
San Mateo, Cal.—Clarence C. Eaton, December 18.
Abilene, Kan.—Edward A. Kimball, December 18.
North Yakima, Wash.—Clarence C. Eaton, December 24.
Wolfboro, N. H.—Prof. Hermann S. Hering, December 29.
Waterbury, Conn.—Prof. Hermann S. Hering, December 31.
Ballard, Wash.—Clarence C. Eaton, December 31.
Whitewater, Wis.—Bicknell Young, January 5.
Aberdeen, Wash.—Clarence C. Eaton, January 7.
Los Angeles, Cal.—Mrs. Sue Harper Mims, January 7 and 8.
Chicago, Ill. (Second Church).—Prof. Hermann S. Hering, January 8.
Mt. Vernon, N. Y.—Judge William G. Ewing, January 14.

The Work of the Publication Committee.

THE following extracts from the annual reports of the Publication Committees for the States of New York and Pennsylvania for the year 1905, will be of interest as showing the great amount of work required of these Committees. That this work is of great importance to our Cause has been proved by the results obtained in correcting many misstatements which otherwise might have been accepted as true by the casual reader, and these bespeak for the Committees the earnest support and co-operation of the branch churches.

The following figures are taken from the report of the Committee for New York:—

Clippings received at this office, representing all comments, pro and con, on the subject of Christian Science during 1905, and from practically every town in the State, upwards of 2,600; corrections and answers prepared by the Committee and assistants, 550; corrections and answers published by Alfred Farlow, C.S.D., 7; corrections and answers published by Richard P. Verrall, 10; corrections and answers published by H. Cornell Wilson, 228; corrections and answers published by regular assistants, 21; corrections and answers published by other Christian Scientists, 10; original articles written for New York papers by Mary Baker G. Eddy, and published, 6; favorable quotations from, and reprints in State papers of articles by Mrs. Eddy, 111; reprints of statements and articles by Mr. Farlow, 17; reprints of articles from *Christian Science Sentinel,* 15; reprints of letters by this Committee in other States, 8; favorable items published by State papers without request, 93; reports of lectures (published notices not included), 48; letters written in connection with the work, 2,898; circular letters to assistants, in connection with distribution of literature, 693; number of newspapers, periodicals, and pamphlets circulated, 28,017; pamphlets paid for and on hand in addition to above, for use as occasion arises ("Critic Answered" and "Christian Science Journal"), 1,600.

Similar figures from the report of the Pennsylvania Committee are as follows:—

Total number of newspapers, etc., containing marked articles distributed by your Committee during the year 1905, 32,120; number of letters and telegrams received, 1,582; number of letters and telegrams sent out, 2,496; number of corrections and miscellaneous contributions sent to newspapers and other publications, 208; number of contributions published, 129; number of calls made upon editors and others in connection with this work, 221.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Anonymous Letters.

THE anonymous letter is universally regarded as the refuge of those who have not the courage to stand fairly for their opinions. It would seem that our Leader's untiring work for humanity earns her the right to expect that all communications addressed to her shall be signed. Emphatically is it true that there is no possible excuse for one who calls himself a Christian Scientist, violating this commonest of courtesies.

Therefore it is reasonable that this request for the name of the person responsible for a registered letter from the London field, addressed to "The Rev. Mary Baker G. Eddy," dated January 13, 1906, and signed "A Woman," should be complied with.

It may be added that the Cause of Christian Science is the cause of all mankind, and that the question of sex does not enter into its ministrations. Jesus gave an exact standard for both men and women when he said, "By their fruits ye shall know them;" and "Science and Health with Key to the Scriptures" places this same standard before all Christian Science workers. It is also evident that a "Teachers' Association" is an association of and for teachers, and it would not appear that a By-law was necessary further to illumine this fact.

LEWIS C. STRANG,
Associate Secretary.

Pleasant View, Concord, N. H., January 31, 1906.

Another Prosecution Fails.

THE following news item, which we copy from *The Toronto Daily Star*, marks the close of another prosecution of Christian Scientists in the Canadian courts. The judges before whom the case finally came, have expressed themselves in no uncertain terms regarding the injustice of such proceedings, and it is to be hoped their words will have a restraining influence upon all those whose zeal borders upon persecution.

The *Star* says,—

"The four Christian Scientists accused of conspiracy to deprive the late Wallace Goodfellow of the necessities of life are free at last. The Court of Appeal this morning [January 22] gave judgment quashing the indictment and dealing a severe blow at the Crown for its manner of conducting the prosecution.

"The four accused were Mrs. Goodfellow, mother of the deceased; Mrs. Grant, Mrs. See, and William Brundett. The probability is that no further prosecution of them will be made.

"The five judges of the Court of Appeal were unanimous in giving their decision against the prosecution. Written judgments were made by Mr. Justice Osler and Mr. Justice Meredith. The others concurred.

"Mr. Justice Osler states that the first count of the indictment, charging conspiracy to deprive Goodfellow of the necessities of life, discloses no indictable offence. Therefore it must be quashed. It seems, says his Lordship, to be a mere experiment on the part of the Crown, and as framed does not bring against the defendants any criminal charge. None of the defendants had any legal duty to supply him with those necessities, therefore it could not be shown that they had conspired to omit or neglect to supply him with the means of life. The Crown had failed to show any legal responsibility on the part of the accused to care for the deceased in regard to supplying him with food and drink and medicine.

"Mr. Justice Meredith goes even farther, and scores the Crown rather heavily for its evident desire to get any sort of a verdict against the Christian Scientists. The charge, he states, should have been manslaughter, or something of a lesser character.

"He says that the charge of conspiracy was evidently meant as a 'cover-all' by the prosecution, and he intimates that it was probably thought that it would prove palatable to a grand jury. His Lordship declares that a spirit of fairness should characterize all prosecutions which are brought in the name of the Sovereign, but in this case there seems to have been an undue inclination to obtain a verdict against the accused on any indictment that would serve the purpose of covering the alleged crime. He asserts that this judgment is intended to discourage looseness in the bringing of indictments in future.

"The Court affirms Judge Magee's decision in quashing the second count of the indictment, which alleged that the Christian Scientists conspired to cure the deceased by unlawful means. On the other questions submitted in the reserved case, the Court rules that it is unnecessary to give judgment, as the answer to the first practically disposes of the matter.

"Mr. Hamilton Cassels, K.C., stated to *The Star*, after the Court had given judgment, that he did not think there would be any further prosecution of his clients, the four accused.

"'It would be outrageous if there was to be another charge brought against them now,' said he. 'One grand jury has thrown out a charge of manslaughter, and the Court of Appeal now quashes the indictment for conspiracy.'"

There is no more call for the prosecution of Christian Science practitioners in cases of this kind than there is for the prosecution of physicians who lose patients, and if these physicians were to be prosecuted in every case the courts would find time for little else. Unless the death-rate is much lower in Toronto than in other cities of its size, there would be close to one hundred prosecutions every week. The absurdity of prosecuting Christian Scientists who lose a patient so rarely as to render such an occurrence sensational, and of not prosecuting the physicians who lose a hundred or so each week, should be apparent to every one.

Unfortunately for the cause of justice, many prosecuting attorneys seem to forget that it is as much a part of their duty to see that the innocent are not harassed as it is to see that persons guilty of crime are punished, and for these officers to allow personal or public prejudice to dominate their actions is to give ground for serious complaint.

ARCHIBALD MCLELLAN.

An Open Door.

CHRISTIAN SCIENCE leads to the logical and blessed fulfilment of the gospel assurance that all men may become "kings and priests unto God." It reveals the richer possibilities of an unhampered, individual access to Truth, and emphasizes the thought of the sovereign adequacy of that spiritual understanding to which the humblest may attain. Its text-book is a "Key to the Scriptures;" its teaching an open door to all good. For the sacerdotalism which would limit spiritual privilege in any way or degree, it offers the freedom of the sons of God,—a freedom in which divine Love "satisfieth the longing soul and filleth the hungry soul with goodness."

In his first letter to the Corinthians Paul writes of that "hidden wisdom" through which all may come into possession of this spiritual enrichment. He declares that it is "a divine philosophy" which is "taught to those who are

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mature enough to receive it . . . a deep divine secret, a revelation to the heart of man by the divine spirit, of things which wholly surpass human knowledge." (Prof. Stevens, Pauline Epistles.)

The terms employed by the apostle in describing the nature and accessibility of our inheritance were of such peculiar significance to the Greek Christians that they suggest a thoughtful selection upon his part. As in ancient Egypt, so in Greece the great body of the people were ever in bondage to a grossly material sense. The traditional history and doings of the gods were accepted by them as matters of fact, and their many religious ceremonies were celebrated in an altogether superstitious way. The priestly class, however, as we are told, regarded the popular stories of the gods as mere fictions, and looked behind and beyond the crudities of general belief to the forces and phenomena of nature which the gods in all their activities and contentions but symbolized. Selfish considerations no doubt led the priesthood to consent to the ignorant credulity of the masses, and the authorized teachers were thus far removed from the common people, who thought of them as a highly favored class to whom alone the deeper mysteries of their faith were committed. The fixedness of this relation and the content of the people in a state of ignorance is indicated by the fact that when Socrates, their greatest and wisest teacher, dared to tell them of the folly of their superstitions, those whom he sought to make free pressed the cup of hemlock to his lips.

The apostle's use of the word "mystery" must have reminded the Corinthians of their sacred rites, to a part only of whose secrets the Greeks were admitted, and from which all others were rigidly excluded. Having thus suggested the old repressive conditions, Paul flashed before them in telling contrast the true concept of liberty when he said, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." The mystery of godliness would indeed remain secret, apart from revelation, but it has no flavor of magic, no intimation of that which may not be comprehended and explained. It is the deep of divine Truth, whose treasures are available to "all who are led by the Spirit," and spiritual immaturity alone excludes from conscious possession of these riches of "wisdom." As our Leader has written, "Without a fitness for holiness we cannot receive it" (Science and Health, p. 15).

In glowing assurance of faith the apostle cried out, "All things are yours," but he added, "howbeit we speak wisdom among them that are perfect." To those who received not the things of the Spirit of God the door was closed, and with Abraham and all the prophets the great apostle looked for the promise of a yet brighter day, "afar off,"—a day in which the demonstrable truth was to be known not by the few simply, but by every responsive and aspiring heart. In the fulness of time this day has dawned, a "great and effectual door" has been opened, and they who enter not in are without excuse.

JOHN B. WILLIS.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal*, the *Christian Science Sentinel*, *The Christian Science Quarterly*, *Der Herold der Christian Science*, besides supplements, pamphlets, reprints, and other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society. The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal*, and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

Letters to our Leader.

Toronto, January 3, 1906.

Beloved Leader and Teacher:—I suppose you are daily waiting to hear from me of the victory for Truth in the Court of Appeal; the case was argued but the decision has not been given yet, so I have delayed writing you until I could tell you that it was completed. Everything now looks most favorable. The judges ridiculed the charge, and one of them said he thought the law was broad enough, and that there was sufficient opportunity to use it, without manipulating it to try to make criminals of people who were not criminals; each of the other four judges evidently coincided with his remark.

I never witnessed a more convincing proof of the freedom given those who are defending the Cause of Christ, to express themselves intelligently and with logical arguments that even the adversaries cannot gainsay nor resist, than was manifested in the argument of Mr. Hamilton Cassels (one of our lawyers) to the Court of Appeal. It was really one lawyer talking to five other lawyers, and during several hours of argument they were never able to reverse his argument on a single point of law.

I hope, dear Leader, that you had a happy holiday season, and that divine Love was even more consciously present than ever before. For several years my students have been giving me unitedly a Christmas gift, but about the first of December I told two of the most active workers that should such a thing be proposed this year I wanted them to tell the others that I requested it should not be done, as all their efforts were required in completing the Building Fund of The Mother Church. I was informed that it had been started; but at my request it was canceled, and all are doing their part in contributing to these heavy law bills, and giving what they can to The Mother Church Fund. We have given to it every three months since the movement to enlarge the edifice was started. I had a shower of Christmas gifts from patients, and one that made my heart glad is a letter accompanying a gift from one who formerly had tried all that *materia medica* could do for her. She had earnestly prayed to God for herself; her devoted parents and church friends had longed and prayed for her recovery; but there was no answer; she longed for death to release her, but even that did not come. They were then persuaded to try Christian Science, with the result shown by this letter to me, which says,—

"*My Dear Friend:*—This Christmastide my thought turns very lovingly to you—God's messenger of light to us in the midnight darkness and anguish of a year ago. What a transformation in one short year! Surely "The Lord taketh my part with them that help me," and I go forward bravely to a complete victory. Chiefest among my many blessings is this new understanding of God, the perfect good, and the joyful message of long ago, "On earth peace, good will toward men." My husband joins with me in love to you, and best wishes for a happy Christmas and glad New Year. Affectionately yours,

"ETTA M. MCCLAIN."

I thought it might add to your cup of gladness to hear from one more who through your discovery of this blessed "Science of Christianity" has been liberated from bondage, and is learning to tread firmly in the "Way of everlasting Life." With tender affection, I am

Yours in Christ,

ISABELLA M. STEWART.

Chicago, Ill., December 8, 1905.

Mrs. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Our Dear Leader:—"That the abundant grace might through the thanksgiving of many redound to the glory of God" (2 Corinthians, 4 : 15), Third Church of Christ, Scientist, of Chicago, announced a special collection for its thank-offering to The Mother Church Building Fund. This

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collection, taken December 3, realized two thousand dollars, and a check for the same has been forwarded to Mr. Chase.

Deeming it a privilege to express our love and gratitude to God, we also wish to express our thankfulness to you for following His commandments and teaching us, through "Science and Health with Key to the Scriptures," to obtain a glimpse of the living, practical truth in the Bible. On October 6, 1902, we pledged ten thousand dollars to The Mother Church Building Fund. October 17, 1904, only seventy-five hundred dollars of this amount had been paid. October 27, 1904, a special meeting was addressed by Mr. Edward A. Kimball, who gave a scientific analysis of the situation. November 2, 1904, at a short business meeting after the close of the Wednesday evening service, a resolution was unanimously adopted, pledging immediate payment of the twenty-five hundred dollars balance and ten thousand or more additional.

By the terms of this resolution these amounts were to be regarded as a part of the regular, fixed expenses of the church, and to be provided for in the same manner as the regular running expenses, the trustees being authorized to send to The Mother Church Building Fund all money remaining after running expenses were paid. Before the meeting adjourned more than six thousand dollars was subscribed and by December 28, 1904, four thousand dollars had been sent.

October 2, 1905, a check for five hundred dollars was forwarded Mr. Chase, completing a total of twenty thousand dollars, which with the collection of December 3, 1905, made a total of twenty-two thousand dollars. The children of the Sunday School have sent six hundred and twenty-five dollars. Each class has a special envelope, in which each and every Sunday the children place what they have for their Mother Church Building Fund.

We are very grateful to "continue in prayer, and watch in the same with thanksgiving."

Yours very sincerely,
MISS M. BELLE BRADY, *Clerk.*

Niles, Mich., November 22, 1905.

Dear Mrs. Eddy:—I shall feel very thankful if this letter finds its way to you, though I realize somewhat the many demands upon your time. My great desire to have you know of this little band of workers in Truth, is my apology. As a Society we have been in existence some time, and though we have not grown as we hoped to, yet we have tried to be "faithful over a few things." We number eighteen, and though our steps have seemed slow and tottering, we rejoice that they are now more firm. We have given two lectures to our townsmen, one by Mr. Kimball and one by Judge Ewing; we have placed on the shelves of the public library some of your writings, and last spring it was our great pleasure and privilege to send a modest sum to The Mother Church Building Fund. Heretofore we have been obliged to occupy very humble quarters, and only because we tried to put in practice your noble words, "Trust in Truth and have no other trusts," have we been able to overcome all opposition, and now hold our services in the auditorium of our beautiful Carnegie Library, the nicest place in town. We have purchased a new organ and are having a handsome pulpit built.

More than a year ago we sought entrance to this place, but were refused; nothing daunted, however, we clung closely to your teaching, and a week ago won our point. There are four of us who are students of your students, and we who are helping to establish Christian Science in this conservative little city want you to know that your teaching of what God is, and what He does for man, has enabled us to achieve whatever we have in the right direction. There are many here who sleep, but we know that if we are obedient, and doubt not, they will awaken to the truth some day, as we did before them. We thank you and love you. Very gratefully your follower,

MRS. JESSICA W. PIERSON.

Testimonies of Healing.

Although for several years I have been trying to incorporate Christian Science in my daily life, and have had many proofs of its helpfulness and practicality, I have recently passed through an experience which has awakened me to a greater sense of gratitude for its healing power. I had occasion to place a package in a safe located in a vault. A single jet of gas was the means of lighting the vault, and, at this time, the gas had escaped and filled the space above the door. When the gas was ignited, and just as I succeeded in unlocking the safe door, there was an explosion, knocking me down. At the moment of the explosion I was so impressed with the thought of my inability to contend with such a condition that instantly the counter-thought of the indestructible nature of spiritual man filled my consciousness. I crawled through the door before trying to rise, as the vault above me seemed to be filled with flame. When I arose, I returned to my office, which was a few steps down the corridor, and at once asked for Christian Science treatment. The pain was quite severe, but after about an hour and a half it ceased. My face, neck, and right hand had been severely burned, so badly indeed that for twenty hours the water exuded continuously like an excessive perspiration, but not a single blister formed on my face or neck. My hand appeared like a half-cooked piece of meat, and after the second day a large spot turned a decidedly green color. This discoloration continued for a couple of days, but the healing was perfect and there is not a trace of the burn to-day, either on my face or hand. Six days after the explosion occurred, I opened my office and resumed my regular occupation. During the days of my healing, although so disfigured that I could not see any one, I enjoyed my meals and rested well at night.

This incident has turned my thought with renewed gratitude toward our Leader, Mrs. Eddy, and my knowledge of the suffering I have been saved from, of the protection in right thinking, and of my indebtedness to God for a corrected life, makes the giving of this testimony a pleasure.

ROBERT O. CAMPBELL, Peoria, Ill.

For more than twenty years I was an invalid. I suffered with a bronchial cough, constipation, and ulceration of the lower part of my bowels, which gradually grew worse until I despaired of ever getting well. My husband, a physician, did everything he could for me; he consulted with the best physicians, but they had all given me up and said I could not get well. The cough was so very bad during the last few years of my sickness that I would have to keep medicine under my pillow and take a little many times during the night in order to get any sleep.

Three years ago I was induced by my daughter to quit taking medicine and try Christian Science. I did so and soon after commenced to improve. I continued to take treatment, and I read the Bible and Science and Health for three years, when I was entirely cured of the cough and bowel trouble. Not only did my physical suffering disappear, but mental care and worry also. I could write pages of my suffering and pain, and the great amount of medicine I have taken, but suffice it to say, that all there is left is a dark shadow from which I am turning away as fast as I can.

Words cannot express how thankful I am for Christian Science. During the years of my sickness I thought I was a Christian, but I depended entirely on material means for life, health, strength; and all these failed me. Now I am well,—old things have passed away and all things have become new. I depend on God for everything; He is my Life, the source of my health and strength, my All. I feel the day will come when all the world will know the truth as pointed out in Science and Health by our dear Leader.—MRS. MAGGIE A. RICHARDS, Omaha, Neb.

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So much is said about the healing work of Christian Science by its grateful followers, that people who are not much acquainted with Christian Science itself, come to think that healing is its main work, and the principal if not the only point of difference between Christian Science and the regular orthodox theology. Every Christian Scientist, however, knows that the physical healing is but a manifestation of the transformation effected by the renewing of the mind. I did not commence the study of Christian Science on account of my own healing, but on account of the Christian Scientists themselves. I found among them men and women who were living earnest Christian lives. It was a new experience to me to find people talking together of the blessings God had given them, and telling each other of the spiritual uplift they had received from some Bible passage, or some paragraph in their text-book. They seemed so happy and satisfied in their religion, and to get so much more out of it than I did out of mine, that I wanted to know more about it. I borrowed the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced reading it. I had a good many prejudiced opinions to overcome, and at first there was much in the book that I did not understand, but each time I took it up to read, I did so with the earnest prayer that if it were true, God would lead me to understand it, and if it were not true, that God would not let me be led into it and deceived by it. The more I read, the more interested I grew, and the clearer the meaning became not only of the text-book, but of the Bible as well; and I will add that this is still my experience, after four years of reading Science and Health in connection with the Bible.

I have been benefited physically in many ways, but if I had never had any of these proofs of the truth of Christian Science, still I should be a student of Science and Health, because Christian Science is the most satisfying and sensible, the most helpful and practical religion that I know anything about, although I was a member of an orthodox church for a number of years, and tried to be faithful to its teachings. I get practical help for my every-day living out of my study of Christian Science, because it not only tells me that I should love God and my neighbor, that I should be unselfish, meek, and pure, but it shows me why I should be so, and how I can be.—HELEN K. MILLS, Des Moines, Ia.

Out of the depths of my heart, I wish to relate my case of healing. On the 16th of March, 1903, I was told, after a thorough examination under the influence of chloroform, that I could not live without a serious operation. One of the surgeons who had examined me informed me that it would be necessary for me to be under the influence of anæsthetics so long that they hardly thought I would live through an operation; but I was suffering such severe pain that they believed it best for me to try that one chance, as it was impossible to endure such agony, and I would have only a short time to live anyhow.

At this stage my brother advised me to try Christian Science, for, although he had no faith in it himself, he had heard of some wonderful cases of healing. I decided to try it, and a practitioner was sent for. I was healed in a few treatments, and the doctors declared it was a miracle. They could not understand my recovery. People whom I had never met came to see me, having heard so much about my case. My pain left me entirely after a few treatments, but I did not regain my strength immediately, this required several months. I had been sick two years, and previous to my having Christian Science treatment I had not slept without opiates for six weeks. To-day I am in perfect health and can sleep like a child. Since my healing I have never had any physical troubles to overcome, and it seems that my body has been completely transformed. Within five or six months after my recovery I found myself guiding others to God and Christian Science.

I am very grateful to God, whom I have learned to know as Life, and to Mrs. Eddy, whose teaching has enabled me to understand the Bible and to pray in the right way for health and happiness.—MARY THORSEN, Chicago, Ill.

In reading the article entitled "Christian Science: Its Compassionate Appeal," in the April, 1905, *Journal*, I was forcibly reminded of an experience of fifteen years ago.

I had long been a hopeless sufferer. In looking back over weeks, months, and years of suffering I could not see that I was getting better, but rather getting worse. One day, when all seemed dark and the future held out no promise of relief, this thought came to me with startling force: "If this is not hell, what is?" I had always supposed hell to be a place beyond the grave, and it had been my thought to live so as to escape it, but I now began to realize I was in it. Soon after this I was examined by a prominent surgeon and was promised relief by undergoing two surgical operations. I was declared to be the victim of organic diseases and nervous prostration. I had submitted to one operation two years before this, at which time the same hope had been held out, but I never could see that it had given me any help; so we were very undecided, not knowing what to do.

While waiting, Christian Science was presented to me in such a way that I discarded all medicine and surgery, and decided to take treatment at once. In less than three weeks I purchased a copy of Science and Health. It opened up a new life to me and I never could express in words the joy and hope it brought into my home. I was soon able to make little demonstrations for myself and children. Slowly I came into an understanding of this great truth, and it was while treating a friend that I was able to rise above error sufficiently to sit up all day and take up my work where I had left off years before. I have passed through deep waters and over hard places, but Truth has ever upheld and sustained me.

The *Sentinel* and *Journal* are always a comfort and help. I am deeply grateful for Christian Science, which has shown me how to understand the Bible and how to make practical and apply in daily life the Christianity of Jesus. I am above all grateful to God, the giver of every good and perfect gift, and to dear Mrs. Eddy as the instrument through whom this wonderful truth, which is redeeming the world from sin, sickness, and death, has come.

MRS. SARAH OLNEY, Grand Rapids, Mich.

It has been over three years since I was healed in Christian Science. I had been doctoring probably twice that long with eminent physicians in various cities, the last being one of the best in Chicago; in fact we moved to that city purposely to be with him. Three years were spent in doing all that was prescribed for me—massage, electricity, and medicine,—and at the end of this time I felt worse than I had ever felt before. One day I went up to the office and said that I felt worse than usual. I was duly examined, as I had been many times previous, and told I had well-nigh every ill to which humanity is subject, and in three years more might be well, if I did just as I had been doing; but he could not promise me. Think of it! Three years more of living like an old woman—and a sick one at that—and I only eighteen! For the first time I was discouraged, sick at heart as well as in body, and I said, "I am going to a Christian Scientist. I don't know what Christian Science is, but I am going to find out." I knew so little about it that I had to get down a classified telephone book to find the name of one to whom I might go. Mother was with me, and although she did not approve, knowing as little about it as I, she thought she would let me have my way until I came to myself again. We soon came to the practitioner's office and I laid bare my heart with all its troubles to her.

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I had had ulceration of the intestines, combined with a form of typhoid fever, and had never regained strength or health. I suffered from nervousness, blinding headaches, and fainting fits. I was at the age when I should have been in school, but I could not study; so all I did after eating my little meals of "predigested food" was to take a long walk with my trained nurse, whom we had had for three years, or she would give me a massage to help digest the already digested food. However, it is all a dream to me now. I soon found what Christian Science really is,—that it is indeed "God with us,"—and the disease which prominent physicians for years had been vainly trying to heal, was cured in five treatments. To satisfy my parents of the cure—for mortal mind is ever skeptical—I have since been examined by physicians and found to be normal in every way. Personally I needed not to be told I was cured; I knew it in a thousand ways; I can eat anything, have no more trouble with headaches,—in short, have had no recurrence of the old ailments in any way.

For these and all the other tenfold greater blessings received through Christian Science, I can only say, "God, I thank thee," and try to live the truth pointed out to me by our Leader.—VIRGINIA A. SHAYNE, Chicago, Ill.

When I first experienced the healing benefits of Christian Science, the impulse to express my thanks audibly was always met by the inward reply: It is not at all necessary. Science, the Truth, and your saying that it has healed *you* will make it neither more nor less than the absolute truth about God and man. Thus many months slipped away and my testimony remained unspoken. However, I now appreciate the privilege of telling, in part at least, what Science has done for me during these four happy years.

In the first place, I was healed in one treatment of a distressing physical condition for which I had been under medical and osteopathic treatment during a period of fourteen months. The eight different physicians of various schools, to whom I turned for help, were all at a loss to account for my condition, and for the reason that they were looking for the root of the disease in the body when the cause was mental. As soon as I saw that God is not the author of disease, I ceased to believe in it as a reality, and the disease disappeared. A few months after my first healing, a severe cold was healed in one treatment. In the evening when I went for the treatment my voice was inaudible. To the astonishment of my family, the next morning my voice was perfectly clear. They knew that on previous occasions, when I had relied upon material remedies, such a cold usually lingered from one to two weeks.

One of the greatest blessings I have gained from Science—a blessing out-measuring all physical benefits—is an understanding of God as ever-present Love. Before I studied Science and Health, I had been an agnostic, because the anthropomorphic God of theology did not satisfy me, and I felt obliged to withdraw from the church in which I had been brought up. However, it was necessary for me to read the Bible every day, and the strength and beauty of the 91st Psalm appealed to me. It had long been a favorite with me, and often, after reading it aloud, I would say to myself, "If it were only true!" Science and Health proved to me that it is true; and it was through the help of this Psalm and of the forty-sixth that I was able to overcome a great fear of lightning,—a fear that hung over me like a nightmare during the months when thunder-storms occur. With Science and Health to interpret the Bible for me, I soon saw that God is "a very present help in trouble." I know that nothing will ever be able to separate me from His omnipresent love. Each day's work in Christian Science brings to me a deeper sense of gratitude towards Mrs. Eddy, whose wondrous book has reclaimed me from the darkness of agnosticism by giving me an understanding of the God who is All in all.

ELIZABETH CAHILL, Philadelphia, Pa.

During our Sunday morning service, a short time ago, our little band had a beautiful proof of God's presence and tender care, which has been a great joy and blessing to us. During the reading of the Lesson-Sermon, one of our number—an elderly lady (whose testimony follows this)—suddenly became unconscious. There were no symptoms of faintness or suffering, but a sudden collapse, accompanied by the appearance of death. Some even declared she was dead. As soon as she could be laid down we bowed our heads in silent prayer and the room became very still. We realized that God, divine Love, was present with us, and that He is Life,—eternal, unchanging,—and that nothing could separate us from Him. A sense of deep peace came to all of us. I do not know how long the time really was, but it seemed short, not more than ten or fifteen minutes, before consciousness was restored, and with it, as our friend says, such a sense of peace and rest as she had never known. Her appearance became entirely natural, and we resumed our Lesson and finished the service as usual.

It seemed as if the words we read and sang had a deeper meaning than ever before, and we went to our homes with hearts full of thankfulness to God, the giver of all good, and to His faithful servant, our beloved Leader, who has taught us how to look to God with confidence at all times. This experience has lifted us all a little farther out of material belief, and it has been a wonderful help to some, especially the lady who was restored so quickly. She seems to have a much clearer understanding of spiritual things, to be stronger physically, and much happier and cheerier than before.—MRS. SARAH G. PHILLIPS, Fenton, Mich.

It is about seventeen years since I became interested in Christian Science. At that time I was suffering with a felon. I had not been free from pain for several days and nights. It had been lanced and the physicians said it would have to be again, and that it might be many days before I had much rest. That night one of my neighbors came in and I told her how I was suffering. She said I need not suffer longer if I was willing to be healed by Truth. I had never heard that she was a Christian Scientist, but I was willing to try anything. She treated me and the pain was soon gone. When I told my husband about it he laughed and said, "Time will tell whether the pain returns or not." Time did tell. I retired early and never slept better. I did not suffer any more and my hand healed rapidly. The next morning this lady explained about the treatment, and gave me some reading. I have been interested ever since and have been healed of several ailments. The demonstration above referred to has made me feel that I ought to acknowledge what Truth has done for me. I am the person alluded to [above] by Mrs. Phillips. I think the experience was needed, as for some time before this I would think, and say, after reading of remarkable cures, Why do we not have some of these wonderful demonstrations? I was almost doubting the power and love of God.

I wish I could describe my feelings on this Sunday, after awakening to consciousness, but words fail me. I had a sense of such peace and rest. I was perfectly happy, and as I looked around upon my friends they, too, looked happy. I did not know what had happened to me until told, but I now think that my faith will never waver again.

I am sincerely grateful to our Leader, and I ask each day that divine Love will lead me in the way I should go.

MRS. J. R. BUNTING, Fenton, Mich.

To Christian Science I owe my all, for had it not been for this truth I fully believe I would not be here to-day. In the spring of 1898 I was taken very suddenly with lung

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trouble and my chances of recovery seemed very small. I had Christian Science treatment from the first, as I have known no other remedy for about thirteen years, and though the healing seemed slow, it was perfect, as I have not known a sick day since. Many ailments have been overcome by this truth as taught in Science and Health by Mrs. Eddy, among which are sick-headaches, colds, ulcerated teeth, etc. Christian Science is a practical religion which we can use every day and in all things. My husband and I are the only Scientists here, but we have been able to bring the truth to some who were in great need of it.

I am deeply grateful to Mrs. Eddy, who has made it possible for us to know something of heaven, here and now.

MRS. P. H. ROSEBROOK, Hocking, Ia.

I feel that I should no longer withhold my testimony of the power of Christian Science. I became interested in Christian Science about seven years ago. Weak lungs with hemorrhages, chronic constipation, and terrible sick-headaches are some of the ailments which have been destroyed through this wonderful truth.

My healing was not rapid, for which I am now thankful, since otherwise I might never have gained even a slight understanding. Many times I have been tempted to give up the struggle, but there was simply nothing to go back to, and now I thank my heavenly Father every hour of the day for leading me in paths unknown.

A few months ago a great sorrow came into my life, so great that in the old thought I feel I could never have lived through it. All through the shadow divine Love was my helper, and now I know that if I steadfastly look away from matter to Spirit the peace that passeth all understanding is mine.

Words cannot express my gratitude to God, and to our beloved Leader, Mrs. Eddy, for this glorious freedom.

KATE K. BROWN, El Reno, Okla.

I write this testimony hoping it may benefit some one whose healing seems slow. In Science and Health, page 22, we read, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified." All sufferers may therefore take courage, for we know that Christian Science is a sure deliverer. Christian Science was brought to my notice by a daughter who returned home on a visit and placed Science and Health in my hands with the remark that I might be interested in it. I eagerly read its pages, and soon found that it was what I had been looking for,—a religion that satisfies. In reading this wonderful book I was cured of neuralgia of the head which dated back twenty years. I also laid off glasses which I had worn for years. While I still have difficulties to overcome, I know that by patient adherence to Truth I shall be the victor. Words fail to express my gratitude to God, and to Mrs. Eddy, who through her consecrated life has brought us this Christ-truth.—MRS. C. A. WOOD, Chicago, Ill.

The latter part of May, 1904, my mouth began to get sore, and I went to a dentist, but it continued to get worse, and in about three weeks I had to take to my bed. I could not open my mouth, and the only food I could take was milk through a quill. The jaw was lanced eleven times in all. I tried three dentists and four doctors, had two operations, and in January, 1905, my physician told me that the only way he could help me was by removing all of the jaw bone. After I had lost all my teeth on one side, had suffered nearly a year, and had spent a great deal of money, my sister told me of Christian Science and got me to write to a practitioner in Georgia, with the result that I was most wonderfully healed; and I shall never cease to thank God for this manifestation of divine Love. I am also thankful to our beloved Leader, Mrs. Eddy, for her teachings.—J. C. MERIWETHER, Montgomery, Ala.

I wish to send an acknowledgment of what Christian Science has done for me. I had what was called very bad rectal trouble for a number of years, and I was healed by reading Science and Health. It would take pages to tell of the peace and contentment that this understanding gives.

I am thankful to divine Love for the beautiful unselfed life of our beloved Leader, Mrs. Eddy, and also for all our very helpful literature.

DELLA Z. SWEETING, Madras, Ore.

Words cannot possibly express the joy and comfort that has come to me through the demonstration and teaching of Christian Science. I can say with unspeakable gratitude, that whereas I was sick, sad, sorrowful, and had a most disagreeable disposition, now I am strong and well, physically, mentally, and spiritually. I am happy to be able to "rejoice all the rugged way" (Miscellaneous Writings, p. 398), and learn the beautiful lesson of meekness and patience. I thank God for our dear Leader, who has taught us that we are children of light and not of darkness, and that our God is ever present and lovingly and tenderly answers our prayers.

MINNIE B. MCNULTY, Los Angeles, Cal.

[Translation from the German.]

More than five years ago, I was so miserable in consequence of nervousness and insomnia that Christian Science was truly a redemption for me. After I had tried material means without avail, I was ready to accept the truth revealed in Science and Health. Thanks to the treatment, and my earnest study, my condition began to improve gradually, so that after a year I was entirely well, and not only physically, but also morally, mentally, and spiritually. Christian Science has been of priceless value to me.

How grateful I feel to God, and to our revered and beloved Leader, Mrs. Eddy, that she has enabled humanity to come to the recognition of man's true selfhood.

OLGA HAMMA, New York, N. Y.

It is with gratitude that I let others know what Christian Science has done for me. For years I suffered from nasal catarrh and nervous dyspepsia. I was cross, fretful, and dissatisfied, shedding tears many times over supposed troubles. I heard of Christian Science, borrowed Science and Health and read it carefully. At first it seemed hard to understand. I read slowly and prayed for understanding. My healing came slowly also, but now I can eat anything, and can sit in an east wind and enjoy it, instead of closing windows and doors as I used to do, fearing I would suffer for days after. It is impossible to tell of all the physical benefits I have received, and the spiritual uplifting is yet greater. I am happy to be able to help others, also, and I am grateful to my heavenly Father, and to Mrs. Eddy for showing us the way.

JULIA P. ALEXANDER, Charleston, S. C.

Our Father.

GERTRUDE RING.

Do we not all remember the dark night,
When dismal dreams had caused us nervous start,
That we cried, "Father, father," in our fright
And were clasped safe against the parent heart?

So, when the night of error seems to press,
And sense-dreams bring the unreal terrors nigh,
Turn we to Him in our alarmed distress,
With "Father, Father," and He hears our cry.

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From our Exchanges.

The first fact with which we are confronted is an increasing discredit upon the value of all theological definition, either as a condition of entrance into the Church or as a guarantee for developing character. This opinion is supported by certain practical observations upon life. The average man is influenced by results, and cares little for the process by which good results are obtained. As he views the Christian Church and her formal adherents, he does not behold in what is called orthodox Christianity, or in the people who assent to correct theological definition, any monopoly of the fruits of Christian living. No one Church or body of Christians possesses a discernible monopoly of Christian character.

REV. THEODORE IRVING REESE.
The Churchman.

In no respect is the example of Jesus more significant than in his constant effort to naturalize religion among human interests. In nothing can the Christian worker of to-day receive more help from a study of the method of Jesus than in learning how to put the religious life before people in such a way that it shall be given a place in every-day affairs. The tendency to relegate religion to occasions is constant and strong. The effort to confine it within certain forms is a part of the continuous history of man. Jesus assumes that religion is of universal and constant importance, and is not to be crowded out of our common life into some corner where we have stored ecclesiastical furniture.

The Standard.

The farther we go, the more we actually come to understand of the might, mercy, and wisdom of the Lord. The Christian attains to a certain amount of sure knowledge, even amid the surrounding mystery. We know only in part, but so far as we have gone we do know, and if we persevere in the path that leads to God we shall find both intellection and faith steadily increasing, until we arrive at that transporting state where we know as we are known.

REV. C. A. S. DWIGHT.
The New York Observer.

It is well, surely, to feel and cultivate discontent with present conditions and attainments, when one has a clear view of better things and has the conviction that improvement can be effected by patient and, if necessary, prolonged endeavor. And this should be attempted in the spirit of generous appreciation of what one has already accomplished that is praiseworthy, and without the feeling of envy toward those who have wrought greater things in the same directions.—*The Universalist Leader.*

The love of God that shines out of the pages of the divine Word assures us that we have always another chance. We may rise from our defeat and try again, and out of the wrecks of our past we may build a Palace Beautiful, through the help of him who came into this world to save us from our sins.

REV. J. R. MILLER.
The Golden Rule.

Pondering upon the signs and providences of God and upon the experiences of soul that come to men, is of spiritual advantage to every one, fitting him for service and opening the way to higher and richer knowledge. Pondering prepares for discernment, and for ripening of the mind and heart to the work of God.—*The Watchman.*

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

The report of the Isthmian Canal Commission, recording its decision in favor of an eighty-five foot level lock canal, was submitted to Secretary Taft last week. It is accompanied by the report of the Board of Advisory Engineers, the majority of whom declare for a sea-level canal. Secretary Taft will transmit the papers to the President with his recommendations. It appears that Rear Admiral Endicott, the naval member of the Commission, was the only one who differed with the others and favored a sea-level canal, as recommended by the majority of the Board of Consulting Engineers.

Members of the Rivers and Harbors Committee of the House of Representatives have agreed to report favorably on the Burton resolution, providing for a report to Congress by the United States member on the International Commission, on the necessary means of preventing a further reduction of the water supply at Niagara Falls. The resolution also directs the American members to co-operate with the Canadian members in preserving the Niagara Falls in their natural condition.

The House of Representatives, South Carolina, has passed the Morgan dispensary bill by a vote of sixty-three to forty-seven. This is considered significant legislation. It is believed that the Senate also will pass the measure. The bill abolishes the State dispensary and provides for State prohibition, with local option to counties to establish their own dispensaries under county management.

Foreign.

Frederick VIII. was proclaimed King of Denmark at noon on the 30th ult. in Amalienborg Square in front of the palace at Copenhagen. The Premier, M. Christensen, appeared on the balcony and announced to the fifty thousand persons assembled below, the death of King Christian IX. and the accession of his eldest son. The new ruler of Denmark joined the Premier on the balcony and in a short speech declared that he would rule in accordance with the example set him by his father and trusted that the same accord between the King and the nation would continue as heretofore. His majesty concluded with calling for cheers for the fatherland.

The *Daily Telegraph*, London, says: "Twenty hitherto unexhibited masterpieces in oil by Turner will be exposed to public view in the National Gallery next (this) week. They are the so-called 'unfinished' pictures among the collection which Turner left to the nation, and which have been condemned ever since to obscurity. Owing to the energy of Sir Charles Holroyd (the keeper of the National Gallery of British Art), they will now see the light. It will be found that instead of being unfinished pictures they were Turner's last works in the gospel of atmospheric beauty. They are astonishingly well preserved, and are valued at $1,250,000."

Twenty-five members of the diplomatic corps last week delivered to the Venezuelan Government a formal joint note stating that they cannot accept Venezuela's position that M. Taigny, the former French Charge d'Affaires there, had been deprived of his official character, and that he ranked only as a French citizen at the time of his forced departure from the country. The diplomats have communicated the text of this note to their respective Governments.

The Russian ministerial proposition for the solution of the agrarian question involves the appropriation of $150,000,000 for the compensation of private owners of lands expropriated for distribution to the peasants. The operation will be accomplished through the peasants' bank, which will purchase lands and sell them to the peasantry on the instalment system.

The Moroccan conference has adopted, without modification, its committee's draft of the international taxation project. The Moorish delegates raised a number of objections and will refer the proposals to the Sultan at Fez. The question of reforming the customs duties was not considered.

Italy has proposed to France the establishment of a permanent court of arbitration for the settlement of all questions between Venezuela and Europe. It is stated that the Powers are in favor of the project and are ready to act jointly with the United States in its realization.

The State attorney of Vicenza has entered an action in connection with the clandestine sale of Giorgione's painting, "Christ Bearing the Cross," said to be in the Fenway Museum, Boston. The Boston painting is declared, however, to be only a copy.

It is announced that Admiral Togo will visit America in April with two armored cruisers.

Industrial and Commercial.

For the purpose of "lumbering" the Menominee and Brule Rivers and their tributaries, the Menominee River Improvement Company, Michigan, has been incorporated by Marquette and Menominee lumbermen. Its business will be the recovery of "deadhead" or sunken logs from the beds of the streams. For a distance of nearly two hundred miles the Manistee River is paved with sunken pine, elm, cherry, oak, maple, and other kinds of timber. Some of the logs have been under water for forty years. The Manistee Company took over three hundred thousand feet of mixed timber from one deep hole at a bend in the stream last summer. The area worked over was less than four hundred feet in extent. Nearly every timber recovered was in perfect condition except for a few inches at the ends, where "checking" is observed.

The operations of the Menominee River Company will cover the Paint, Michigamme, Sturgeon, Fence, Deer, Brule, Nett, and Little Cedar Rivers, all tributary to the larger stream, which with the Brule forms a considerable portion of the boundary line between Northern Michigan and Northern Wisconsin. For logs recovered the owners of the timber will be charged at a specified rate per one thousand feet. Where logs are found bearing the marks of lumber companies not now engaged in operations on the river, the Improvement Company will come into possession of them after a certain length of time unless the owners pay the lifting charges. The profits from this source will amount to a large item, as many millions of feet of timber are in the rivers, bearing the stamp of concerns formerly operating on the streams, while the companies themselves have long ceased to do business.

There is at Muskegon a company whose operations are conducted on similar lines. At one time there were over one hundred sawmills located on Muskegon Lake at Muskegon. Slab wood then was of no commercial value and was loaded into carts and dumped into the lake, millions of cords being disposed of in this way, until the entire lake bottom was covered with slabs to a depth of twenty-five to thirty feet in places. These slabs are now being recovered from the bottom of the lake and used in the manufacture of laths.

Bradstreet's says: "Nineteen hundred and five was a record-breaker in the building trades, as in nearly all other forms of industrial endeavor. It is worth recalling that while a year or less ago a record amount of construction was predicted, the aggregate of the estimates then made proved to be under rather than over the mark. In April, 1905, Bradstreet's gave reports from 155 cities and towns in the United States, all or nearly all of them going to show that immense operations were contemplated, and that an aggregate of probably $900,000,000 would be expended in this country in that year. Now that the work has been done and something like a grand total is obtainable, it is found that the amount actually expended or provided for in that year in 105 cities from which reports have so far been received, was actually $711,123,741, as against $505,703,921 expended in the year 1904. There is here indicated a gain of 40.6 per cent in 1905 over 1904. The largest gains of all are shown in the Middle States group, largely because of the enormous aggregate and heavy gains shown in New York City, which seems to have furnished a little over one-third of the entire country's building output, and to have expended 64.3 per cent more in 1905 than in 1904. Here, as in the rest of the country, the actual figures of building seem to have far surpassed the estimates or expectations of last April. The smallest gain shown, that in the Far West, was 15.2 per cent; two groups—New England and the Northwest—show gains of 27.4 and 28.7 per cent; one—the South—shows a gain of 31 per cent, and the Western and Middle groups showed gains of 42.9 and 47.9 per cent respectively."

Trade of the United States with Russia, including the Asiatic part, during the fiscal year 1905, amounted to $28,800,000, of which $11,800,000 represents the imports into the United States and $17,000,000 the exports of the United States to Russia. These figures are somewhat lower than the figures for the preceding year, when the total trade figures were in excess of $31,300,000.

The United Fruit Company the past year, through its southern department at New Orleans, handled about ten million stems, or bunches, of bananas, besides eighty million cocoanuts. Three independent fruit lines, the Oteri, Cefalu, and Vaccaro concerns, brought in between them four million bunches, about equally divided.

In the last twenty years imports of cocoa to the United States have increased from a little over nine million pounds to ninety-three million pounds. The British West Indies furnish more cocoa to America that any other source. Brazil comes second in this respect, Dutch Guiana third, and Ecuador fourth.

In the immensely fertile district between San Pedro and Gomez Palacio, Mexico, and throughout that entire region, thousands of acres of cotton in full boll are said to be rotting and wasting in the field, because of the great scarcity of labor.

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CHRISTIAN SCIENCE SENTINEL

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

Reading Room Work in New York City.

[The following excellent report of last year's work of the Reading Room Association in New York, which was sent to our Leader, will prove interesting reading. It shows an encouraging growth and activity as well as a unity of purpose and action which is commendable.—EDITOR.]

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

Beloved Leader:—The annual meeting of this Association was held January 16, 1906, at Third Church of Christ, Scientist, New York City.

The purpose for which this Association was formed a little over two years ago having been realized, the Central Reading Rooms on 23rd Street and 125th Street being placed upon a safe and prosperous basis and their success and usefulness established, the members felt that the moment had come when they could take a further step in advance; namely, to conform with the provisions of the revised By-law of the Church Manual in making this work the occasion for a demonstration of the unity of the churches, whereas before it had been rather the expression of unity of individual Christian Scientists co-operating as members of different churches in this Field. Resolutions were therefore unanimously adopted dissolving the Association and transferring its property to Second, Third, and Fourth Churches of Christ, Scientist, Borough of Manhattan, New York City, which will henceforth carry on the work upon its present lines under their direct control through a Board of nine Directors elected annually by the churches themselves. The two Reading Rooms already established at 23 West 23rd Street and 123 West 125th Street will be continued in their present locations.

Before the close of the meeting a collection was taken for the Building Fund of The Mother Church, which amounted to over six hundred dollars and which will be forwarded to the Treasurer in a few days.

As a summary of the principal points of the reports heard at the meeting, we would mention that the sales of literature at the 23rd Street Room for 1905 were $8,636.21, and at the Harlem Room (for nine months) $1,516.65, making the total sales $10,152.86 against $6,671.32 last year. There were 1,203 copies of "Science and Health with Key to the Scriptures" sold during the year, and 198 copies of "Miscellaneous Writings," against 788 and 126 copies respectively the year before. Science and Health was loaned and renewed 704 times during the year, against 300 times in 1904; "Miscellaneous Writings was loaned and renewed 198 times. The number of visitors during 1905 at the 23rd Street Room was 16,756 and at the Harlem Room (in nine months) 5,687, making a total of 22,443 against 12,706 last year, which shows an increase of 9,737. Contributions received from the members and churches during the year amounted to $7,993.26, and the expenses to $7,488.34.

The Treasurer's report shows a balance in the banks of $1,910.84 against $649.38 last year, with a stock of literature on hand of $1,074.11. Besides this the investment in furniture and improvements amounts to over $2,000. A large amount of free literature has been distributed at the Rooms, and in addition to this a Distribution Committee has placed Science and Health in all the public libraries of this city where it was not already, and has seen that the Christian Science literature in these places has been properly classified. They have also placed Science and Health, "Miscellaneous Writings," and other Christian Science literature in many public institutions, homes, reformatories, etc. Several cases of healing from the reading of the literature were reported at the meeting.

We hope that this report will give you joy. The consciousness of your encouragement of this work at its start has ever been with us, lighting our path, and we desire to express to you our loving gratitude for the privilege of making these Reading Rooms a factor for good in this city. Loyally yours in truth,

Central Christian Science Reading Room Association.
ELLA BERRY RIDEING, *President.*
ROBERT E. CAREY, *Secretary.*

New York, January 25, 1906.

From our Contributors.

"By a prophet."

BLANCHE H. HOGUE.

And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.—*Hosea*, 12: 13.

A CAREFUL reading of the books of the Pentateuch, wherein the history of the children of Israel in their bondage and in their wanderings is chronicled, brings to thought the utter helplessness which would have been the heritage of these unfortunate people had not Moses been saved and reared in their midst. Born into conditions which were waiting to destroy him, rescued through remarkable circumstances and cherished under royal protection, he became to his own suffering people a leader whose God-sustained purpose opened the way for a full deliverance from the literal slavery of their lot. Moses withstood Pharaoh, urged his people on in the way of the guiding pillar of fire and cloud, brought them through the Red Sea, helped them to find bread and water in the wilderness, formulated for them their laws and their commandments, and defined for them their practices and customs. To God alone they must look, upon God alone they must depend, and nothing less than the power of God wrought out their salvation from day to day; but the law of God must be declared in ways appreciable to their limited human capacity, ere it could become available for the sore need of the nation. Hence the necessity for Moses, and for obedience to his instruction. What the people themselves could not do, in throwing off the yoke of their oppressor, and in making their way to the promised land, one enlightened prophet could do, for and with them. God had been the same God, eternal and unchanging, during all the four hundred and thirty years of the sojourn in Egypt, but the divine law which makes possible victory over evil conditions, was not recognized as operating in behalf of this downtrodden people until a Moses stood forth to define that law and to establish its activity in human affairs.

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Moses demanded of the people obedience, right living, and a remembrance of God in their daily doings. In return they were guided, cherished, sustained, and supplied with every right and good thing, according to the measure of their obedience. When Moses' first effort toward their deliverance seemed to tighten the grasp of Pharaoh, the people murmured against their leader; when they were hemmed in against the Red Sea, they declared, "It had been better for us to serve the Egyptians, than that we should die in the wilderness;" and when hunger and thirst came upon them, their impatience exclaimed again, "Ye have brought us forth into this wilderness, to kill this whole assembly with hunger." The golden calf was devised at the time when Moses was seeking higher inspiration for them, and Miriam brought upon herself a sad penalty by questioning Moses' authority and asking, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" Truly, the sorry plight of this rebellious people would have remained unrelieved had it not been that they were led and preserved "by a prophet."

The promised land attained, again and again a prophet stood among the people, urging upon them the law of God. Every higher good has come to its age through the exalted thought of some one spiritual hero, who stood forth as God's messenger because his mind and heart were receptive to the message. The prophets and disciples were just men and women, who hungered for better things and laid hold upon them. Paul said to the people about him, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." Men whose advanced spiritual understanding had led them to reject the ways and means of human nature, were in a position to guide others in the same pathway. Joshua and David and Solomon led and judged and sheltered their people, and even in times near at hand the voice of one man has been enough to guide and preserve a church or a nation. At many points along the line of human development, in the dark hours and during the great crises, some one individual has grasped and uttered the divine message, and one individual is sufficient to supply the need. One Moses was enough for his people, one Elijah could stand for the living God, one Luther could broaden the borders of ecclesiasticism. Loving minds and hearts could prepare the way, and support their leader when he arose among them, but the leader stood alone. More than one leader was impossible; for any difference of direction would introduce confusion, and similarity of understanding and purpose would be an unnecessary multiplication. History shows us that one prophet alone has been the mouthpiece of God to his generation, and that one clear-eyed reformer or leader is equal to the deliverance of an individual, a community, or a nation.

Prophets of old prepared the way for Christ's coming, and disciples and saints and martyrs have since walked in that highway of salvation, testifying thereto. Cannot this century also have its prophet, a messenger whose whole testimony leads listening thought to a clearer, fuller comprehension of the eternal Christ? Paul begins his letter to the Hebrews by saying, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;" and may not the mission of this Son be confirmed by truthful testimony concerning its purpose and nature and fruitage, through a prophet who shall arise amongst the later peoples? Mrs. Eddy, who has written the text-book, "Science and Health with Key to the Scriptures," does not claim to add to the life or work of the Master. That stands complete, supreme, all-conquering. But this God-sustained woman has a message about that Master for the ears which have not heard, the eyes which have not seen, and the hearts which have not comprehended the full import of his wonderful way of salvation. To the world which has stumbled on these many centuries with its undestroyed sense of sin, sickness, and death, she stand a prophet,—one who defines so clearly the way in which Truth destroys it all, that those who will may begin to conquer as did Christ Jesus. She knows full well that the Christian spirit which has shone through the pulpit, governed the affairs of state, and purified families and nations, has prepared the way for this full understanding of Christianity, and it supports her in its demonstration. Those who have written and preached and labored for the coming of the kingdom of heaven, should accord her glad and reverent comradeship, and this they do when they understand her relationship to their own Christian work. Thousands who have grasped enough of her message to find usefulness and strength, are rising up to call her blessed, and are turning their thoughts away from her personal life to the contemplation of the Christ-mind to which she so steadfastly points. Christian Scientists worship God, and know that they have but one Saviour; but to this quickened Christianity they add much gratitude that again to-day "by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." That prophet who can discern the way of deliverance, surely knows best what will preserve, in all their journeyings, those who are seeking deliverance; and the pure in heart, seeing the promised land, cannot be tempted to murmur in the wilderness, nor to doubt the inspired leadership of that prophet who has the discernment, the wisdom, and the patience which can safely lead all Israel.

The True Sense of Love.

EMMA HARRIS JAMISON.

THE question, Who and what is God? had always puzzled me, and when I began the study of Christian Science and found the answer given in our text-book: "God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love" (Science and Health, p. 465), I was at first unable to comprehend it, and I felt as if I had nothing tangible to grasp. The Scripture says, "There shall no man see me, and live," but we find through the understanding which Science gives that we can become acquainted with God to such an extent as to be always conscious of His presence and assured of His help.

I have seen little children who were beginning to reason out things for themselves, puzzled and perplexed over the false human concept of God, as responsible for human conditions,—sin and sickness,—but in studying this subject in the light of Christian Science they apprehend the truth readily and are healed by it. Many thoughts have unfolded to me most wonderfully, as I have learned that what we know of God is good, and good only.

In Christian Science we come to understand God through the divine attributes, as we see them reflected. For instance, we perceive that gentleness is a reflection of a divine quality, and the same is true of patience, of justice, mercy, and goodness. We come to understand Truth as it is reflected by a truthful man, whose word we can rely upon at any time; and as the true sense of Love unfolds to us in Science, we seek to express that which touches our own heart, thus passing it on to others, and so we at last learn to know God as unchanging divine Principle.

This understanding does away with the limited sense of a personal God, and gives us a God of infinite and holy attributes, a God who is Love; and this God we come to love with all our hearts and with all our strength, and as we learn to love the divine attributes we express or reflect them.

Love for God and love for man is our motto in Christian Science, and we cannot afford to lose sight of it. It is Love which bids us go forth on the errands of mercy, to whisper to the sad and desolate, "You are loved," or to send the flowers that bear sweet messages of true sympathy and helpfulness.

I shall never forget the first and only time I ever saw Mrs. Eddy. It was at Concord, in front of the church

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there, a few years ago. Three times her carriage passed by; the first time she was wondrously quiet,—there was even a look of sadness on her face; the second time her face lighted up with a smile, as here and there she recognized one in the throng of her followers who were waiting to see her; the third time she leaned forward in the carriage and looked out of the window, and bowed with smiles, but when she got to where I was her face was turned in the opposite direction, and I thought I should not see her again, when, as she was almost by, she turned and bowed, with a sweet and loving light upon her face that seemed to say, "I love you all." This thought was with me for many days afterwards, and whenever I think of her now, it is always in connection with the thought of infinite Love as she reflected it that day. Our Leader's heart is so full of love that it expresses itself in her face, and when I hear any criticism of her it makes me smile to myself, for I think, If they could only see that loving face and feel the inspiration of her presence, they too would love her.

There are many who first learn to know divine Love through those whom they daily see, and this should be a constant reminder to us of our opportunities to reflect God, good. If we know God through the expression of the divine attributes, should we not also love the one who expresses Love? The apostle John says, "Every one that loveth him that begat loveth him also that is begotten of him." We see and love the good as we see it manifested through God's children, through the beauties of nature, and this love, when based upon the understanding of divine Principle, enables us to obey the command, "Bear ye one another's burdens, and so fulfil the law of Christ."

Jesus appreciated even the human sense of love, and he often visited the home of Lazarus, where the two sisters welcomed him and where he found true appreciation and sympathy. When Mary Magdalene washed his feet with her tears, he was touched by her love and gratitude. He did not shun her or prevent her from bestowing her precious gift of ointment, and methinks there must have been wondrous compassion in his eyes as he accepted what she so lovingly gave. Again, what great affection he must have had for John, the beloved disciple, who leaned upon his breast. As Scientists, we go in and out among those who are in the world, striving to do them good, and we must of necessity know and attain the true sense of love, because our acts may be misinterpreted, our sympathy sneered at and even ridiculed, and yet we cannot allow such things to move us; we must simply love and work on, while we hold more firmly to the hand of divine Love and remember that "[Love is] not easily provoked, nor does she reckon up her wrongs" (Twentieth Century Translation).

There is a mighty difference between the human sense of love and the divine. The former causes us more pain than pleasure, on account of its limitation in all directions; but when we learn to know what spiritual love is, then it enriches, ennobles, and uplifts our natures to such an extent that we are conscious of a fulness we never had before. Life seems to have a grander and a deeper meaning; we are conscious of having gained something that can never be taken away, and in proportion to our consciousness of this love do we brighten the lives we touch.

Divine Love can never be anything less than pure and holy, no matter what the mortal belief may be. It is for us to respond more fully to the divine influence, that we may live in the fullest sense. If one has a plant that is not catching the sun's rays, he need not expect the sun to change its course in order to shine upon the plant, but he can change the position of the plant so that it can drink in the sunshine and blossom out in beauty and strength. Divine Love is to poor suffering humanity what the sunshine is to the earth, and all must come to see this. We who name the name of Christ in Christian Science are called upon to show to others the power of Love, and Mrs. Eddy has set us the example by the life she lives and the love she radiates.

Selected Articles.

The True Man.

The perfect man to whom Mrs. Eddy refers in her teachings is not the material but the spiritual man. Evil, which appears to be associated with man, is no more a part of his real self than the besmirching clay is a part of the diamond. St. Paul seems to have understood this point when he said, "And the fire shall try every man's work of what sort it is," but "he himself shall be saved." He understood that it was not the man which was to be destroyed, but the evil —the error which seems to tarnish and hide the real man. Mortals instinctively understand this, hence we often hear it said of a bad person, "He is not himself, he is not a man."

It was the mission of Jesus to reveal in his own life the ideal man, and to demonstrate that the real man may assert himself, even to the overcoming of every material law. To prove this he lived a life of daily triumph, and finally ascended to the Father. It is the mission of Christian Science to show how he did this, and how we can overcome all evil and reach a life of perfection.

The Adam man was and is the false human concept of manhood which leads into sin and death. It is that sense of manhood which must be "put off" with its deeds, while the new man, "which is renewed in knowledge after the image of him that created him," is "put on."

Jesus came, presenting the ideal manhood, in order that mortals might follow his example and thereby put off the "old man" and assert their true individuality. The Psalmist must have had a glimpse of this ideal when he said, "I shall be satisfied, when I awake, with thy likeness." He seemed to regard the unsatisfactory mortal existence as a dormant state from which he was to be awakened into the likeness of God. It is not difficult to understand that man becomes Godlike—attains the likeness of God—only in proportion as he deports himself in perfect accord with the divine precepts.

"By destroying sin" we mean the overcoming of all that is unlike God. We agree that all sin is the work of the devil, but we must insist upon defining the devil as Jesus did when he declared, "There is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The devil is a liar, and the vocation of a liar is to tell lies, to deceive. The devil is, therefore, properly named "deceiver," and his offspring, "his own," is properly named a lie, a falsity. Sin, then, is a false sense which is entertained and indulged in by mortals and which will disappear from their lives only as they cease to believe and indulge in its fancied pleasure and profit.

We agree with our critic that men are more or less sinful and that they must be regenerated and purified until all the dross and evil disappears and only the true man —the image and likeness of God—remains. The gentleman asks, "Where then is our hope?" then he answers, "In believing God's testimony concerning His Son. 'As many as received him, to them gave he power to become the sons of God.'" This answer is in strict accord with the teaching of Christian Science. Jesus is our great example. He was the one who lived the truth in all its perfection, whose life was one continuous line of victories with never a defeat, and he thus manifested the ideal manhood to the world. Those who accept this ideal manhood and strive to live for its realization will eventually attain the same degree of perfection, and thus be saved from sin, sickness, and death.

Satan appears to have alienated mankind from God; that is, deception appears to have alienated men from Truth, and it is the mission of Christ to lead mortals out of error into the understanding and demonstration of Truth. Healing the sick is not the chief work of Christian Science, and it is not so claimed by Mrs. Eddy. Healing the sick is always secondary to the moral regeneration,—is

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consequent thereto. As one is spiritually and morally improved the body responds and physical disharmony disappears. There may be temporary relief, but there is no possibility of bodily *healing* in Christian Science without reformation.

ALFRED FARLOW.

Rockland (Me.) *Gazette.*

In *The Interior* which was published October 26, there is an editorial comment on my lecture, which includes a conclusion on your part that I would like to have revised, and which I trust you will modify after reading this letter.

All that has been taught at any time concerning the Principle, rule, and practice of Christian Science is still being taught, without elimination, change, or addition. Every Christian Scientist, without reserve, stands unequivocally in strict adherence to the teaching of Mrs. Eddy on this subject, and the work of the lecturer is in corroboration of that teaching.

All lovers of the Bible have deplored the propensity of the infidel to discredit the value of the sacred Scriptures by isolating texts from the context, and by forcibly detaching them from their natural moorings in the meaning of the Bible as a whole. Many an author has complained because of such mutilation of his ideas, and for similar reasons we Christian Scientists ask for an application of the Golden Rule and for a disposition to interpret Science and Health from the standpoint of its wholeness and the real meaning of its author.

Mrs. Eddy knows that the statement, "There is no matter," is a negation and not a "first principle." She does not assert that Christian Science is founded on such a statement or discovery. The only Principle that she acknowledges is God, and the entire structure of Christian Science rests on the allness of God as Spirit, as omniscience, omnipresence, and omnipotence.

I did not introduce any new statement concerning God, or the nature of sin. The brief definition of Deity given by me is in exact accord with Mrs. Eddy's, and there never has been an essential change even in the wording of that definition. She always has asserted that God is individual, and in her book declares the infinite personality of God.

In denying that God is a person or a personal God, as she does in some instances, she seeks to divest the human mind of all finitized estimates of Deity, which, if possible, would invest God with attributes and characteristics akin to those manifested by a human being.

Within a few years the page numbers in Science and Health have been changed, but on page 330 of recent editions may be found statements concerning God and the nature of sin with which my own statement quoted by you is in strict accord.

There has been no change of front, nor will there be. There is no new Christian Science; and to the extent that any attention is given to my utterances, I desire that it may be understood that I hold with undeviating insistency to the unchanged teaching of our Leader.

E. A. KIMBALL.

The Interior.

Christian Science teaches that nothing less than a complete spiritualization of thought, motive, and desire will ever get us into heaven, and it does not picture physical luxury or sensuous ease as the goal of Christian striving. It positively does not compound a moral offence. It does not teach that there is no sin in human experience, thereby, as the critic charges, producing "hypocrisy, untruth, and self-love." On the other hand, Christian Science makes it plain that so long as dishonesty or deceit are practised, they bring penalties, and Christian Scientists are taught to forsake sin, for only thereby can we meet Jesus' requirement, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

WILLARD S. MATTOX.

Waterbury (Conn.) *Republican.*

The Lectures.

Glasgow, Scotland.

The long vista of cabs and carriages in West Regent Street last night [November 27] was suggestive of some fashionable social event in the Masonic Halls rather than a week-night religious meeting. Attracted by the glowing report of Christian Science and its efficacious power, there was within a well-dressed audience, comprising young and old of both sexes, that filled the hall to the doors, and those arriving at eight o'clock had either to retrace their steps homeward or content themselves with standing in the draughty passages, where they could hear the voice of the lecturer but could see nothing.

Christian Science is an American "discovery," and since founded by Mrs. Eddy, a little over a quarter of a century ago, it has developed phenomenally across the water. Mrs. Eddy is Leader of the movement, and her position is a unique one.

The teachings of Christian Science were fully dealt with by Mr. Bicknell Young, of Chicago. One might have thought it was an orthodox Presbyterian that was lecturing, as he dealt with the Gospel story, with prayer, and the love of God, albeit he was in frock-coat instead of clerical garb. Christian Scientists accept, he said, the teachings of Christ without reservation; they never ascribe evil to God, or make Him in any way responsible for it, but show that evil originates in a belief of material existence entirely apart from God and unsupported by science or truth.

Salvation in Christian Science includes exemption from sickness, also from sorrow, worry, want, and woe, as well as from sin. They have, he said, no quarrel with the doctors; they themselves had believed in *materia medica* until they found a more efficacious way of healing. All diseases, he said, have been healed in Christian Science, proving that there are no incurable diseases.

A smile passed over the quiet and attentive audience as he remarked, when speaking of *materia medica*, that Christian Science had at least never invented any new disease.

He concluded with a reference to Mrs. Eddy, the Founder, who, he said, revealed the Science by which men might begin to realize their God-given freedom from sickness and sin, and enter upon their heritage of dominion over evil.

Mr. Young spoke for an hour and a half. It may be mentioned that the chair was occupied by Vice-Admiral Dunlop, R.N.—*The Glasgow Herald.*

Livermore Falls, Me.

A large and attentive audience gathered at the Baptist Church, Friday evening, December 8, to listen to a lecture on Christian Science, by Judge Septimus J. Hanna of Colorado Springs. The speaker was introduced by Rev. H. M. Ives, pastor of the Baptist Church, who spoke in part as follows:—

Many years ago the question was asked of the Master, "What is truth?" but it was asked by one who seemed to have little regard for the truth, and no disposition to learn. To-day multitudes are asking that same question with an honest, eager desire to know. At present we are learners. There is still something for all of us to learn, and honesty compels us to accept truth, from whatever source it comes. Prejudice never changes the truthfulness of truth, but it always cripples and dwarfs the mind that harbors it. Intolerance and opposition can never defeat the truth. Christian Science, so far as I understand it, is not destructive but constructive, and if it has anything to contribute to human faith in the Divine, if it has anything to offer for the benefit and blessing of humanity, let us accept it gladly. At any rate Christian Science has a right to be heard.

The Advertiser.

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Indianapolis, Ind.

An interesting lecture on Christian Science was delivered last night [December 12], by Prof. Hermann S. Hering of Boston, at Caleb Mills Hall, under the auspices of Second Church of Christ, Scientist. Professor Hering was introduced by Mayor-elect Charles Bookwalter, who said in part:

I cannot deny to myself, nor can I refrain from acknowledging to others, this most evident proposition, that Christian Science has found for itself in the world's work a great and beneficent sphere of influence,—an influence which makes for the happiness and upbuilding of mankind. Christian Science has to me long ceased to be a thing to be laughed at and scoffed. It may not perform all the marvelous things its enthusiastic devotees claim for it, but who is there to-day who dares deny that because of Christian Science thousands of men and women have been rescued from lives of despondency, and that a message of hope has been brought to souls in despair. It preaches and teaches a doctrine which brightens lives. The very atmosphere of its temples is one that brings hope and inspiration. Far be it from me to cast any doubt; far be it from me, should I so feel, by my skepticism to bring a discordant note into the music sung by this new faith. If I cannot accept all things, I am proud to announce before this assemblage that I do accept many things; and as I stand here to-night performing this most pleasant duty, it seems to me that the very atmosphere which has always pervaded the house of worship where I have heard this doctrine taught is to-night encompassing us about. The voice of the Christian Scientist is a voice which is always pleading for humanity; the friendship of the Christian Scientist is for truth; the enmity of the Christian Scientist is for falsehood and error. It enfolds within its membership those who are seeking for the higher life, and for health and strength in this life.

The Indianapolis Star.

Cleveland, Ohio.

The Grays' Armory was crowded yesterday afternoon [January 14], when Bliss Knapp of Boston gave a lecture on Christian Science. Mr. Knapp was introduced by State Senator James W. Stewart, who said in part,—

No subject sinks deeper into the human heart, more powerfully shapes human action, or more importantly affects human destiny than the subject of religion. To listen to something new on this important subject, the most cultivated citizens of ancient Athens met on Mars Hill with Paul, the great apostle to the Gentiles and exponent of Christianity; and to listen to an exposition of the tenets of a modern society in that same Christian faith, we are here this afternoon. Every system of religious faith is most fairly and ably presented and defended by one of its distinguished adherents. We who are of a different religious belief, or we who are wavering in our religious beliefs, can afford to give the speaker a fair hearing and a just interpretation.—*Correspondence.*

Waterloo Ia.

The lecture by Hon. Clarence A. Buskirk, delivered at the Opera House Friday evening [January 5], awakened deep interest. The speaker was presented by Rev. Frank Loveland, pastor of the First Methodist Church, of this city, who said in part,—

Whoever reveals to me a new truth or exposes for me an old error is my brother. I care not whether he bear the name of Methodist, Episcopalian, or Christian Scientist. Because of this, I have no hesitancy in standing in this splendid presence to-night to introduce the speaker of the hour. I am mindful that some of the ecclesiastical censors of the city may declare solemnly and with much emotion that I am, by this, giving support and publicity to a very deadly heresy, and aid and comfort to a very dangerous heretic. The distinguished gentleman who is to address you to-night claims to have a contribution to make to the great cause of Christian truth and life. Let us welcome this. May this hour bring us nearer to the truth as it is in Jesus—nearer to the truth of God's moral purpose in the world, nearer to a personal experience of Christ's helpfulness to every struggling soul and every suffering body.—*Times-Tribune.*

Guthrie, Okla.

On December 12, Edward A. Kimball lectured on Christian Science at the City Auditorium. The lecturer was introduced by Rev. W. G. Lemmon, pastor of the Congregational Church, who said in part,—

Every man true to himself seeks for truth, and when he finds it, he receives it, no matter from what source it comes. Truth is truth, and it is unchangingly and eternally so. Facts are not dependent upon your thinking or mine, and they so remain, whatever our beliefs or prejudices. Truth does not fear honest investigation, and if Christianity is afraid of investigation, and the discovery of facts, something is wrong with Christianity. We stand ready at all times to accept any truth and to reject every error. Intelligent men and women who have come here to-night with unbiased minds, will all reasonable truths receive.

Correspondence.

Hudson, Mass.

Town Hall was well filled Sunday afternoon [December 17], on the occasion of the lecture given on "Christian Science, the Religion of the Bible," under the auspices of First Church of Christ, Scientist. The speaker was introduced by Hon. L. D. Apsley, who said in part,—

Having read more or less Christian Science literature, and having been associated with many dear and loved ones who are Christian Scientists and whom I know have been blessed through its religion, I make bold to say that any religion that has done what I know it has done among thoughtful people, has a right to expect a fair and earnest consideration, and therefore it gives me great pleasure to present to you the lecturer of the day, Judge Septimus J. Hanna of Colorado Springs.—*The Hudson News.*

Lectures at Other Places.

Salamanca, N. Y.—Bicknell Young, October 9.
Poughkeepsie, N. Y.—Bicknell Young, October 13.
Northampton, Mass.—Bicknell Young, October 15.
Meriden, Conn.—Bicknell Young, October 29.
Buffalo, N. Y. (First Church).—Prof. Hermann S. Hering, November 19.
Montreal, Can.—Prof. Hermann S. Hering, November 21.
Minneapolis, Minn. (Fourth Church).—Rev. Arthur R. Vosburgh, November 26.
Guernsey, Eng.—Bicknell Young, December 8.
St. Louis, Mo. (First and Second Churches).—Edward A. Kimball, December 8.
Kansas City, Mo. (Second Church).—Prof. Hermann S. Hering, December 14.
Lincoln, Kan.—Edward A. Kimball, December 19.
East St. Louis, Ill.—Prof. Hermann S. Hering, January 7.
Lansing, Mich.—Bicknell Young, January 11.
Greenville, Mich.—Bicknell Young, January 12.
Plymouth, Mich.—Bicknell Young, January 15.
Ann Arbor, Mich.—Bicknell Young, January 19.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

"Our Debt to Christian Science."

In last week's issue we printed this article, a grand communication from Rev. F. N. Riale, of Chicago, which recently appeared in *The Westminster*. The Concord *Monitor* reprints this communication, together with its introductory comment by the editor of *The Westminster*. This editorial comment reads:

[From *The Westminster*, Philadelphia, Pa.]

"[Our circle widens. A Chicago friend comes 'away down East' to confess himself in debt. We let him tell his story. In a little personal word to us, he says he will have an interpretation of his facts by and by. We are glad. If anything in this old world needs interpretation it is the facts of Christian Science. The greatest fact is Mrs. Eddy's book. But no one can interpret that. It is non-interpretable. It is like Sau Abrah's garments, 'Just the same on one side as on the other'—just the same interpreted as not interpreted; nonsense either way.—Editor.]"

Mrs. Eddy's reply follows:

"When Mrs. Eddy read the editor's caption to the article by the Rev. F. N. Riale, she smiled and said, 'That editor hit the nail on nonsense, and broke his fingers, poor man! He could not interpret the nonsense, no sense, of evil, not knowing the all sense of good; if he could, it would heal his fingers.'"

It is a very common practice with some persons to assume that what they do not know is not worth knowing, and what they do not understand is not understandable, but it is generally conceded that these assumptions are not to the credit of the person indulging them. The fact that Mrs. Eddy's book, "Science and Health with Key to the Scriptures," is so well understood by Christian Scientists as to enable them by its teachings to heal themselves and others of so-called incurable diseases, to reform the sinful, bind up the broken-hearted, and generally to do the works which Jesus commanded his followers to do, is not only proof that this book is understandable, but also that it contains the rule and explains the Principle of our Master's gospel.

It does not require a very great stretch of the imagination to think of Galileo's opponents ridiculing his elucidation of the Copernican system, and it may be recalled that in later days some of the members of Congress who voted in favor of the help extended to Professor Morse by the United States Government in the construction of the first telegraph line, were defeated for re-election upon the ground that they had wasted public money in a useless and foolish experiment.

A great part of the history of mortals is the history of the efforts of prejudice and personal opinion to defeat the appearing of truth. Christian Science and its Founder have had to contend with these efforts, but it is worth noting that thinking people are paying less and less heed to them, because the good works of this healing gospel are becoming more widely known and understood, and Mrs. Eddy's position as an author and religious Leader is both recognized and appreciated. ARCHIBALD MCLELLAN.

"Nearer to thee."

As the years pass, material theories of God and man prove their inadequacy; the heart of humanity cries out after "the living and true God" and can be satisfied with nothing less. When in the depths of distress, Job said, "O that I knew where I might find him!" and many another in the long years since then has uttered the same cry. When mortals once understand that to draw near to God means to approach good, though the way may seem long it cannot be devious.

A great change has come to human thought in recent years. In spite of the seeming irreverence of much public discussion, a profound conviction of the divine goodness is displacing the belief so long held, that God is in some way responsible for evil. The trenchant statements of Science and Health which declare God to be eternal Principle and unchanging good, have challenged the hoary opinion held in theology and out of it, that good and evil are about equally balanced, with the chances on the side of evil. In contradistinction to this belief Christian Science teaches that God, good, is supreme, and that those who ally themselves with divine Principle, eternal right, are on the winning side, whatever be the opposing evidence,—whether it be sickness, sin, sorrow, or wrong of any kind.

To the outsider this may seem an easy optimism, but the student of Christian Science knows that the call to draw near to God demands the surrender of everything that is unlike God, and that as he approaches the infinite light and purity revealed by Science, sin becomes intolerable to him, even as it is to God. As the human consciousness is largely a state of self-ignorance, evil ofttimes remains hidden until the awakened spiritual sense cries out against it; then comes a struggle like that experienced by Paul when he said, "O wretched man that I am!" One thing is sure,—that evil cannot abide in the divine presence, nor can it remain with the one who acknowledges God as his Father and who seeks daily to prove his likeness to the all-good. We learn in Christian Science that in good alone is harmony, and great is the delusion which claims that either health or happiness can exist without goodness.

Of old the loving invitation was given, "O taste and see that the Lord is good," and this is the call of Truth to-day. As hungry and thirsty wanderers respond to this call, their healing proves to them that God is indeed good, and they go in the strength of this truth—this bread—many days. If they are faithful to divine Principle, faithful to the teachings of Christian Science, they find that the one who would follow Christ must deny self daily and take up the cross, even as the Master commanded. Each day brings a demand for more goodness, and obedience brings a sure reward. Divine Love will not allow us to stop short of perfection, which is required of us at any cost, and what to sense seems hard, may mean

Just the one note the great final harmony needs.

It is no less true in Christian Science than in art, that in order to realize the ideal we must "lay aside every weight," and press on, rejoicing to know that each experience, whether sad or glad, brings us nearer to the consciousness of the divine goodness and allness. ANNIE M. KNOTT.

"Go in to possess the land."

THERE are few errors of human sense which are more general in their distribution, or more persistent in their hold, than is that of mental laziness,—the inertia which is averse to hard work, and which seems to be indigenous to all countries and climates, and all conditions of men. The spiritual overcoming to which men are called demands conscientious courage, the alertness and bravery of light, and to delay endeavor because of a false sense of hesitation or incapacity is to forget that God is our wisdom, our guide, and our sure support in every right undertaking.

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The unhappy experience of some well-meaning people is illustrated in the story of the children of Israel. When the heads of the tribes, who had been sent by Moses to spy out the Promised Land, returned, all but two of them took counsel of fear and lethargy and opposed the plan to go up and occupy it, and forty years of wandering and of death in the desert measured the greatness of their folly, the far-reaching significance of their mistake. Later, their children were counseled to drive out the Hittites, the Jebusites, and every other enemy, that the abundance of the land might be theirs; but what a long time it took them, even as it takes us, to learn that error must first be cast out, if we would come to the peaceful enjoyment of our divine inheritance, the undisputed possession of man's every faculty, prerogative, and power. Here, as everywhere, the words of our Leader are a clarion call to a life that is always assertive for Truth and resistant to error. "Material beliefs which war against spiritual Truth; . . . must be denied and cast out" (Science and Health, p. 130). The clear realization of this teaching of Christian Science is impelling many to-day to the assumption of an attitude of superiority to all evil which is quite new and wonderfully significant in results.

As the Israelites longed for the milk and honey which they were too timid and indifferent to go up and make their own, so do we long for the health, harmony, and happiness which pertain to the Canaan of redeemed human consciousness; but to extirpate the errors of belief, of impulse, of appetite, and of habit, which have hitherto so largely monopolized its territory and resources,—this is an undertaking from which the torpid are ever tempted to shrink. Nevertheless this practical test of sincerity and of faith, as well as of pluck, every man must meet. There must be unswerving loyalty to the Christ ideal, there must be no truce with evil in any secret place of consciousness, no reserve in our consecration to God, and no cessation in our struggle for the possession of the riches of our inheritance in Christ. Thus living, we have "right to the tree of life,"—to the freedom, health, and joy which fulfil the promise of an "hundredfold in this present life." If not thus living, what legitimate ground have we for claiming or expecting these blessings?

In disclosing the falsity, the inherent weakness of evil, together with the infinite resources of man as a child of God, Christian Science brings us supreme vantage in the struggle, and yet we may be tempted to shirk individual effort, and to look to the practitioner for relief much as we once looked to the physician. If so, it is ours to learn that though it is altogether wise for us to seek another's aid under given circumstances, it still remains true, as we are taught in Christian Science, that substantial and permanent gains in spiritual overcoming are not effected by proxy. Each is to find his freedom and win his inheritance through the Christ-truth alone, for "there is none other name under heaven given among men, whereby we must be saved." The more speedily, honestly, and unreservedly, therefore, each seeks to dispossess error of its every foothold, the more surely will he secure his full and satisfying allotment in the Land of Unlimited Good. JOHN B. WILLIS.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

Mr. Joseph Armstrong, 250 Huntington Avenue, Boston, Mass., publishes and sells Science and Health and Mrs. Eddy's other writings, and all orders for these books, including the Manual, should be sent to him, and all checks, drafts, and money orders for these works should be made payable to his order.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal*, the *Christian Science Sentinel*, *The Christian Science Quarterly*, *Der Herold der Christian Science*, besides supplements, pamphlets, reprints, and other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society. The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal*, and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

Mr. William B. Johnson is the Clerk of The Mother Church, and all correspondence regarding church matters, except such as pertain to the Treasurer's office, should be addressed to him at 239 Huntington Avenue, Boston, Mass. Applications for membership in The Mother Church and all correspondence relating thereto should also be addressed to Mr. Johnson.

Mr. Stephen A. Chase, whose address is P. O. Box 56, Fall River, Mass., is Treasurer of The Mother Church, and all remittances for the church—per capita tax, contributions to the Building Fund, etc.—should be sent to him. Remit to him by check, postoffice order, or express money order. Do not send currency.

Correspondence regarding lectures should be addressed to the individual members of the Board of Lectureship at their home addresses, and correspondence regarding instruction in the Massachusetts Metaphysical College should be addressed to The Board of Education, 250 Huntington Avenue, Boston, Mass.

Letters to our Leader.

Boston, Mass., January 15, 1906.

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

Beloved Leader and Teacher:—I was gratified to read the article that appears in *Sentinel* of January 7, from the *Methodist Review*, which speaks in such commendatory terms of your wise counsel to the church, and its salutary influence on the minds of its members. In connection with this recognition of your work in a Methodist periodical, you may be pleased to know that your hymn, "Shepherd, show me how to go," as published in the Hymnal, was sung in a Methodist church, in a suburb of Boston, by a quartet. It was very much liked. After the service members of the congregation expressed to the choir-master their appreciation of the music and asked if it could not be repeated. This request was complied with, and it was again given at the Christmas vespers Sunday, December 24, and was advertised in the *Transcript*. Further appreciation of it was made known to the choir-master, and the minister asked for a copy of the hymn, which was given him.

It will please you to know that your words, whether read, spoken, or sung, heal the sick, as is evidenced in the following quotation from a patient who was brought out of the depths fourteen years ago: "May I tell you how the new hymns help us? Mr. William Lyman Johnson has beautifully expressed the spiritual thought of the hymns in the music and they mean more to us than ever before. The first night we met to practise them our organist had been under a severe ailment. She came to the rehearsal, however, feeling rebellious that the old hymns had to be given up. After singing 'Shepherd,' and 'O'er waiting harp-strings,' she was *completely healed*. The hymns, while

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new to us, are sung with more *prayerful* feeling and more of the spiritual is brought out than ever in the old ones."

Lovingly your student,
WILLIAM B. JOHNSON.

New York, January 11, 1906.

Beloved Leader and Teacher:—On Monday evening we held our annual church meeting, at which time I was elected First Reader for three years. I acted upon your most loving advice and accepted the office, and I shall earnestly watch and pray to fulfil the requirements which you enumerate in your letter. While, as I wrote you, I have felt that the Cause would be best subserved by our adhering to the rule of "rotation in office" and electing *entirely new* Readers, nevertheless I recognize and bow, as I always shall, to your higher wisdom; and I assume the duties and responsibilities of this important office with a glad heart and humble thought, only praying that I may become a fitting channel for instantaneous healing through your words in Science and Health and for the effacement of all our poor work of the past.

In the larger opportunity to study Science and Health and the Scriptures which I shall now have, I greatly rejoice, for it has been my one desire to *live* in these books, and I know that it will lead to fuller fruitage, and thus benefit in some measure our beloved Cause.

With renewed assurance of my never-ending love and loyalty, Gratefully your student,
JOHN C. LATHROP.

Palo Alto, Cal., January 15, 1906.

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

Our Dear Leader:—The members of First Church of Christ, Scientist, Palo Alto, wish to express their gratitude for what Christian Science has done for their little church across the continent. Services as an association had been held four years, with eleven members and an average attendance of fifteen. Our church was organized in September, 1904, and we have now twenty members and an average attendance of fifty-five. Our hall has been enlarged and we have more than doubled our seating capacity. Our current expenses were very much increased, but we have found that giving does not impoverish, for our needs have always been met. When the call came we joyfully sent our building fund of two hundred and eight dollars for The Mother Church extension, and decided to send thereafter the total collection of the first Sunday of each month. We have sent also our furnishing fund, a special collection taken on December tenth, making, with the Sunday School's donation, a total of seven hundred and fifteen dollars.

We are lovingly grateful for the lesson this experience has taught us, and for all that has come to us through your teaching and consecrated life.

Lovingly yours,
ELIZABETH STEVENSON, *Clerk.*
First Church of Christ Scientist, Palo Alto, Cal.

St. Louis, Mo., January 13, 1906.

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

Dear Leader:—Permit me to take advantage of this opportunity to renew my heartfelt thanks to you for the many immeasurable blessings brought into my life and home through you. During the last few months I have traveled a good deal, and I rejoice to be able to report to you that Christian Science is making a steadfast, healthy growth nearly everywhere that I have visited in the Field. If you could only know how your dear name is loved and honored throughout this land!

With my most fervent wishes for your welfare and happiness, I am Gratefully yours,
C. A. BUSKIRK.

Testimonies of Healing.

When Christian Science came to me, I had been taking medicine every day for twenty years, on account of constipation. I had been treated by doctors and specialists; had taken magnetic treatments and osteopathy; had tried change of climate; had an operation in a hospital, and when I came out was worse than before. I was so discouraged, after I had tried everything I ever heard of, and was no better but rather grew worse, that it seemed as though I must give up trying to get well, when a friend suggested that I try Christian Science. I had heard that Christian Scientists healed by prayer, and I thought this must be the way Jesus had healed. I felt that this was all there was left for me to try. I sent for the book, Science and Health, and commenced to read it out of curiosity, not thinking or knowing that I could be helped by the reading, but thinking I must still take my medicine and that I must also have treatment by a Scientist. I, however, dropped my medicine and read for three days; then a light began to shine in the darkness. I was healed of the trouble and have never had to take medicine since. I have studied Science and Health faithfully ever since, and other ailments have disappeared. My little daughter has also been healed and has learned to use this knowledge in her school work.

I am very grateful for this Christ-knowledge that heals the sick and is our help in time of trouble.

MRS. OLIVE REICHLE, Leadville, Col.

I feel that the time has come for me to join the ever-increasing "cloud of witnesses" who have been healed and otherwise benefited by Christian Science. My attention was first called to it by the very remarkable healing of a friend who was given up to die by the doctors. When I was told that these people claimed to heal diseases in the same way that Jesus did when on earth, I made every effort to learn all I could about it, with the result that I soon saw that there was no other religion for me. I felt that if Jesus healed the sick, the same power could do so now, for he said that the works which he did, we should do also, "and greater works than these." The first ailment which vanished for me by the application of Christian Science was what the doctors called muscular rheumatism. I had suffered with it for about eight years, and never expected to get rid of it, as I was under the impression that old people are almost sure to have rheumatic affections in some form. It constantly grew worse, and I was trying to bear it the best I could when I read in the *Sentinel* of the healing of similar cases, so I fully made up my mind that I, too, could and would be healed. I immediately used what little knowledge I had gained from Science and Health, that wonderful book, and in a short time every vestige of the disease disappeared. It left almost instantly; and for more than two years it did not return.

Then very unexpectedly the old trouble appeared again. I was grieved, as I had learned to love Christian Science and now feared that I could not overcome the severe pain; but I could see no other way than to try, for there are no practitioners here to go to for help. I therefore undertook the work again myself, and it required more than a week, but I thank God that I did not give up, for again Truth was victor, and joy and peace came to me in God's good time, which is *now*,—"now is the accepted time." The "great physician" will heal us now; we need not die to be freed from the dire effects of sin, and be saved by divine Love. One of the chief attractions of the Christian Science religion is that it meets our present wants. I have only our text-book, and some other literature, but it seems as if God knows all about me and helps me all the time. I have not only been able to overcome the rheumatism, which was stubborn because of my strong belief that with old people it is incurable, but many other ailments have

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disappeared in my family, among which are colds, toothache, cholera morbus, boils, etc.

I feel very thankful that one was found pure enough to receive this message from God to us, so that we, as well as they who lived in Jesus' time, may touch the hem of Christ's garment and be healed of all our diseases, as well as receive the forgiveness of all our sins.

ALMIRA J. DICKINSON, Chamberlain, S. D.

Christian Science has been the light of my life for eight years. For thirty-three years I was a blacksmith, and nine years ago a heavy blow on the corner of the anvil broke off two slivers of steel, which went directly into my left eye. The sight was destroyed at once, and I discovered that I could see but very little with the other, not enough to distinguish one thing from another. I called my family physician, who was a skilful surgeon, and asked him to take the injured eye out, as I knew the nature of such wounds, but for some unknown reason he would not do so. I was led home, and remained in the house about two months under the physician's treatment. I suffered the greatest agony, was unconscious a part of the time, and morphine was the only relief. I had no rest day or night. My minister came to see me every day and prayed with me very earnestly. At the end of two months I dismissed my physician; I was bound to have the eye out. I went to see an oculist, who said the eye should have been taken out when first hurt, in order to save the other. I could see but very little and did not care what was done, so I told him to take it out, which he did. I paid the bill,—sixty dollars for three minutes' work,—which took all the money that my friends and I had. This was in June. I was brought home and put to bed, but was out in a few days, though the sight in my remaining eye was no better. I could walk about with a cane, but I had more or less suffering most of the time.

In November I tried to do some carpenter work, and that finished me up,—it was all dark with me. The doctor said to put me in a dark room to spend the winter. This condition lasted till April. In the latter part of March my eye was examined by the best physicians, and they gave it up; they said it could not be healed by medical science. My neighbor, who is a medical doctor, told me to try Christian Science; that he knew of some who had been greatly helped by it. Now I had quit praying. I was very thin in flesh, and very weak and nervous. I did not care to have any one talk to me but my wife. How to get a healer was the next thing, as my church friends did not believe in Christian Science healing, and what was I to do? I began to think about my Bible, and tried to recite the twelfth chapter of Romans, for I had learned it by heart in days gone by. This leads me to say that my healing came through earnest prayer to the true and living God. I asked God to send me a healer, and my prayer was answered. In a half hour a young man came to see me. He said he came to tell me that Christian Science would cure me. I asked him if he knew of any one who had been healed by it, and he said he had been healed of heart trouble. He said he would treat me and God would do the healing. I told him I had no way to pay for the good work, and he replied that if I would come to the meeting and tell of my healing, when I was well, that was all he wanted. I told him I would testify to the whole world, and I am fulfilling my promise now. I want to do something for the Cause that has done so much for me. In thirty-two days I could see to go alone. I will not try to give details here.

Three years ago I was led by a kind friend to believe that a perfect demonstration could be made and my eyesight restored, and so it is. I have read Science and Health through. I do all my own reading and writing now. I have had many beautiful demonstrations for myself and friends. I am a member of Second Church of Christ, Scientist, here, also a member of The Mother Church. Many thanks to our Leader. I love the Christ-truth that makes us free. I love our Leader, for she has shown us the way from earth to heaven.—JOHN L. CROCKER, St. Joseph, Mo.

No one has greater reason to be thankful for this great truth than I have. When I first sought Christian Science help I had for eight years suffered with a complication of troubles. A consultation of physicians was held, and they diagnosed my case as heart trouble, cancer of the stomach, and ulceration of the bowels, besides female trouble. Later, another doctor examined me and declared I had catarrh in the head, throat, lungs, and stomach. I had eight different physicians, but they did not agree as to what my trouble was. I tried almost everything I could hear of, but no material remedy every reached my case.

I was given up to die, and was lying under the influence of morphine, not able to raise my head off the pillow, when Christian Science found me fifteen years ago. In a half hour after I took the first treatment I rose from the bed, dressed myself, went to the kitchen and got supper for the family. Language can never express the joy and happiness I experienced at that moment. I had found the Christ-truth and it had made me free. I am to-day well and enjoying good health. Not only have I been wondrously healed, and my health preserved, but Christian Science, as given to the world by its Discoverer and Founder, Mrs. Eddy, has awakened in me a greater desire for things spiritual, has given me a better understanding of the Bible, has increased my confidence and trust in God, also my desire to walk in the footsteps of our Master, Christ Jesus. For all this I am thankful to our heavenly Father.

MRS. SARAH C. LEE, Dayton, O.

I wish to express my love and gratitude for the many blessings I have received through Christian Science. A year and a half ago I was suffering from rheumatism, with knee-joint and ankle so inflamed that I could not stand up, and was carried home on a chair. For three months I could not get out of bed alone. Then a Christian Scientist came to see me, and the words she spoke cannot be forgotten, for I was healed of the rheumatism by the first treatment. I got up when she did, and went to the door to see her off. I have gained strength ever since, and have been able to work since a year ago last December. With many other blessings that have come to me, my desire is to show my gratitude to God, and to Mrs. Eddy who has pointed out the way to Him. The Bible and "Science and Health with Key to the Scriptures" are my constant companions, and through their guidance I know only good will come to me.

LOUIS A. TOURNIER, Brant Lake, N. Y.

The old dream of suffering and despair from which Christian Science awakened me, six years ago, has so faded to its native nothingness that the remembrance is only a jumble of doctors from Colorado to New York; baths, electricity, and morphine. From childhood I had been held in bondage to *materia medica*, so that when I grew to womanhood there was nothing to look forward to but suffering, with a complication of troubles that was constantly being added to. The last addition was a spinal trouble which my physicians could not understand.

How the world changed for me when I finally consented to be treated in Christian Science. It was after I had received two treatments that I experienced a wonderful spiritual uplifting, and found that God was the physician I had long been seeking, that God is good, and that I had not suffered from any law of His. What joy and peace came to me when I realized the true meaning of the omnipotence, omnipresence, and omniscience of God as taught in Christian Science; how this precious truth has unfolded day by

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day, here a little, and there a little, as I had been ready to receive it. I had been a member of an orthodox church from childhood, but it never satisfied my longing or answered my questions. I rejoice that through Christian Science the longing has been satisfied and the questions answered.

I am humbly grateful to our beloved Leader, Mrs. Eddy, through whom this living water has been given me.

DORA F. FULLER, Westfield, Mass.

The Christian Science Hymnal tells us of the truth "that meets the heart's great needs" (p. 41). These words express my sense of the beautiful and uplifting articles and testimonies found in the *Sentinel* and *Journal*, which do indeed meet the need of every advancing thought in our individual experience. Thus do those who are strong in the faith and in the understanding of Christian Science, help the weak to discern the light of Truth, which alone can dispel the darkness and suffering that false beliefs produce. I have many times experienced the sweet peace and calm trust in God, good, that the truth unfolds, in the overcoming of errors—mental, moral, and physical—through a right realization of Life and Love, as explained by Mrs. Eddy in her numerous writings, and for this I am most thankful.

BERTHA F. WEBSTER, Sault Ste. Marie, Mich.

From my earliest recollections I was a sufferer from rheumatism. When a child my shoulder-joints were so affected that I would lie awake night after night, crying with the pain. My parents did all they could for my relief at that time, but I was helped only temporarily, and with the next inclemency of the weather or any slight exposure to night air I would be as badly troubled as ever. This continued all through my girlhood days, the affliction at intervals being very severe, and finally affecting other joints besides my shoulders. I was treated by different physicians during these years, without receiving any permanent help. After I was married my husband took me to an eminent physician for treatment. He said that there was really no permanent help for me, that I had inherited the disease, and that I would never be free from it. I suffered with this trouble at times most severely until April, 1898, when I began the study of Christian Science. Soon after this I was subjected to a very severe attack of my old ailment, and with my slight understanding of Christian Science I resolved to turn to it for help, and did so, with the result that I was fully and completely healed. I slept soundly all night, and awoke in the morning entirely free from pain, and have never had a recurrence of the trouble to this day.

MRS. ELVIE P. GERRY, St. Louis, Mo.

In the spring of 1892 I was taken ill with stomach trouble, which rapidly grew worse and brought on what my physician called valvular heart trouble, so bad that I often had to sit up at night in a large chair to sleep. My attending physician seemed entirely unable to give me any relief, and when I asked him if he thought that he could cure me, he said, "No doctor can cure valvular heart trouble, and if you are carrying any insurance, be sure and keep it paid up, as it is only a question of a short time with you." I thanked the doctor for being frank with me, but in a few days I went to another physician, who gave me a thorough examination and when he was through said that all he could do would be to give temporary relief. I called at his office daily for a month, but gradually grew worse until the fall of 1893, when I quit taking medicine entirely. I had become so ill that I could eat nothing but graham cakes and a spoonful of oatmeal three times a day, and at times this would distress me so that I could scarcely stand it. During this period I was examined by four other physicians.

In October, 1894, my attention was called to Christian Science, and as this seemed to be the last chance for me I accepted it. I was directed to one of Mrs. Eddy's students, and was healed instantly, or in about thirty minutes, of the heart trouble, and was healed of the stomach trouble in three days. During this treatment one or two other stubborn physical troubles yielded to the treatment,—chronic constipation, rheumatism, and a trouble with my eyes for which I had to wear glasses. I have never worn glasses since that time, nor been troubled with the other diseases mentioned. In November, 1894, one month after being healed, I weighed one hundred and thirty pounds. I am now in perfect health and weigh one hundred and ninety-three pounds. From October, 1894, to the present time, eleven years, Christian Science has been our only physician.—IRA E. SHROYER, St. Joseph, Mo.

"Out of the depths have I cried unto thee, O Lord." This quotation certainly applies to me. Through Christian Science I have truly been delivered from a most unhappy life. I do not believe a human being could be more bound by fear than I was. I sought help for a chronic case of stomach trouble of ten years' standing, and after all material remedies had failed to give me any lasting relief, the Christ-truth healed me. I have been in Science six years. It has been a great source of help and comfort in time of seeming trials and trouble. I have had a great many demonstrations in my family of six children, which showed me the power of Truth over error. Christian Science makes it plain that the perfect divine Principle governs all. I wish to express my gratitude to God, and to Mrs. Eddy that I now can demonstrate my understanding of God.

MRS. BETTIE BOSTIC, Asheville, N. C.

Eleven years ago I was healed through Christian Science of stomach trouble,—a disease which the doctors had pronounced incurable. I was living in California at the time of my illness, and I had treatment from some of the best physicians in that State. They disagreed as to the nature of the case. One said it was caused by drinking alkali water; another that it was cancer of the stomach. They agreed that I could never be well, and would never be able to work again. The disease was so bad that I could hardly stand the jar of the buggy while going to the doctor. I suffered for three years and could eat very little. After the physicians saw they could do no more for me, they said it would be better for me to go to the mountains; and if that did not benefit me, to go to the coast. I went to the mountains, and as that gave me no relief, I then went to the coast and stayed there one year, but was still no better. Seeing that neither doctors nor climate benefited me, I gave them up and came to Dallas, Tex., where I now reside. I had not been here long when I heard of Christian Science, and applied to a Christian Science practitioner for help. I was very much benefited from the first treatment, and continued for two weeks, when I was entirely healed. My cure was both quick and permanent.

I am sincerely grateful to God for the revelation of Christian Science. Through its teaching I have health and strength to support my family, and greater love for God and man.—A. MORRIS, Dallas, Tex.

In 1901 I had a serious stomach trouble which never yielded to medical treatment, but I steadily grew worse until within a year I suffered from three attacks of gastric fever and was given up to die by my family physician and his council. Before the last attack of fever, I had met with an accident which injured seriously my left ankle and wrist, splitting the cartilage of one and tearing the ligaments of the other to such an extent that three doctors said they could not be cured, but that I would always be a cripple. I could use my hand only by wearing a rubber mitt. My right eye had been injured when I was seven years old, since which time I had been able to see but very little with

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it. As the stomach trouble increased the sight of this eye began to fail, so that I could do nothing without glasses and I suffered the most excruciating pain. All this suffering brought on such severe nervous trouble that one doctor said he saw only insanity before me unless relief came from some source. At this time I was not sleeping except under the influence of opiates. Five physicians had failed to help me, also another method which was tried.

During this time my mother had been healed of consumption by Christian Science and I was advised to try it. Finally, in 1904, after much hesitation, I decided to do so, and after the second treatment I began eating anything I wished. Within a week my sight had returned, my wrist and ankle had resumed their normal condition, and the nervousness had vanished. I was practically a well woman, after taking but seven treatments. I gained twenty-nine pounds within a few months, and have remained well. My husband also was healed of asthma. My gratitude to God is unbounded, also to our Leader, Mrs. Eddy.

MRS. ARTHUR COBB, Castleton, Vt.

In reading an article which appeared in the *Sentinel* I became conscious that I had failed to acknowledge the healing which had first turned my attention to Christian Science. About four years ago I had a very severe case of iritis, or inflammation of the right eye. My physician ordered me to bed, and said it would be two or three weeks before the crisis would be over. The pain became so intense that morphine was given freely to induce sleep. At the end of three weeks I was able to be around, and was driven to my office in a closed carriage, with head bandaged to keep out the cold. While at the office one of the clerks suggested Christian Science as a sure and permanent remedy. On my way home I called upon a practitioner. I was requested to remove the bandage, and the treatment was given. The following day another treatment was given, and the eye was entirely healed. My physician told me I would most likely have the trouble recur every year at about the same time, but it has never done so. The healing of the trouble, with the attending fear of its regular recurrence, was truly wonderful to me, and it led me to be a constant reader of Science and Health, the *Sentinel*, and the *Journal*. For the great spiritual unfoldment which followed, I am truly grateful to God, and to Mrs. Eddy, whose life and works will illumine the pathway for millions in the ages to come. God bless her!—A. A. WENHAM, Cleveland, O.

In 1878 I had a very serious trouble with my eyes, which was diagnosed as acute inflammation of the optic nerve. From that time until 1899 my eyes were never well. I was under the care of physicians most of the time. For fifteen months I also suffered from acute inflammatory rheumatism. In 1896, at the age of fifty-five years, I became an inmate of a home for incurables in San Francisco. In my application for membership my case was described by the physician as "incurable intestinal catarrh." In July of 1898 the trouble with my eyes became greatly aggravated, and after consulting several of the leading oculists in the city I placed myself under treatment at the polyclinic. After nine months' treatment three of the best oculists in town held a consultation and decided that there was no possible cure for my eyes, that I must wear the darkest glasses procurable, and urged upon me the necessity of the greatest care, telling me that any use of my eyes, such as reading, sewing, etc., would result in total blindness.

A few days after this, in the depths of my despair, I heard of Christian Science. I had treatment, and after a week the pain was gone, and the practitioner invited me to visit her, knowing that her home would be more favorable to my recovery than the environment of the hospital. Two days after entering her home, the cure was complete. My colored glasses were discarded, and I have never put them on since. Less than two weeks later my eyes were most severely tested by hours of unavoidable writing by gaslight, proving the completeness of their recovery. Soon after, I had a sharp attack of rheumatism, from which I suffered for two days. On the third day I spoke of it to the practitioner, when one treatment destroyed it, and it has never returned. Numerous other ailments also disappeared in a very short time, and my speedy and complete recovery was immediately followed by my permanent retirement from the Home.

Christian Science has given me everything, and I cannot express my gratitude for this wonderful truth.

THEODOSIA D. JUDD, Menlo Park, Cal.

I have felt for some time that I was not doing my duty in withholding my testimony of healing, as it may be of benefit to some one as hopeless and discouraged as I was when I turned to Christian Science for help. I had suffered for three or four years from fibroid tumor, until the physicians said that an operation was necessary; but this I felt I could not consent to. In my hour of deep distress I called upon a friend, a Christian Scientist, who comforted me with the assurance that I need not have an operation, that God would heal me. In less than two months my trouble was overcome. The examining physician expressed both surprise and pleasure at my recovery. That was three years ago. If any one wishes to know the particulars of my case, I would be very glad to give them. Each day my gratitude to God for my healing grows deeper, and to the one who has brought to us this wonderful truth,—Mrs. Eddy.—MRS. W. F. BISSELL, Glens Falls, N. Y.

No one has more to be thankful for than myself. Christian Science brought me out of a miserable condition, and while I had some two weeks' treatment, I was healed in the second treatment. Hereditary troubles have been mastered by Truth as revealed to us by our Leader; and I have been able to help myself and others by holding firmly to the power of Truth. The silent victories of Christian Science have done much toward opening up the storehouse of spiritual knowledge in my own consciousness, and bringing harmony to those around me. My pen fails to express the gratitude I feel toward Mrs. Eddy for showing me the way to God.—A. GILBERT, San Francisco, Cal.

Lincoln, the Man of the People.

The color of the ground was in him, the red earth;
The tang and odor of the primal things—
The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving-kindness of the wayside well;
The tolerance and equity of light
That gives as freely to the shrinking weed
As to the great oak flaring to the wind—
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

And so he came.
From prairie cabin up to Capitol,
One fair Ideal led our chieftain on.
Forevermore he burned to do his deed
With the fine stroke and gesture of a king.
He built the rail-pile as he built the State,
Pouring his splendid strength through every blow,
The conscience of him testing every stroke,
To make his deed the measure of a man.

"Lincoln and Other Poems." by EDWARD MARKHAM.

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From our Exchanges.

There is a lazy fatalism that looks for increase from idle talents and harvests from unsown fields. We sometimes hear people talk piously of trusting in God for success, who do very little to earn success, and who, when failure or misfortune comes, speak with base complaining, or even baser resignation, of God's will as opposed to them or their efforts and desires, while they are but duly chastised for neglecting to do His will, and so failing to meet the prime condition of success. There is nothing meaner or essentially more blasphemous than that cant of submission to the will of God which is only a cheating excuse for sloth or carelessness or reckless waste of divine opportunity and manly powers, veiling our neglects and sneaking shabbiness with the poor veneer of an insincere and impotent piety. When a man excuses his failures in life by pleading the unpropitious heavens, let him ask himself whether he has used the energy and manly boldness with which John the Baptist preached repentance in the wilderness. Let no one comfortably charge his pious inefficiency to the chastening providence of God, when he ought to be turning in shame and self-rebuke to the first bit of honest hard work that may give him any claim to the respect of men or the awards of heaven. Only they who bravely aspire and loyally work, who have done their best and utmost to fill with strenuous service the limits of their day and strength, have any right to be content in the narrowing bounds or passing opportunity of their work or their success. Only in such divinely ordered pause may any man rest his uncompleted task, justified in the releasing sentence, "A man can receive nothing except it be given him from heaven."

REV. H. H. BARBER.
The Christian Register.

They who are forever looking out for their own interests are commonly left by their neighbors in exclusive charge of that department. It is being so well cared for that nobody presumes to interfere. They who are serving others find themselves generously served by others. Their affection wins affection. The selfish person prefers his own company and walks by himself, and wonders why he has no friends. The unselfish person lives in an environment of happiness, surrounded by those whom he has helped to be happy and who in return are endeavoring to bring happiness to him.

DEAN HODGES.
The Churchman.

What all may have and what the spiritually minded and well circumstanced have in large measure, Jesus had wholly unmarred and undimmed by sin. All that he knew and experienced grew naturally out of what was taught in home and school and synagogue, out of his own studies in the Old Testament and his meditations upon life. In all these he was taught and guided by the Holy Spirit, who had unhindered access and wrought his perfect work.

The Congregationalist.

The Christian's attitude toward the world should be that of a man who has found a good thing, and wants his brother to share it. If the believer tries to keep his faith and religious experience to himself, he will find his faith and his joy evaporating with the heat of each day's sun. Religion is the kind of a thing of which the more that is given away the more remains to be had.—*The New York Observer.*

We cannot always be waiting for great things. Too many small ones lie between. We imagine God so great, that we cannot reconcile our idea of Him with anything small. Therefore, we separate religion from the little things of life; and this should not be done.

ADOLPH ROEDER.
New Church Messenger.

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CHRISTIAN SCIENCE SENTINEL

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

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Christian Science Sentinel

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Items of Interest.

National.

The wedding gift of the French Republic to Miss Roosevelt is a beautiful Gobelin tapestry, over thirteen feet in length and over eleven feet in width. It represents "The Manuscript." The tapestry was designed by Ehrman. It figured in the Paris Exposition of 1889. The Gobelin factory, the most renowned in the world, is owned by the French Government, and was founded in 1601 by King Henri IV. The tapestries are made on high "way looms." The reverse side of the tapestry is turned toward the workman, with the outline of the design drawn in black crayon on the stretched threads. A very skilful workman can complete from three to four square yards in a year, but the average annual task is about one to one and a half square yards. Many years are, therefore, required for some of the larger designs. The Cuban Government will present a pearl necklace.

The first session of the General Council of Congregationalists, United Brethren, and Methodist Protestants at Dayton, Ohio, closed last week amid hearty utterances of satisfaction. The conviction is general that its achievements mark an important step in the history of Protestantism. The Committee on Vested Interests reported to the effect that there was no insuperable legal obstacle to the organic union of the three bodies; the report of the Committee on Doctrine presented a brief statement phrased in devotional spirit and terms of not over five hundred words, which greatly delighted the audience; the Committee on Policy tendered a somewhat longer report. The committee proposed as a part of the name for the new body, "The United Church." Later each denomination presented its report, and it was found that all three with substantial unanimity had approved of all three reports.

A decrease in the force of the Government Printing Office is likely to occur because of the lopping off of many of the so-called unnecessary departmental publications and the introduction into the office of numerous labor-saving devices, and the prospective thorough reorganization of the establishment. These changes are the result of the investigations of the Keep Commission. It is the purpose of the newly-appointed public printer to make the Government printery as modern in its machinery and methods as the most advanced and up-to-date private printing concerns anywhere. It is his opinion that there is no reason why the Government Printing Office should not lead in the matter of modern typography.

The Board of Overseers of Harvard College some time ago passed a vote that football cannot be played at Harvard until the Harvard athletic committee reports favorably and that report is accepted by the Board. The formal vote passed last week by the Faculty was as follows: "In the opinion of the Faculty intercollegiate football should be prohibited to Harvard students in 1906 and until a reasonable game of football shall have been formulated and fully exemplified in the practice of individual colleges." The Faculties of the Universities of Michigan, Wisconsin, and Illinois have also had the subject of the continuance of intercollegiate football under consideration.

The Acting Secretary of the Navy Department has approved the recommendation of the Naval Board on Construction to require the bidders on the new sixteen-thousand-ton battleships to submit their propositions with regard to the furnishing of either reciprocating or turbine engines. The bidder will be allowed to select his own type of the class of engine. In the case of turbines he may select either the English or the American or both. Turbines will be first tried upon the new scout cruisers.

Paul Laurence Dunbar, the poet of the negro race, passed away at his home in Dayton, O., on the 9th inst. "The only man of pure African blood and of American civilization to feel the negro life aesthetically and express it lyrically," was the description of the poet given by William Dean Howells, who discovered him, and whose friendship and patronage were strong factors in the success and recognition that came to him.

Colonel Thomas H. Swope, who a few years ago gave to Kansas City thirteen hundred acres of land, now known as Swope Park, will early in the year give to the city a magnificent gallery of art, to be known as the Swope Gallery of Art, and which will cost $450,000. He will also give an annuity of $20,000 to the city for its support.

The passage of the Hepburn Railroad Rate bill in the House, with only seven dissenting votes, against seventeen dissenters from the cruder Esch-Townsend bill of last year, is regarded as highly significant. The House passed the bill by a vote of 346 to 7.

The annual expense of the pension roll of the United States is $139,000,000; that of France, $26,000,000; Germany, $21,000,000; Austria-Hungary, $10,000,000, and Great Britain, $9,000,000.

Foreign.

Dr. Francis Greenwood Peabody, Professor of Christian Morals at Harvard University, delivered his final lecture in Berlin last week, before an audience that more than filled the largest hall of the University. After the lecture Dr. Studt, the Minister of Education, expressed the hearty thanks and satisfaction of his ministry at the important inauguration of the system of exchanging professors, thereby instituting an intellectual bridge between the two peoples which ensures cordial relations.

At Rickmer's shipyard, Bremerhaven, last week there was launched the biggest sailing ship in the world. The length of the craft is 438 feet, her breadth is 54 feet, and she is of 8,000 tons burden.

Industrial and Commercial.

The ravaging dogfish, a species of the shark and the bane of deep-sea fishermen, is the subject of an exhaustive report by the Massachusetts Commissioners on Fisheries and Game. In their conclusions they say: "The annual damage by dogfish to marketable fish and fishing gear owned in Massachusetts is not less than $400,000, falling directly upon the fishing industry, but indirectly and ultimately upon the purchasing public. The inroads of the dogfish upon the profits of the fishermen have at present a decided tendency to drive capable men from the maritime industries. Under the direction of the Canadian Department of Marine and Fisheries three dogfish reduction works have been established, for securing oil and fertilizer from the dogfish. The industry of canning dogfish for food is being fostered by the same department. On the Atlantic coast are numerous glue manufactories and menhaden rendering plants, where dogfish could be converted into oil and fertilizer, provided the catching and transportation of dogfish could be made to yield a living profit."

The most extensive private irrigation works in the United States is carried on in Oregon, where the Deschutes Irrigation and Power Company is constructing canals for the irrigation of two hundred and fourteen thousand acres of sagebrush land in Crook County. Water is supplied by the Deschutes River, which is fed by the snow of the eastern slope of the Cascade Mountains, and is said by the United States Government engineers to be one of the finest streams for irrigation in the world. The land to be reclaimed is in a natural grass country, and under irrigation the experimental farms have produced excellent crops not only of hay but grain and vegetables.

A deal was completed last week which brings the Clyde Steamship Company under the same control as the Eastern Steamship Company, which operates lines between Boston and New Brunswick; the Metropolitan line, running between Boston and New York, and the People's line between New York and Albany. With the acquisition of the Clyde line, which runs from New York and Boston to Southern ports, access is given to ports on the Atlantic seaboard from St. John, N. B., to Jacksonville, Fla.

Contracts have been awarded to the Baldwin Locomotive Works for six Mallett compound locomotives for the use of the Guayaquil and Quito Railroad in pulling mineral cars over the steep grades of the Andes Mountains. The engines will be shipped in sections and put together at an elevation of ten thousand feet above the level of the sea. Contracts have also been given to a bridge firm to build eighty steel bridges for the same railroad.

The Consolidation Coal Company has contracted with the South Baltimore Car Works for the construction of three thousand steel hopper cars to be used at two of its largest mining plants. It will take almost a year to fill the order, and the aggregate cost will be between $3,000,000 and $3,500,000. The hoppers will be of fifty-ton capacity.

An American locomotive works has in process of construction a hundred locomotives for Japan, and is turning them out at the rate of two machines a day.

General.

A new table delicacy has come out of Mexico, and a correspondent of the *New York Evening Post* says that it can be produced with equal facility and in unlimited quantities on the hitherto practically barren plains of the Southwest. The Mexicans call it "queso de tuna," which, being interpreted, means cactus cheese. The correspondent intimates that fondness for this cheese, like that for some other brands, must be acquired. This product of the cactus "looks for all the world like a fine grade of chocolate." It is put up in packages about the size of a pound of butter, and, when wrapped in tinfoil, is safe from deterioration. Another use to which this plant is put is the manufacture of syrup, and a sort of jelly can be produced which is said to resemble Scotch marmalade.

The one hundred and fiftieth anniversary of Mozart was observed last week in many musical centers of the world.

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CHRISTIAN SCIENCE SENTINEL

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

An Instance of Mrs. Eddy's Acumen.

THE following letter to the Rev. Mary Baker G. Eddy sets forth in a striking manner the far-sighted vision of the Leader of the Christian Science denomination in matters economic as well as spiritual:—

Chicago, Ill., February 2, 1906.

Beloved Leader:—The world may not acknowledge your work for the redemption of mankind, seeing it not. Nevertheless, humanity receives the blessing.

The recent uncoverings of the evils that menace the welfare of individuals and nations was pointed out in your Message of 1902 on page 7, as follows:—

"Competition in commerce, deceit in councils, dishonor in nations, dishonesty in trusts, begin with: 'Who shall be greatest?'" And do you not plainly provide the remedy on page 4 of the same message?

"To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal."

Obediently and gratefully,

HANSON W. WHEELER.

Concord (N. H.) *Patriot.*

From our Contributors.

Giving and Receiving.

REV. WILLIAM P. MC KENZIE.

WHEN Paul was at Miletus on his way to Jerusalem, he found that he could not spare the time to go to Ephesus and return again, so he sent for the elders of the church to come and counsel with him. He earnestly besought them to watch, like faithful shepherds who protect the flock from prowling wolves. He reminded them how he had been earnest in his warnings night and day, and how he had wrought with his hands as a tent-maker at Corinth to minister to his own necessities and to provide for those with him. "I have shewed you all things," he said; "how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

The teaching of Jesus to which he refers is probably that found in Luke, 14 : 12, 14, where Jesus advises his audience to learn the joy of hospitality by offering it to those whom it will bless, rather than to those who will be expected to return it and so make a recompense. Hospitality should be a form of ministry; whereas in its formal expression it may lose all joy because looked upon as part of a bargain. It must be clear that a sense of love, a recognition of good, a realization of abundance must first be gained before the expression of love and liberality will be natural and not forced. It is dreary work to give without having received. Christ Jesus first set forth in his teaching the scientific method for giving by showing how men could be blessed; and later he indicated that receiving must precede giving when he sent out his disciples to preach and to heal, saying, "Freely ye have received, freely give."

Suppose that a man found it expedient to make his home beside the trail that wound across a desert, and in the springtime dug a reservoir for water. So long as the pool showed water in abundance he could give a welcome to the passing traveler, and refresh his thirsty animals. But when the long silent days of shimmering heat began; when the plains grew gray like ashes, and the sage brush like the ghosts of trees that had perished by fire; when the water began to shrink in the pool, and the bordering mud began to crack till its crevices seemed like thirsty mouths whence the waters disappeared, would it then be easy to welcome the coming of travelers? Would not every dust cloud in the distance, marking the weary progress of heat-parched animals, bring a questioning to the erewhile hospitable man as to how much longer he could give from the failing pool without endangering his own life?

Now suppose that this man, in view of the need of others, should plan to enlarge the supply of water rather than lessen his giving, and should bore to the depths whence the living waters are found, he would not only be comforted by knowing that his own need had certain supply, but he could also rejoice in his continued hospitality to others. Having received more abundantly, he could yet more freely give.

Christian Scientists recognize how their sense of giving has been changed from the reluctant and timorous doling of drops from a guarded cistern, to the joyful sense of lifting water in abundance from an unfailing spring. The new sense of giving without fear expresses itself in every form of liberality. "The liberal deviseth liberal things; and by liberal things shall he stand." In business matters, as well as in all the affairs of life, how true is the proverb: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul [or, soul of blessing] shall be made fat: and he that watereth shall be watered also himself."

By the teachings of Christian Science the knowledge of salvation is brought to men on earth, so they are able to join in that song of victory given in Isaiah,—

> God Who saved me—I trust You, and no more will dread!
> For You, Lord, are my vigour and song, EVER-LIVING!
> And You are a Saviour to me!
> So draw water with joy from the Wells of Salvation.

We give Ferrar Fenton's translation, and his rendition of Jeremiah, 2 : 13, is also worthy of quotation, "For My people twice did evil to Me. They forsook the Spring of Living Water, to dig for themselves wells, broken wells which contain no water." Through the revelation of Christian Science, and under the leadership of that one through whom the revelation came, a great host have been brought from the desert into a place of water springs and of abundant good. It is not strange, therefore, that they "freely give." They look back to the days when they tried to "raise money" by appeals to every motive but the right one, as to a time of captivity. Then the dire needs of the

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case were set before the world's sympathy; the chance to win the praise of men was offered to its pride; comparison with others was made, so that one might have occasion to fear their criticism if he came behind their standard; and hence the giving was seldom spontaneous, a giving that was prompted by a sense of richness in good which had to overflow. This spontaneity will always characterize true giving; and even if the right hand know not how much the left is doing, the giving which expresses a realization of abundance will send a glow through the whole being, causing every member of the body to prosper.

Scientific giving, then, presupposes a right sense of the source of supply. It is, of course, impelled by gratitude, since the grateful heart counts its mercies daily; but its basis is the understanding that the supply of good is unfailing, that Love is substance, hence substance is inexhaustible, and all fear of diminishment or loss in giving is thus removed.

"We have only as we give."

IRA C. HUBBELL.

THE child who has learned that two times two are four is as well qualified to tell this simple truth to another as is the person who has mastered all the higher branches of mathematics. If, therefore, we remain silent and refrain from telling others of the good that has already come into our lives from the study of Christian Science, simply because we are not yet perfect, because we have not yet attained to the full understanding of Christian Science,—the Science of Christianity, the Science of Life,—our growth is retarded to just the extent that we permit ourselves to be held in the bondage of this belief of a lack of fitness to speak. The child gains a clearer understanding of the multiplication table by telling others what he has learned, and he puts this acquired knowledge into daily use by improving each opportunity to do so. This is true of all that we know concerning any subject, whatever its importance to us, and it is especially applicable when we consider the grand possibilities to the world in the teachings of Christian Science.

One may say, "I am not as good as I should be," but through the help of Christian Science all who are sincere can see daily progress in reaching its high ideal; and with Paul they can say, I am persuaded nothing can separate us from the love of God, for victory is on God's side.

The dearest privilege one can enjoy is the opportunity to say to another, standing where he once stood,—in darkness, in ignorance of God, in doubt and in fear, afraid of this and afraid of that, literally a ship on a tempest-tossed sea without a rudder, drifting toward agnosticism,—"Cheer up, brother; through the teachings of Christian Science I have seen an opening through the clouds, and I am on my way out of doubt and fear. The same Love will guide and direct you as well, if you but permit Him to lead you." As we tell to others the helpful experiences through which we have passed, and give grateful acknowledgment to God and His messenger for the good already received, we shall find it literally true that as we learn to give, then and then only do we begin truly to receive. It is also true that we possess only what we actually use. This applies to our understanding of the Science of Life as well as to everything of less importance. Christian Science not only heals the sick and sinful, it also clarifies the student's thoughts and provides for greater activities in every right direction.

Giving to The Mother Church.

FRANCES MACK MANN.

No greater opportunity has ever been granted to Christian Scientists than the privilege of helping to build The Mother Church. The voluntary act of giving to any worthy object has a beneficial effect on the individual. It helps to break the sense of limitation, and enlarges the capacity to meet humanity's need. The only true gift is that which expresses love, and if this impulse be lacking a material offering is but a mockery. Under present human conditions we have to build a material structure to express our thought, and as this structure must occupy a place, this place is in Boston. The Mother Church typifies the Church Triumphant; the reign of universal, eternal love; the battle over, the victory won. The real Mother Church is to be mentally discerned and is made known by love manifested in all we say and do.

Our Leader states in Science and Health that she is "working for generations to come, never looking for a present reward," and again, that "a right motive has its reward" (pp. 464, 453). It cannot surely be a right motive which expects in return as much if not more than is given. Our Master received no present reward except the spiritual, and our Leader has expected no other.

The Christian Scientist should support our Cause, morally, financially, and spiritually, because he loves to do what is right. We are not seeking the praise of men, but the glory of our Father-Mother, God; so when we bring our gifts to the altar and upon self-examination find we have one unkind thought about our brother-man, let us not present that gift until we first overcome this false concept of our brother, lest it be said of us, as of Cain, that unto his offering God "had not respect."

The giving of one tenth of our income for the spiritual blessings which we are constantly receiving from the study of the Bible and Science and Health would be but a small return for what can never be expressed in this world's coin, but we can bring with love the largest offering which it is possible for us to make. We often hear the expression, "I can give only the widow's mite," but is there always with the speaker a clear remembrance that the widow's mite was all that she had?

When the extension to the Mother Church is completed may we come to it with our hearts filled with love to God, to our Leader, and to our fellow-man; each having given of his substance liberally, lovingly, expecting no earthly reward. "Every man according as he purposeth in his heart, so let him give; not grudgingly, as of necessity: for God loveth a cheerful giver."

[Written for the *Sentinel*.]

A Message from the Workshop.

AGNES FLORIDA CHALMERS.

THOSE silent years the Master toiled,—when he,
The well-beloved, bent with patient care
O'er plane and work-bench, oftentimes for me,—
God's hand marks their design.
When poor and small the task seems I have wrought,
And cheerless fear-clouds darken all the fair
Blue sky of hope and gladness, with the thought,
Vain is this toil of mine;
How often have the comfort for my tears,
And faith to raise mine eyes to bluer skies,
Come through the message of those silent years,—
Those years the Master builded, human-wise.

One with eternal Mind,
And true to humble tasks from day to day,
The workshop gave the Master grace to prove
That God would wisely guide him all the way,—
All through the bitter hours of Calvary
E'en to the joyous meal beside the sea,
Spread for the fishermen of Galilee.
Through days of toil, he found the time to pray
That God would guide his steps eternally,
And show the wondrous peace and power of Love
To heal and save mankind.

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Selected Articles.

Salvation is not through Mere Belief.

Our critic declares that he finds nothing in the 8th chapter of Romans to justify the teaching of Christian Science that Spirit is the only real Life. What shall we do with such texts as the following? "For to be carnally minded is death; but to be spiritually minded is life and peace." "So then they that are in the flesh cannot please God." "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Do not these declarations confirm the teaching of Christian Science that sin, sickness, and even death are consequent upon serving the flesh, while salvation from these is to be found in spiritual living? The same chapter declares, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind referred to in the text is the same that Mrs. Eddy denominates mortal mind. If it has nothing to do with the divine will, it certainly is no part of God's creation, and since God is the only creator it must be without foundation.

The gentleman asks for an explanation of the text, "The Spirit itself beareth witness with our spirit, that we are the children of God." Through spiritual enlightenment only are we made aware of the fact that we are "the children of God." Spiritual truths are discerned spiritually. In the text above quoted, Paul refers to the spiritual nature as the witness of one's kinship with God. The material mortal nature would declare that there is no God. The text, "For we know that the whole creation groaneth and travaileth in pain together until now," refers to the fact that the whole creation is held by human concept in the same false sense, and that the same understanding of Truth which liberates one must liberate all. Since Jesus alone taught and practised that which is absolutely correct, absolute freedom could not begin until he had taught and demonstrated his particular understanding.

The text, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," refers to the fact that though we may have gained a glimpse of the truth, our deliverance is not yet entirely accomplished, but we are still watching, waiting, and toiling for complete redemption. Paul probably had in mind the fact that salvation could not come through a mere belief, but that one must work out his salvation by understanding and applying the truth.

ALFRED FARLOW.
Boston Times.

Wages War on Worry.

The Christian Science church of to-day is succeeding because it wages war on worry. This, in a word, is the essence of the tribute paid to Christian Science by Rev. Bastian Smits from his pulpit Sunday morning.

He had taken a text from sixth Matthew, and had preached for about twenty minutes along the line of taking no anxious thought for the morrow, when he paused and remarked that he was going to speak, with proper caution, and, he hoped, in a manner not to be misunderstood or misinterpreted, a word about the Christian Science church. That Christian Scientists were building many magnificent churches throughout the country was a fact, not a theory. The reason the organization was so strong and solid was because they waged incessant and unceasing war on worry. "They say if you have ills, don't think of them. That's good. If you have difficulties, do the best you can and do not worry."

When a minister speaks in that manner he can be classed as liberal. Mr. Smits sets a good example. If we all would "acknowledge the corn" whenever we find good, and say it's good, even if found in a neighbor's garden or competitor's shop; in a *doxy* which is not our *doxy*, in a philosophy with which we are not in accord, in worship with which we do not sympathize; when we can proclaim from our mental housetops good is good because it is good wherever found, we are on the right track to individual and national redemption. We are getting together as a worthy people, ready to help one another, and thereby help us all.

Editorial in *The Citizen Press*, Jackson, Mich.

H. B. Hudson of this place received a letter from his daughter, Mrs. Stella Schowengerdt, written the 19th of December last, from San Bernardino, Cal., in which she speaks of her wonderful recovery, through the Christian Science healer at that place. She says, "Two weeks ago last night I was given up to die by a specialist in this city. He said nothing more could be done. I had been gasping for breath four days and nights. Ernest ran for the Christian Science healer and he and his wife came quickly. I was so weak I could not think what was going on. He went to work faithfully and stayed by my side from Monday night till Sunday, and that day I was healed. I was perfectly free from pain, and such a sweet peace came over me that I felt like an innocent babe going to sleep. We are positive that I could not have lasted till Tuesday night if Science had not come to my rescue. I had taken no nourishment and could not retain even water on my stomach. They say it is the most wonderful case ever known in this city."—*Montgomery Standard*, Montgomery City, Mo.

Thankful should be our hearts when we realize that the God of fear, the God of anger and wrathful judgment, is being exchanged in our more enlightened thought for the God of love and joy and peace, and waiting multitudes are acknowledging and accepting God in all their ways; and that the better understanding of the Christ-truth and the knowledge of God which that understanding brings is healing the sick as well as the sinner in many thousands of instances.

The man who would charge God with creating a weakling who is not capable of resisting evil and reforming himself, evidently has the wrong conception of Deity, and that wrong conception and erroneous thought are responsible for his weakened condition of body and mind. Until his thought and concept are changed his condition will not improve,—"as he thinketh in his heart, so is he." Let us be thankful that our thoughts are improving, and that in consequence our moral, physical, and spiritual condition is improving correspondingly.

Editorial in *Waterloo* (Neb.) *Gazette.*

Christian Science has produced a new type of woman. She has no burning social grievances to ventilate, no political axes to grind, no unbecoming predilection for scanty skirts and mannish collars. Freedom from the worries which beset the average housewife makes for a clear, wrinkleless complexion and a well-set figure. To her children she presents a calm, unruffled front. Black draughts and blue pills never cloud the nursery atmosphere, for is not the chief tenet of her faith the uselessness of medicines and coddling? There is more than a touch of the Spartan mother about her. She cheerfully takes upon herself the onus of healing her babies' illnesses. No frantic summoning of the doctor, no experimental fads in hygiene, nothing of the modern mother's super-anxiety about the child-soul and child-body; believing what she does, it is natural that she should be a success commercially. All the qualities so foreign to the nature of the average woman, which she so successfully cultivates, make for a rapid mounting of the business ladder. The impediments of womanish emotion, feminine sensitiveness, and twentieth-century nervousness cast aside, she steps serenely forward on her self-chosen path.—*London Daily Mail.*

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From our Correspondents.

Christian Science in Denmark.

It is now almost three years since Science and Health was first studied in Denmark. A Danish lady who was a governess in England learned of Christian Science while in London. She returned to Denmark and took up the work. After a short time a few became interested, and meetings began to be held at her home, she serving as First Reader.

Since my healing, eight years ago, I have worked and prayed that I might one day be able to bring to my family in Denmark the truth which, in view of their many sicknesses, they so much need. I cannot, therefore, express the joy it was to me to see how ready their thoughts were for the new understanding; to see the little meetings increase from a few until there were sometimes almost thirty gathered to drink in every word as the Reader translated parts of our Leader's "Key to the Scriptures" to them. There was no opposition whatever. The interpretation which Christian Science gives us of the Bible seemed natural and beautiful to them. I could not tell them enough. How I wished I could translate more correctly for them, but I had somewhat lost command of my native language, and we eagerly looked forward to the Sunday and Wednesday evening services, the latter especially. On Sunday the Science and Health references are read in both English and Danish, but on Wednesday evening only the translation is given, so this service is especially enjoyable to them.

The Reader's home has become too small for the Wednesday evening meetings, so that services are now held in a private school. There is also a Sunday School for the children, which was begun while we were in Denmark.

And now I wish to tell of a demonstration which has established the faith of my family so firmly that it cannot be shaken, a demonstration which we know came as God's "sign" to them all. One of my little nieces, eleven years old, had suffered from infancy with carious bones of the head. The disease, together with an operation in which a part of the skull bone was removed, had so injured the right ear that the drum was gone and the doctors said the hearing of that ear was permanently destroyed. As soon as the child heard but a little of Christian Science, she cast her faith upon it. She trusted absolutely that God could help her. I have never seen so beautiful and perfect a trust. I spoke with her about Christian Science and began to treat her. In a few weeks the flowing of the ear, which had been so distressing before, ceased. Gradually the soreness left her head, and before I left Denmark the child discovered that she could hear with the ear that the doctors had said would never be of use again. This Christmas I received letters from both mother and child stating that the ear remains perfectly healed.

I thank God for His daily manifestation to us. I thank Him for our beloved Leader.

MRS. CLARA MEHDER, Oshkosh, Wis.

At the National Military Home, Ohio.

A few years ago a lady interested in Christian Science donated to the library of The National Military Home, Ohio, near Dayton, four copies of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Later the *Journal* and *Sentinel* were accepted, two copies of the former and three or four copies of the latter. There are about five thousand veterans of the Civil War at this Home.

A few days ago the writer visited the library. From the appearance of our periodicals it is quite evident that they are read. On inquiring of the librarian in regard to the copies of our text-book, they were found to be properly indexed under the name of the author. I was shown the books, the librarian informing me that one book had been read so much and become so badly worn that it had been destroyed. (It is a rule in the library when books show so much usage as to present an untidy appearance they are destroyed.) A second copy of Science and Health was read so much as to necessitate its being rebound, and the other two copies showed that they had been read. How much good this literature has done we may perhaps never know, but there have been a number of calls for healing, and some beautiful demonstrations of the power of Truth to bring relief and to heal when material remedies had failed. A half dozen or more members have identified themselves with the Christian Science churches in our city, and attend quite regularly.

I quote the following from a letter received a few weeks ago from an inmate of the Home: "Since I have been an inmate of this Home I have spent much of my time in the library. It was there that I first saw the *Christian Science Sentinel* and *Journal*, and I confess I have found them the most interesting literature which I ever had the good pleasure to peruse. I am orthodox, but cannot see why there should be any variance between Christian Science and any other Christian belief, as the former seems to embrace all and the very best that can be found in any other creed. The truth as found in Christian Science seems to be the whole truth and nothing short of it." He then asks for some information, and adds, "I have just received the glorious information that a friend of mine in Chicago who was a confirmed inebriate and tobacco user, has been cured and is a member of the Christian Science church, all of which seems to be beyond belief, on account of the low state to which he had dropped, but, thanks to Almighty God and Christian Science, it is true." Since writing this letter his health has been wonderfully improved. About Christmas time he purchased a copy of the pocket edition of Science and Health. In another letter he writes, "The *Journal* and *Sentinel*, in my estimation, are the best matter that comes in here. In my home city (Pittsburg) there are a good many of the faith and they all seem prosperous and happy."

I desire to speak of another instance. There was a member of the Home who seemed to have a hatred for the very name of Christianity or anything pertaining thereto. He visited the library and noticed *The Christian Science Journal*. At first sight he became angry, but later decided he would read it, and this awakened an interest to learn more of the truth. He acknowledged that it was the means of converting him from infidelity. He sought help of one of our practitioners and was healed. A young man who served in the Spanish-American war also sought help in Christian Science. After the first treatment all desire for the liquor habit was destroyed, and his general health has been much improved. Not only have I witnessed the fruitage of Christian Science in physical healing among a number of the inmates, but another pleasing thing it has brought, to wit: contentment and satisfaction, with gratitude to the Government for providing this beautiful and comfortable home.

How truly the placing of literature in public institutions verifies these words in our hymnal,—

> Cast thy bread upon the waters,
> Thinking not 'tis thrown away;
> God Himself saith, thou shalt gather
> It again some future day.

LLOYD B. COATE.

A Morning Song.

A. A. ALDRICH.

My path in life is smooth and fair;
No fear or trouble—anywhere!
For all along my way doth gleam
The light of Love, whate'er may seem:
And in this light I walk serene—
Where flowers bloom and fields are green.

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The Lectures.

London, England.

The annual lectures may be said to constitute a not unfair criterion of the progress of the Christian Science movement in London, and owing to the fact that all these lectures have been delivered in the same hall (Queen's Hall) the comparison is easy.

The attendance at the first lecture was indifferent. Some years were permitted to elapse, and then the lectures were recommenced to steadily increasing audiences. This year, for the first time, the number of lectures which were given under the auspices of First, Second and Third Churches, was increased to three, with the result that the audiences were not only collectively, but severally, larger than they had ever been before. This was the more remarkable inasmuch as the last lecture was given on one of those foggy afternoons when traffic is practically suspended.

The first lecture was delivered on the afternoon of Monday, Nov. 13. The subject was "Christian Science: the Proven Unity of Religion and Science." The lecturer was introduced by Mr. Godfrey Pearce.

The second lecture was delivered on the evening of Dec. 4. The subject was "Christian Science: Regenerative and Healing Christianity." The lecturer was introduced by Colonel Anstey.

The third lecture was delivered on the afternoon of Dec. 11. The subject was "Christian Science: its Redemptive Mission." The lecturer was introduced by Mr. W. N. Miller, K.C. Throughout all these lectures Mr. Bicknell Young, the lecturer, was followed with the closest attention.—*Correspondence.*

Long Beach, Cal.

The lecture given at the Chapel Hall last night [Jan. 9] in the interest of Christian Science was well attended. The speaker, Mrs. Sue Harper Mims, was introduced by Hon. J. W. Thomas, who said in part,—

We are assembled for the purpose of discussing those propositions of life which produce human happiness. All people desire happiness. Not every one finds it. Perhaps it is because they do not pursue along scientific lines. Happiness is produced by harmonious conditions, which are never had except in truth. Christ Jesus exemplified and demonstrated to the world the only system which has ever produced true happiness. He taught and verified the ways of perfect harmony. In that great system the Fatherhood of God and the brotherhood of man was the foundation proposition. As I understand it Christ Jesus taught that sin and sickness sprang from a common cause and are destroyed by the same remedy. With him, health and holiness go hand in hand. "Thy sins be forgiven thee," "Go and sin no more;" "Thy faith hath made thee whole," "Take up thy bed and walk," were interchangeable expressions with him, and always meant the spiritual and scientific application of divine Love to the case in hand. With this Principle he "healed all manner of disease." Before passing from mortal view he said, "He that believeth on me, the works that I do shall he do also." The great question of this age is, Does this Christ system still exist? Can we do the work that he did? The organization under whose auspices this meeting is held, takes the affirmative of these questions.

Long Beach Tribune.

Hastings, Mich.

Bicknell Young delivered the first lecture in Hastings on Christian Science in Reed's Opera House to a large audience Jan. 16. He was introduced by Mr. M. L. Cook, editor of *The Hastings Banner*, who in his introductory remarks said,—

The world is but beginning to appreciate the importance and power of spiritual truth. But while we are children of the same Father and brothers of the same Christ, we do not all see spiritual truth alike. Pilate's query, "What is truth?" is often on our lips. Some of you have found the convincing, satisfying answer in that belief which shall be proclaimed from this platform to-night. Others of us do not feel so assured; and yet I trust we have come here to listen with kindly interest and without prejudice. I do not pretend to understand Christian Science, but from what I do know of it I cannot believe that any man or woman can earnestly, sincerely try to live up to its doctrines and live an evil life; he or she will most certainly live a good life. Therefore we shall have a friendly, kindly interest in what may be said here to-night in behalf of Christian Science.—*Correspondence.*

Vincennes, Ind.

A lecture on Christian Science was given by Hon. Clarence A. Buskirk last Sunday [Jan. 14]. The introduction of the speaker of the afternoon was made by the Hon. James S. Pritchett, who said in part,—

I believe the teachings of Mrs. Eddy are bringing about a religious revolution which is making the Bible an inspiration and help never realized before. The grandest thing next to the radiance that flows from the Almighty throne is the light of a noble and beautiful life wrapping itself in benediction round the destinies of men and finding its home in the blessed bosom of the everlasting God. This is the life of Mary Baker G. Eddy. If the teaching of Science and Health will correct one single error, remove a single pang of pain, wipe from the cheek of sorrow a single tear, lighten a single burden, or make the life of a single individual purer and better, it is worthy of your consideration.

Oh, but they say Mrs. Eddy is a woman. It will be a troublous day when they, the women of our country, are excluded from participating in religion. The women keep and give strength to our altars and our homes.

Vincennes Commercial.

Washington, D. C.

The National Theatre was filled yesterday afternoon [Dec. 17] by an intelligent and appreciative audience, who listened to Prof. Hermann S. Hering of Boston, as he told, with simple illustrations, of the work and growth of the Cause of Christian Science. He was introduced by A. C. Peter, First Reader of First Church of Christ, Scientist.

Washington Times.

Lectures at other Places.

Pittsfield, Mass.—Rev. William P. McKenzie, Dec. 10.
Pacific Grove, Cal.—Clarence C. Eaton, Dec. 15.
Platteville, Wis.—Bicknell Young, Jan. 4.
Jacksonvill, Ill.—Bicknell Young, Jan. 7.
Mason City, Ia.—Hon. Clarence A. Buskirk, Jan. 7.
Galesburg, Ill.—Bicknell Young, Jan. 8.
Oxford, Mich.—Bicknell Young, Jan. 14.
Santa Monica, Cal.—Mrs. Sue Harper Mims, Jan. 15.
Norristown, Pa.—Judge William G. Ewing, Jan. 16.
Mt. Vernon, Ind.—Edward A. Kimball, Jan. 16.
Wabash, Ind.—Bicknell Young, Jan. 21.
Salem, O.—Judge William G. Ewing, Jan. 21.
San Bernardino, Cal.—Mrs. Sue Harper Mims, Jan. 21.
Charlotte, Mich.—Hon. Clarence A. Buskirk, Jan. 21.
Santa Ana, Cal.—Mrs. Sue Harper Mims, Jan. 22.
Sioux City, Ia.—Edward A. Kimball, Jan. 22.
Hamburg, N. Y.—Hon. Clarence A. Buskirk, Jan. 23.
Parkersburg, W. Va.—Bicknell Young, Jan. 25.
Watertown, N. Y.—Rev. Arthur Vosburgh, Jan. 26.
Wilmington, N. C.—Bicknell Young, Jan. 29.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

"Progressing toward Unity."

We are indebted to the *Indianapolis Star* for the following report of a sermon recently delivered by Rev. J. A. Milburn, formerly of Indianapolis, but now the pastor of one of the leading churches in Chicago. He said:—

"Things are now progressing toward unity. The highest compliment you can pay a man is to say that he is consistent, which means that his faculties are balanced and he has unity in his life. Unity of church, which is so much desired, will not come from wishing that the church were a unit. It will not come from presbyters getting together and saying 'We will have one church.' The unification of the church is to come by a process of absorption.

"Whichever church has the most good in it and is most like Christ's model will absorb the others. If it is the Presbyterian Church, that church will gradually take in all the other Protestant denominations. If it is the Baptists, they will absorb the rest. . . . The reason so many people take up Christian Science is that that church gives them more than the orthodox churches. Denominations like that are giving them light, while we give them the husks and doctrines. There is not enough in the natural to satisfy. What we need in life is God. We need belief in Christ and in the power of prayer. If preachers preach long, dry sermons, it is often because the people who hear the sermons are dry. It is very good to have the Apostles' Creed recited ever so often, as your pastor does, but Jesus Christ might as well have never lived, so far as your redemption is concerned, if he does not rule your heart.

"The church glorious must have beautiful ideas. Its creed must be beautiful. It must be beautiful in its institutions. . . . You should be glad that you have such a church and should co-operate to make it an increasing power for God in this community. Unless you do this you are guilty of infidelity, and I would rather be an atheist and believe in no Christ whatsoever than to profess that belief and then make him contemptible."

Since this sermon was delivered we have seen a tangible start made toward the unity prophesied by Mr. Milburn. Within a few days there has been in session in Dayton, O., a convention whose work has resulted in the amalgamation of three denominations under a name yet to be agreed upon. This seems to be a step in the right direction, and it is to be hoped that the coming together of the Congregationalists, the United Brethren, and the Methodist Protestants in this new body will prove to be the forerunner of that real unity which should prevail in the preaching and practice of our Master's gospel; and it must not be forgotten that his gospel is a healing gospel, which says, "*Now* is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

Archibald McLellan.

Progressiveness.

Between thirty and forty years ago, advanced thinkers began to urge the necessity for progressiveness in religion as well as in all else, and some preachers courageously echoed this sentiment, even at the risk of being accounted heretics for so doing. Although this statement may provoke a smile to-day, it is none the less true that orthodox people in general were shocked when some one was daring enough to say that no better reason could be offered for clinging to the opinions and modes of our ancestors in religion than could be named for clinging to their agricultural implements and means of locomotion. It is undeniable that a great change has come over the world's thinking since the advent of Christian Science, and it is surely a hopeful sign that changes are now welcomed if they give promise of leading mankind toward nobler ideals and purer living.

That progressiveness is desirable no Christian Scientist will deny, and it is well for us to keep in mind the fact that, having entered the gateway of Christian Science, we cannot stand still, though inherited tendencies might tempt us so to do. Science is in its very nature progressive, and prepares us to keep abreast of the world's advancing thought in every direction. It is, however, a very important question, whether we, as individuals, are keeping pace with the demands of Truth found in our text-book. If we are its faithful students we shall keep step with our Leader's thought, and thus gain a clearer sense of the vital purpose of Christian Science,—the exaltation of the spiritual, the good, and the true. In studying the revisions of Science and Health we can see that our Leader is enabled to make stronger and more uncompromising statements of the absoluteness, the supremacy of Spirit and spiritual law, as the world's thought yields up its long contention for the asserted power of evil, expressed in sin, disease, and death, and as Christian Scientists themselves prove in their daily experiences that God is All and that there is none beside Him.

Christian Science has come to declare God's allness, and in doing this it had to lay bare the unreal claim of mortal mind to govern the so-called human organism, and thus to produce sin and disease. The Master predicted this uncovering of error by Truth when he said of the Comforter that he should "reprove the world of sin," and then guide into "all truth,"—a prediction which is being fulfilled in the progressive ministry of Christian Science. Such being the case, we cannot afford to stand still,—to think, speak, write, or act as we did a year ago, still less, ten years ago. We need to take our bearings often, in order to see whether good is becoming more real to us; whether body means less and Mind more, whether matter is vanishing and eteraal substance, Spirit, is unfolding to our gaze. If we are truly in earnest in our study and demonstration, we are assured that we shall "plant our feet on firmer ground," and experience "painless progress, attended by life and peace" (Science and Health, p. 224).

Annie M. Knott.

"As a little child."

In moments of doubt and despondency, men often express the wish that they might again possess the simple faith of their childhood, and the general thought of the impossibility of its fulfilment renders this longing deeply pathetic. Such a heart-hunger was disclosed recently in a communication to the editor of a prominent religious weekly which lies before us. The writer tells the old story of early religious impulse and enthusiasm, followed by a reaction that led first to the darkness of doubt, and later to a cold, critical intellectualism which now thinks of the Bible as interesting literature and of God as but an abstraction,—that knows neither peace of mind nor comfort of heart. He says, "I crave for the faith of my boyhood days; I have struggled for it on my knees . . . but it has not come back to me."

Replying to this, the editor says in effect that it is impossible for us to recover the lost faith of our childhood. He who boasts of such a faith gives evidence that while he has grown physically and intellectually he has not grown

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in religious experience. "A childhood faith is a dwarfed and stunted faculty in a man or woman; it is unquestioning, and therefore unreasoning"! Thus reading, there comes the query: If all this be true, what of Jesus' declaration, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein"? These words surely indicate that he placed a high value upon the child-thought. They declare it to be essential to a saving faith; that heaven "doth lie all about us in our infancy."

Analyzing this faith, all will agree that simplicity is one of its characteristics, and the desirability of this feature will not be questioned by those who have tried to find their way through the tangled undergrowths of religious teaching. Further, its "unquestioning" is also characteristic, and no less desirable. True, it is grounded in the assumed truthfulness of religious teachers rather than in "reasoning," but that such belief may ripen into faith, and faith into a spiritual understanding which is yet more sure and "unquestioning," is the joyful and unhesitant testimony of a great crowd of witnesses, who through Christian Science have found a solid basis for conviction, and that content of heart for which the troubled sigh. The mathematician may look out upon vast ranges of as yet unexplored territory, but he understands every step of his way hither, and the farther he advances the more "unquestioning" his faith in mathematical law becomes. This is the normal order of spiritual progress as well, and it is realized as each step of our advance is proved through practical demonstration. Thus and thus only is the childlike assurance maintained and augmented. On page 297 of Science and Health Mrs. Eddy calls attention to the naturalness and necessity of that divine order in which belief grows into faith, and faith into the understanding of Truth whose fruitage is joy and peace,—

> That blessed mood
> In which the burden of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world
> Is lightened.

There are yet other glories and gladnesses of the childhood faith which warrant the Master's commendation. Its affection is unhampered by distrust and fear, it does not need to unlearn all the burdensome impositions of false belief; its expectancy of good has not been interdicted by subservience to the cruel fixedness of so-called mortal law, and its spiritual intuition has not been snuffed out by the dogma of a consummated revelation. These fragrant qualities of the faith of a little child which, as Jesus said, gives sure and sweet entry to the better land,—these all are to be regained, established on the foundation of spiritual understanding, where they shall bloom yet more abundantly in the mature life, until every Christian shall be known as

> One in whom persuasion and belief
> Has ripened into faith, and faith become
> A passionate intuition.

JOHN B. WILLIS.

Letters to our Leader.

Rochester, N. Y., February 2, 1906.

My Beloved Teacher, Leader:—Thank you for the letter with its illuminating comment on The Rock, received a couple of days since. I hesitate lest I intrude on valuable and invaluable time, but I think you will be interested in the letter which I enclose. I am to lecture in Bradford on Sunday, February 11, in the Universalist church, and the pastor gives me this kind invitation.

Faithfully and lovingly in Christ, in Science,

ARTHUR REEVES VOSBURGH.

[The following is a copy of the letter referred to by Mr. Vosburgh. It expresses a fine Christian brotherliness which does credit to the writer.—EDITOR.]

Bradford, Pa., February 1, 1906.

Rev. Arthur R. Vosburgh, Rochester, N. Y.

Dear Sir and Brother:—I am advised that you are to speak in this city on the 11th of this month. I am pastor of the church in which you speak. I cordially invite you to occupy my pulpit at the regular evening service, 7.30, preaching or speaking on any subject you may choose, knowing that you have entire Christian liberty. I do not invite you out of mere courtesy, but I urge you to accept.

With kindest regards, I am yours

Very cordially,

R. S. KELLERMAN.

Burns, Ore., January 4, 1906.

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

Beloved Leader:—Though I have never seen you, your works have shown me the Father, and I wish not to forget to be grateful. I did not believe in the Bible, nor in the works of our blessed Master, until you, his follower, obeying his command to do the work he left his followers to do, opened to me the Book revealing the nature of God in His perfect and indestructible man. I desire especially to thank you, most worthy Leader, for your article in the *Sentinel* of July 1, 1905, where you bring to our remembrance, that God "will bless all the inhabitants of the earth." With loving care I daily remember this and have proof that it is done. To be a willing and obedient helper in the household of faith is my prayer.

Sincerely yours,

SARAH D. HILL.

Englewood, N. J., January 29, 1906.

Beloved Leader:—At Christmas time our Sunday School children proceeded in a body to the home of the Day Nursery,—an institution maintained here by joint effort of all the churches, for "helping people to help themselves,"—and, on arrival, after singing several hymns from the Christian Science Hymnal, they presented each of the forty nursery children who were there, with a toy and a well-filled Christmas stocking. Believing that this instance of thoughtfulness for others, on the part of children trained under your teachings, would interest you, the members of this church, assembled recently in annual meeting, voted that you be informed of it, and this very pleasant task was assigned to the writer. The rector of the Episcopal church a week later invited our Sunday School to join with his and other schools in a choral service at his church. The children are rejoicing in the privilege of adding their share to the monthly contributions of our members to The Mother Church Building Fund, for which our Thanksgiving offering this year was something more than seven hundred dollars, making over two thousand dollars for the year, and above three thousand dollars thus far.

Another blessing was ours four and a half years ago, when we had the pleasure of building here a Christian Science church, the first of a great many to be erected in this State. It was soon dedicated, free of debt, and not long thereafter, some of our members, encouraged and aided by the others, withdrew and, joining friends in their own town, near by, started another church society, which has since delighted us all by its healing work and consequent large growth.

In closing may I convey to you, as best I can, some expression of the deep love and boundless gratitude of our members toward the one who has given to them and to the whole world the greatest prize that has been brought to this earth in nineteen hundred years. Nor are we unmindful that our indebtedness to you can in no measure be canceled by words, and we pray therefore that our works may be our witness.

Sincerely and reverently,

WM. A. CHILDS, *President.*

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Hamburg, Germany, January 18, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—Having read your article in the *Sentinel,* we, a few loyal Scientists in Hamburg, Germany, meeting in the parlor to read the Lesson-Sermon each Sunday, want to show our gratitude to you for all the blessings received from your revelation of the truth, by sending along with this one hundred and fifty marks for The Mother Church. We have of late started fortnightly Wednesday evening meetings, and have had some good healing, which fills us with happiness and gratitude; and though at present Christian Science seems to progress very slowly, we are hoping for better results, knowing that all space is already filled with divine Mind. It is the truth that made us free, and we thank you from the depth of our hearts for all you have done for us and for all mankind. Yours lovingly and gratefully,

MAGDALENA FLEMING.

Kansas City, Mo., January 28, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—May the officers and teachers of Second Church of Christ, Scientist, Kansas City, Missouri, intrude upon your precious time just long enough to give you their heartfelt thanks for the wonderful foresight and great love that gave to humanity the much-needed lesson in honesty and purity of thought expressed in the article, "Christmas for the Children," in the *Sentinel* of January 6. During the past year our Sunday School has grown rapidly, the membership having more than doubled. Including remittance just made to Mr. Chase, we have sent to The Mother Church Building Fund four hundred and sixty-four dollars and forty-seven cents.

Our only desire is that we may, in humility and love, so point the way that these little ones may be worthy the great work that is before them.

With deepest gratitude and love,

VIRGINIA S. HOEFER, *Superintendent.*

Boston, Mass., January 14, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—May I open my heart to you in gratitude for your recent articles, "Christmas as in Christian Science" and "Christmas for the Children," which met my thought precisely, and I am sure that of thousands of others who are weary of the material giving and receiving at Christmas time which mean nothing. We in Christian Science, who through you are learning the real meaning of an "eternal Christmas," are ready and waiting when your message comes.

Let me add, dear Leader, that through this blessed Truth, Christian Science, I was healed nine years ago, in one week's treatment, of three (so-called) incurable diseases, and have had to ask help but three times since, and each time was healed in one treatment,—enjoying perfect health all these years, whereas hundreds of dollars a year and no relief was the rule formerly. This, however, is as nothing compared to the spiritual regeneration which brought my forsaken Bible into daily use,—not just to look upon, but to use practically, as you have taught us in our priceless treasure, "Science and Health with Key to the Scriptures." Knowing that you live in His presence, I am

Gratefully your student's student.

MRS. JENNIE M. DELLANO.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

Testimonies of Healing.

From early girlhood I was considered an invalid, having been injured by a hard fall while playing. The pain was intense for some time and for several hours I was unable to walk or stand alone. Later, a growing weakness of the back accompanied with sharp pains alarmed my parents, who called a physician, and he pronounced it spinal trouble. Then followed nearly twenty years of increased suffering, at times very severe. The spasms in my back had become so intense as to cause a depression the size of one's hand; this felt like a fire burning night and day. As years went by and I became a wife and mother my suffering increased. Everything that medical skill could do was done, but finding no lasting benefit from anything I lost all hope of recovery.

When Christian Science found me I was under the doctor's sentence that if I lived the week through I would become entirely helpless, not able to move hand or foot. My husband was a traveling man, and being urgently called home, he met an old friend on the train who asked why we did not try Christian Science. The reply, We know nothing of it, was followed by a brief explanation of its healing power and the benefit his family had received. This inspired my husband with new hope, and on his arrival at home he called on a practitioner, who recommended our getting Science and Health, which we did, but ignorance and the prejudice of old education produced such fear that I hid the book under the covers of the bed whenever the children came into the room, fearing that it was not of God and would injure them. God's dear love was, however, more potent than these foolish fears, and the first day I read from its sacred pages I was convinced its teachings were the same truths as Jesus Christ had taught centuries ago. When I had read a few pages I reached out and threw my medicine from the open window at the head of my bed. I then turned back to the book and began reading again, when, lo, the Christ-idea dawned upon me, and I was healed instantaneously.

I first noticed the spot in my back cooling, and soon I got out of bed. I continued to read eagerly; I felt as if I wanted to devour the healing truth, and drank it in as a thirsty plant does the gentle rain. When dinner was prepared I walked out and ate a hearty meal with the family, to the amazement of all. We shall never forget what a joyful meal this was. How we did thank God for Christian Science!

As year after year has gone by, till twenty years have passed and the healing has remained perfect, I have grown to thank God with deeper sincerity that one brave woman was found pure enough to bring forth this Christ-healing again, to remain forever among men and to save suffering humanity from all disease and sin. My constant prayer is to so grow in humility and unselfish love as to become fully possessed of that Mind which was in Christ Jesus, and to reflect, as does our beloved Leader, the divine Love that heals.—MRS. PHEBE L. HAINES, Fairmont, Minn.

From childhood I was subject to fainting spells, and from about ten years of age until I was healed through Christian Science, six years ago, I could not see, hear, or even think about disease or accidents of any kind without fainting, and I would not feel like myself again until the next morning. When about thirteen I commenced having trouble in breathing, and after any exertion, such as climbing stairs, trying to walk rapidly, or if I was startled, it was impossible for me to lie down and sleep. Many nights I had to sit up all night, struggling for breath, my heart beating as though it would burst. My left arm had a habit of falling by my side every now and then, and the pain and great discomfort in the shoulder seemed almost more than I could bear. Finally, after a slight attack of the grip, my throat became

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so very sore that I went to a physician, who, after treating me for some time, said that I was in a very serious condition, and that I must have an operation performed. I went to another physician, and after several months of treatment the trouble continued just as bad as ever. Soon after this, an old friend of the family, who was an expert diagnostician, examined me carefully, especially my heart, and said that he would not take my case under any consideration. He told my family that my condition was most grave, and gave them the impression that little could be done for me. He has since told them candidly that he considers a miracle has been performed in my case, for at the time when he made his diagnosis, six years ago, he felt that no power on earth could save me, as the small arteries near the heart were hardening, and that I was liable to drop dead any moment. When shown that I could now run up and down stairs freely, he said there was no need to make any examination to see if I was really healed, for that was proof enough. One person, who wished to inquire very closely into my case, questioned the doctor as to whether he might not have been mistaken in his diagnosis, but he said he could not have been, for he had diagnosed the case a number of times in the hope of finding himself wrong, but it was all too apparent; that he had diagnosed several hundred such cases in large hospitals in America and Europe, and knew the disease too well to have made any mistake, much as he was puzzled to understand how the case had been healed.

This healing was accomplished almost entirely by faithfully studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, though some assistance was received from Christian Science practitioners. Most of my ailments were relieved almost immediately; one or two, however, were more obstinate and did not vanish absolutely for several years, although much abated, but to-day I am a thoroughly well woman. A troublesome skin disease which I had had from childhood, and which would break out in different parts of the body, leaving a purple scar, disappeared within one month from my hearing of Christian Science. It has never made its appearance since and every scar has also gone.

MISS MARY E. CHAMBERLIN, San Jose, Cal.

It is over three years since I began to investigate Christian Science, and this is the first time that I have ever written anything concerning my healing through its agency. For about five years prior to the time that I became interested in Christian Science, I was greatly troubled with indigestion and bowel trouble of more or less severity. This trouble I tried to cure by all kinds of medicines, but with no lasting benefit. During five years I had two attacks of typhoid fever, and according to medical opinion my chronic ill health was due to these attacks, and I kept getting worse all the time. More ailments were added to the case, until I finally could boast of dyspepsia, chronic appendicitis, and bowel trouble, also tuberculosis of the bones. Life was becoming more gloomy to me every day, and I had very little hope of ever being well again. I had taken so much medicine and it afforded so little relief that I had practically lost all confidence in it.

As we had an old friend who was a living example of what Christian Science could do we thought much about trying it, but I was very much prejudiced against it. However, we decided to give it a trial. As the doctors had given me but very little hope of being any better I was ready to try anything. We secured a copy of "Science and Health with Key to the Scriptures," and the services of a practitioner in a neighboring city.

For many months previous to this time, which was about February, 1902, I had not eaten a meal which did not distress me. The first change we noticed after beginning treatment in Christian Science was that I could eat anything and everything without any suffering whatever. This was indeed a blessing and how thankful I was to God and to Christian Science, that through Mrs. Eddy's book I had at last found the way to recovery. During the first few weeks I studied the text-book a great part of the time and was much surprised to find therein statements that I could see were facts almost as soon as I had read them. At the end of a month's time the stomach and bowel trouble had all gone, and all that was left was a large swelling on the under side of my left leg near the thigh. It was about a year and a half before this was entirely healed.

When the healing was complete my thankfulness to God and to Christian Science was without limit. I know that I have poorly expressed it, but I feel that my daily life, now that I am free, can bear witness of the thankfulness that fills my heart. All honor is due to God who is able to deliver us from all our diseases, and to our Leader who teaches us that true way which bears out all the promises taught in the Bible.—S. J. FULLER, Minot, N. D.

[Translation from the German.]

A few years ago I was very ill with appendicitis, and the best care under the constant supervision of the physician brought no change for the better. One evening, when according to the physician's verdict I had but a few hours to live, and relief through an operation was doubtful on account of lack of strength, we called, with the knowledge of the physician, for Christian Science. A practitioner through whom many had been saved, was telegraphed for, and came by the next train.

The disciple of medicine and the disciple of Christian Science met at my bedside. The doctor asked that, as a friend of the family, he might be permitted to call the next day to convince himself of my condition. He came, and at every repeated visit he was more and more astonished to see how quickly I recovered. I am healed, and I now understand the word healed as meaning sanctified, made better, wiser; clad with the armor of salvation.

I rejoice that now I myself may be an instrument of good, I may preach the gospel, and heal the sick, in obedience to Jesus' command. I am a member of the Christian Science church in Denver, Col., and above all an ever-grateful follower of our revered Leader, who has illumined anew the path that Jesus pointed out to us.

Every day I thank God for Mrs. Eddy's splendid books, Science and Health and "Miscellaneous Writings."

BERTHA SCHMITZ, Denver, Col.

I suffered for years with dropsy caused from valvular heart trouble. I had consulted a number of physicians and they agreed as to the nature of the disease. I was under the treatment of three of the best that I was able to employ in this locality, and all said there was nothing that would cure me. I also took treatment from a specialist for eight months. This treatment was very severe,—the water would be drawn off, but would come again. I became so weakened that I was forced to discontinue this treatment, as there was not a day passed in which I had not one or more fainting spells. At one time I was unconscious for quite a length of time and cold for two hours. The physicians thought I might be somewhat relieved by living on a level with the sea, so we sold our home in Boise, Idaho, and went to Portland, Ore., and from there to the coast. I remained at the coast one summer and then returned to Portland no better and greatly discouraged. It had come to a time when I felt that nothing material could give me any lasting relief from suffering. I had heard of Christian Science, and as a last hope I turned to it. The help came quickly, for after the first treatment I felt relief that I had not had before, and at the end of two weeks I discontinued treatment and knew that I was pefectly healed.

It is about two years since my healing and there has not

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been a sign of any return of the disease. I have also returned to my old home in Boise and now live here with not the slightest bad effect from the climate,—a thing that my physicians said I could not do. After my return to Boise, my husband met a physician from whom I had taken treatment for a year and a half. He asked how I was and my husband told him that I was now perfectly well and had been healed by Christian Science. His answer was, "I am glad to hear it; that was more than I could have done." I met the druggist who had put up my prescriptions and he expressed surprise at my changed appearance and said there must be something in Christian Science, as he had never expected to see me alive again. The druggist, as well as my physicians, treated me with great kindness and sympathy, and I shall always feel grateful to them for their kind efforts in my behalf.

Through Christian Science I know that I have found the great Physician, and my prayer is that all who suffer may be led, as I have been, to the Christ-truth that not only saves the sinner but heals the sick.

MRS. F. M. POWELL, Boise, Idaho.

Although I did not come to Christian Science for physical healing, I have benefited so much in health, and in other ways, since entering on this wonderful new life, that I would be ungrateful indeed if I did not express my thankfulness for it. By means which would be deemed miraculous without some understanding of Christian Science, I have been enabled to cast off many physical bonds and infirmities, which, under the old thoughts, were year by year getting me more firmly in the toils; and though now a good few years over the half century, I find myself not only enjoying a full renewal of health, but in a measure quite rejuvenated, having gained "the freer step" and "the fuller breath" which are characteristic of the true sense of Life.

At the time I first heard of Christian Science I did not count myself an invalid, except on occasions; but I know now that I was, to sense, the veriest slave to many infirmities, and that every year was adding to my thraldom. Bronchitis, lumbago, rheumatism, each claimed me as its victim, and so frequently that I was seldom without one or another of them; while other infirmities, such as failing eyesight and getting out of breath on the least exertion, were daily becoming more and more troublesome. In this miserable state I lived, and was content in a way, flattering myself with the delusion that all these ailments were dispensations of Providence, and that, as such, it became me to bear them with resignation, and even with cheerfulness.

As children we have all, no doubt, had many a merry laugh at our sailor friend Sinbad, with the old man of the sea on his back; and in graver moods, when reading Bunyan's famous allegory, we may have wept over poor Christian, trudging on his way to the heavenly Jerusalem with that big pack of sins on his shoulders; yet deluded mortal man, with a load of physical infirmities burdening him, is a far more laughable object than Sinbad, and far more to be pitied than poor Christian. That is how my former infirmities now appear to me. Aforetime they seemed to be very real indeed, but on the day that I first heard of Christian Science the scales began to fall from my eyes. In the light of the truth which had dawned on me, all my ailments and infirmities began to disappear, one by one. Even bronchitis, which had seemingly held me in its grasp for twenty-three years, has now lost its power over me, although not without a struggle on my part. In that Armageddon, as I may call it, victory for a time seemed to incline to the enemy, until a kind friend came to my rescue. As before the attack I had been *fearing* it would come, I was not holding the right thought to resist it when it did come; and in the struggle which ensued my resistance was weakened by a feeling that there was error somewhere in my handling of my own case. My kind helper at once showed me where I had been at fault—*first* in looking for an attack of bronchitis as something dependent on weather conditions, and secondly in thinking to destroy it by declaring only a part of the truth; because, if God is All in all, as every professing Christian is ready to declare, then bronchitis has no reality, and its false claims are already destroyed, the work having been done by omnipotence from the beginning. Under the unerring searchlight thus brought to bear on it, the evil called bronchitis simply faded away, showing that it had no existence except in mortal mind.

As now seen, life was not worth living in the old thought, for it was not life at all. In the revelation of Truth given to us by Mrs. Eddy in that wonderful book, "Science and Health with Key to the Scriptures," we are taught to understand Life aright. It tells of the glorious inheritance which belongs to every one of us, and gives bright glimpses of the spiritual idea which lights our path and makes all things new.—JOHN SCOTT, Edinburgh, Scotland.

About the year 1885 I began to have medical treatment for a stomach trouble which the doctor diagnosed as ulceration of the stomach. In 1893 I consulted a prominent physician, who gave me a thorough examination, after which he declined to treat the case, saying that it was incurable. In 1894 another doctor said I was incurable, and that my only relief would be in a climate of even temperature. In December, 1900, an operation was performed which the doctor said would cure me; but I was not cured by it, and continued medical treatment.

In all, up to October, 1902, I had been under medical treatment for about eighteen years, and was treated by thirteen different doctors.

In July, 1903, I began Christian Science treatment, continued it for less than three months, and was completely healed. Since then I have been in perfect health, eating everything I desired. My gratitude for Christian Science is unbounded.—MRS. RACHEL BARRETT TAYLOR, Joliet, Ill.

I wish to give my testimony in loving gratitude for what Christian Science has done for me. It is over a year since I first heard of it, and through the reading and study of Science and Health, and the help of a practitioner, I have been able to overcome a great many maladies. For eight years I was under a physician's care, taking medicine and having regular treatments from him. I could not walk more than a few blocks without suffering severe pain, and the physician said I could not get well but by an operation. About that time I heard of Christian Science. I investigated it, and learned that divine Love would heal me. I consulted a practitioner, and now I can walk any distance without suffering or pain. I have not taken a dose of medicine since last August. I feel well all the time. I wish I could tell all I have gained from the reading of Science and Health by Mrs. Eddy. It helps me both spiritually and physically. I am now perfectly well, and my heart is filled with gratitude to dear Mrs. Eddy for the little book she has given to the world to help humanity.

ROSA WEIL, Dallas, Tex.

About three years ago I was led to accept the position of industrial teacher at a hospital for the insane, at which time I knew but little of Christian Science and was also ignorant of the mental perils (I can think of no other word strong enough) which lay in my pathway. I soon found myself battling against conditions which I but vaguely comprehended, for though the medical faculty were very hostile to Christian Science, or to their concept of it, very little was openly expressed by them. Being isolated from human help, I was forced to turn continually to the Bible, to Science and Health and Mrs. Eddy's other works, also to the

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Sentinel and *Journal*, and from them received great inspiration.

By committing to memory passages from the Bible and Science and Health each morning before leaving my room, my troubled sense gave place to a heavenly harmony which prepared me for the day's work. As my work led me through long halls and required the frequent locking and unlocking of doors, these moments gave opportunity for repeating, many times over, the passages learned in the morning, and I realized that God "fills all space" (Science and Health, p. 331), also David's words, "Be strong and of good courage, . . . fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee."

I look back over this period with great gratitude and renewed courage, convinced that there can be no inharmony too great to be overcome with the truth, and I cannot speak too strongly concerning the benefit received from committing to memory passages from the Bible and Science and Health. It was at this time that I was enabled, with a little help, to overcome cracked and bleeding chapped hands. It was not for physical healing that I came to Christian Science, but to rid myself of the demon of incessant worry which had become a lifelong habit, but with the understanding gained from the study of our text-book I could no longer find any occasion for worry. Through the daily use of the Bible Lessons from the *Quarterly*, it has become to me the living Word and the Christ an ever-present "Comforter."

I wish to express my heartfelt gratitude to Mrs. Eddy, which is daily increased as I perceive the courage and high conviction which has been hers in giving Christian Science to the world. My gratitude to God cannot be expressed in words, and my one prayer is for understanding that I may reflect Truth.—ANTOINETTE CHOATE, Prospect Park, Cal.

Seven years ago a dear friend, seeing my need, loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading the book, I felt that it was every word true, as it was all in harmony with the Bible, and I wondered why some one had not discovered it before. Until I attended a Christian Science service, I thought that the book was used by Scientists in place of the Bible. I came home from that service, took my long-neglected Bible from the shelf, and commenced to read it with understanding. I saw so clearly the difference between the law of God and the mortal belief, that I was healed of heart trouble, constipation, dyspepsia, rheumatism, and tonsilitis of twenty-five years' standing, also severe headaches, and a sense of being tired all the time, from which I had suffered seven years. A very quick temper has also been greatly overcome. I am truly grateful for the physical healing, but for the spiritual uplifting which has come to my consciousness I can only say, Thank God that there was one who had the moral courage to be obedient to the teachings of Christ Jesus the Wayshower, and who, seeing the world's great need of this truth, went up into a mountain (a high and holy thought); and because of her love and compassion for poor suffering humanity, God chose her as the one best fitted to bear this precious message to mankind.

As one of the beneficiaries of Christian Science I can truly say that I have found in it my Saviour. I am grateful for all that has come to me through Christian Science. I have nearly all of our Leader's writings, and it is my earnest desire that I may ever be obedient to their teachings.

MRS. CLARA A. GOULD, Melrose, Mass.

For many years I had been a great sufferer from sciatic rheumatism, being perfectly helpless at times. About six years ago I had an unusually obstinate attack, when my physician, a good Christian man, said he could do nothing more for me except to deaden the pain with morphine. I then turned to other remedies, but they did me no good, so I gave up all hope of ever being anything but an invalid, —a drag upon my dear boys, who after working hard all day would divide the night watches, as I felt I could not be alone. About this time a dear old friend, past seventy years of age, came to see me. She had been healed in Christian Science, and advised me to try it. That same evening I was helped into the buggy and drove three miles over very rough prairie to see a practitioner, to whom I told my errand, saying I had no faith but I would try it, and I hoped she could cure me. Her reply,—"I cannot cure you, it is God who heals,"—rather vexed me, as I had thought myself a Christian for many years and had prayed earnestly to be healed, without having had my prayers answered, when like a flash came the thought, You did not trust God to heal you, for while you were humbly asking health you held the bottle ready to take another portion of medicine. How blind we are!

Suffice it to say I left that house, after the one treatment, able to walk without the cane and crutch I had used to get to the door from the buggy, and after four weeks' treatment, nearly all of which was absent, I was perfectly healed and have remained so. I began immediately to study Science and Health and have found in it the truth as taught by Christ Jesus. I have had many beautiful demonstrations in these six years; one last winter which I consider very remarkable. While fixing a window one day the sash fell on the little finger of the right hand, injuring the bone at the middle joint. I declared the truth immediately, though the pain seemed intense, and in a short time all pain ceased. The finger healed in a very short time, without enlargement of the joint, or stiffness.

I am striving each day to learn more of this blessed truth. We are many miles from other Scientists, and I have only been able to attend meetings twice, but now, as the members of my family are becoming interested in Science, I hope to go often to the nearest church, a drive of eleven miles over rough bleak prairie. What a feast it will be, how I look forward to it.

With thankfulness to God and love for our dear Leader, I am most gratefully her humble follower.

MELVINA STORY, Newark, Neb.

[Written for the *Sentinel*.]

Perpetual Christmas.

ALICE MORGAN HARRISON.

NOT just one day of jubilation!
Not just one burst of long-hushed praise!
Joy knows no time-bound limitation,
Love knows no hush, nor fixed days.

Not just this time of fitful giving!
Not just one day of bounteousness!
In measured love were measured living,
The one true Giver ne'er gives less.

Not just one day named for the Master!
Not just a memory of the Star!
The Wisemen's hearts had beat no faster,
Had they not seen it from afar.

Not ours a joy sealed till to-morrow,
Nor love that knows a yesterday,
Nor gifts that must their impulse borrow,
The Christ has said, "I am—alway!"

Alway!—The Christ-tide knows no ceasing,
The Star still shines! The angels' song
Rings out, with joy each day increasing,
Since all days to the Christ belong!

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From our Exchanges.

Briefly, then, we find happiness to be normal for man, and the desire for it to be a law of his being and God-bestowed; we find mortal existence to be a failure so far as any permanent happiness is concerned, and to ultimate in defeat and death; we find that spiritual existence, though held merely as a future possibility, has given men courage and constancy, through ceaseless endeavor, to strive to make real, to some extent at least, a spiritual existence here and now, in flat defiance of material concepts and in the face of all logic based upon them. Confessedly, it is the only possible existence that can, even conceivably, give man what he rightly feels to be inalienably and eternally his own.

Why, then, should we attempt to saddle Deity with the creation of a state of existence for man which is a proven failure, when at the same time we ascribe to God the creation, for man, of a state of existence which is a perfect success? Why not frankly admit that material existence is not a real state of existence at all, but false and unreal; that there is, and can be, but one state of existence,—spiritual, since God is spirit; good, since God is good; perfect, since God is perfect; eternal, with the eternity of God?

Surely "in the bright lexicon of" God "there's no such word as fail." What He created perfect abides perfect. He created naught imperfect and He is the sole creator. Surely God created nothing unlike himself. Let us turn to the Eternal Goodness which alone is I AM to all generations, and, thus turning, humbly, joyfully, reverently, see all evil, like the dreams of the night, disappear in the clear shining of omnipotent Love. ARTHUR CHAMBERLAIN.

The Christian Register.

The preachers outside of the pulpits should be very careful to preach good sermons, for their congregation is very large, very observant, and very critical, and furthermore, in very great need of good preaching. The most effective "preachers" outside of the pulpits are not the ministers in the interval between Sundays, although they can do a great deal of good or evil during that time, but the people who have taken the name Christian and are going about among men, and men by the thousands are watching them and being influenced by them. Every layman is a preacher more effective sometimes than the minister himself.

The Universalist Leader.

The American Revision makes a decided change in the familiar verse, "Suffer little children to come unto me." Instead of saying, "For of such is the kingdom of heaven," it says, "To such belongeth the kingdom of God." That suggests the inalienable right of little ones in the kingdom of Christ. It is theirs as a part of their birthright. To Jesus, and possibly partially at least to Mary, came early this consciousness of divine life over and above and within his own, and his response was prompt and complete.

The Congregationalist.

There He stands, in the midst of all the creeds and the churches, and the confusion of old controversies, assuring us, with the serene confidence of one who knows, that God is, and is good, and intends good here and hereafter. That is the substantial basis both of faith and joy.

DEAN HODGES.

The Churchman.

One quality of the best things is their diffusive value. The more love, wisdom, and spiritual energy of any kind one accumulates, the better for every one with whom he comes into relations. One cannot lose by giving the best things, nor can any one rob another by taking them.

The Christian Register.

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

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Items of Interest.

National.

Some recommendations by the committee which investigated insurance matters in New York State are,—

New policies may not be written by a life insurance company beyond $150,000,000 in a single year; limit of salary for presidents of life insurance companies is placed at $50,000 per annum, and must depend upon the earnings of the company; standard forms of life insurance polices are provided, and a company can issue but one style of policy, straight life or conditional; fraternal societies may not hereafter be chartered in that State; borrowing from his company by an official is prohibited, and participation in syndicates for the purchase and sale of securities is also forbidden. Infringement of this provision is made a misdemeanor; mutual corporations must deposit $100,000 with the superintendent of insurance.

In connection with the visit to Wellesley College of the Chinese Commissioners who have been in the United States studying political, industrial, naval, military, and educational methods, announcement was made by President Caroline B. Hazard that the Board of Trustees had recently voted to establish in the college three scholarships for Chinese women who should be duly qualified for study.

There will be an international yacht race in American waters next September, off Marblehead, under the auspices of the Eastern Yacht Club. The trophy will be offered by that club and will be known as the Roosevelt Cup, permission having been obtained from the President to use his name for the trophy. The contesting boats will be three German and three American yachts, the winner to take the cup.

The Senate of South Carolina, by a vote of 21 to 14, has decided to strike out the enacting words of the Morgan bill, providing, among other things, for the abolishment of the State dispensary, which recently passed the House of Representatives by a vote of 63 to 47. The action of the Senate leaves the dispensary situation practically as it was.

Foreign.

In 1899 the Geographical Congress, which met at Berlin, appointed a committee to prepare and publish a bathymetric (sea-depth) map. As the necessary funds were not available, the Prince of Monaco came forward and assumed the expense connected with the project. The map has just been published and a copy was recently presented to the Académie des Sciences. It shows the present knowledge of ocean depths, outlines or profiles of sub-marine lands, all the data being based upon the soundings so far taken by hydrographers and oceanographers of all nations. This map discloses many features of resemblance between the earth above and below the surface of the water—both possessing hills, plains, mountain peaks, valleys, ravines, etc. The sea-floor is covered mostly with mud or ooze instead of sand, red, green, and blue. This is composed partly of alluvial deposits from rivers, perished organic sea-life, and some volcanic material. In the Atlantic Ocean at one point the temperature, which was sixty-eight at the surface, had fallen to thirty-eight at a depth of 6,562 feet. Below that depth the temperature falls only slowly, being practically uniform and little affected by changes of season.

The Nile-Red Sea Railroad, from Atbara to Suakin, was formally opened by Lord Cromer on the 27th ult. in the presence of many official guests. The 325 miles of line have been laid across the desert in less than sixteen months of actual construction work. Practically every ton of new material had to be brought from England or countries no less distant.

The mill owners in the English Northern Counties have granted the cotton operatives an increase in wages amounting to two and one-half per cent, commencing with May. The increase will affect 150,000 operatives. This is the first time in thirty years that they have been placed on the full wage standard adopted fifty years ago.

M. Tanno, Third Secretary of the Japanese Embassy at Paris, arrived at St. Petersburg last week to reopen the Japanese Legation, which was leased for a long term just before the outbreak of hostilities, and was in charge of the American Embassy during the war.

It is understood that the Canadian Pacific Railway Company has decided to plant large quantities of young trees at various points along its lines, so as to be able in future to supply its own ties and fence posts.

Industrial and Commercial.

In all the New York diamond cutting and polishing factories a higher standard of wages is to be granted, and for the first time in ten years apprentices will be received, under the terms of a year's agreement signed last week by committees representing the Diamond Manufacturers' Association of America and the Diamond Workers' Protective Union. Under the new contract the two hundred and sixty polishers will receive an advance of four dollars a week, so that with two or three exceptions the weekly salaries will range from thirty-four to sixty dollars. When apprentices were barred in 1895, by an international agreement of the labor unions, there were practically no Americans who understood either the art of cutting or the art of polishing the gems. This left the industry in the hands of skilled workers, nearly all of whom have come from Antwerp and Amsterdam.

The *Northwestern Miller* gives figures showing the consumption of wheat by the flour mills of the Northwest for the year closed. Minneapolis used 64,647,000 bushels of wheat; Duluth, 3,569,000 bushels, and the fifty-three outside mills reporting to the *Northwestern Miller*, 34,030,000 bushels. The total amount of the Northwestern wheat crop consumed by those mills amounted to 102,246,000 bushels. Taking the Government figures for the total crop of the three Northwestern States, these mills ground 53.20 per cent of the wheat raised.

A valuable deposit of graphite has been discovered at French Vale, Cape Breton, at a depth of twenty-five feet in a thirteen-foot seam. Samples were found to contain seventy per cent graphite, an unusually high percentage. The location of the deposit is ideal. The greatest deposit of graphite is found on the Island of Ceylon. The Ceylon product sells in New York at $120 a ton. A number of minor deposits are found in America, but both in quality and quantity are inferior to the Ceylon article.

A solar motor erected last summer at Willcox, Ariz., has proved a success. It operates a twelve-horse-power engine, which pumped a four-inch stream of water from a depth of forty-two feet. The safety-valve was so set as to blow off at one hundred and fifty pounds pressure, and the sun's rays were so concentrated by the great circular mirror that the pressure was steadily maintained.

The *Lancet* of London says whereas one hundred years ago the rustling of a silk dress was attributed to the high quality of the silk, it now sometimes rustles because of the thirty-six per cent of salts of tin incorporated into the fabric. Epsom salts give weight to flannels, and cotton filled with China clay, starch, and size passes for table linen.

Inability to accept new contracts for steel to be delivered at a specified time has made it necessary for the United States Steel Corporation to decline new business amounting to thousands of tons. The orders now on the books are nearly eight million tons.

The recently organized American Smelters' Securities Company have decided, it is reported, to build a $3,500,000 smelter at a point a mile back from Port Costa, California, and ground will be broken for the big establishment early next summer.

The world's supply of platinum during 1904 was about 13,800 pounds, 13,200 pounds of which came from Russia. The United States produced two hundred ounces, valued at $4,160; all of this came from California and Oregon.

Union carpenters of Chicago have secured an increase of wages aggregating more than one million dollars a year, through a three-year agreement with the Carpenters and Builders' Association.

Trade of the United States with Spain and Portugal amounted in the fiscal year 1905 to over $34,000,000, against less than $20,000,000 in 1895, a decade earlier.

General.

A most remarkable find bearing upon the carboniferous age was made in Number Three slope of the Upper Lehigh Coal Company recently. The miners at work in the gangway uncovered a petrified tree trunk, with roots attached. Although in blasting it was broken, a piece of the trunk three feet long, with petrified roots clinging to it, was taken to the surface intact. The interstices in the bark and grain about the heart of the trunk are clearly traced. It was found lying flat along the bottom rock, about eighteen inches below the coal seam. The elevation was nine hundred feet above the sea level and two hundred feet from the surface.

The production of aluminum in the United States has increased nearly ten-fold within the past decade. The output of 1904 was 8,000,000 pounds, as compared with 7,500,000 pounds in 1903, and 7,300,000 pounds in 1900. The industry dates its beginning from 1888, in which year the production was eighty-three pounds.

The statement is made that the Southern Steel Company will soon begin developments in Alabama which will represent an outlay of $1,500,000.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

What Christian Science is Doing.

W. D. MC CRACKAN.

No well-informed person, watching the signs of the times, can any longer afford to disregard the wonderful and beneficent results of Christian Science. The movement has long since successfully weathered the storms which in every age beset the initiation of a new idea, and is now firmly established as a religious and therapeutic fact in human experience.

In her Message of June, 1901, to The First Church of Christ, Scientist, in Boston, Mass., Mrs. Eddy quoted the saying of Agassiz, that "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it." To this Mrs. Eddy adds, "Having passed through the first two stages, Christian Science must be approaching the last stage of the great naturalist's prophecy." Indeed, people are already saying of Christian Science that "they have always believed it," and this acknowledgment must be exceedingly gratifying to our Leader, who is laboring to bring the beneficent results of Christian Science within reach of mankind. It may be, however, that this acknowledgment is not always strictly accurate. Those who say "they have always believed" in Christian Science may not understand the full meaning of their words, but the public interest in the results of Christian Science and in its teachings is clearly indicated by such statements. They form a welcome accompaniment to the growth of the Christian Science movement from small beginnings to its present proportions.

Christian Science has led many men and women, who were once embittered or indifferent, to search for God, and many have found Him. They have found Him to be a Father-Mother God, whom they can know, and in whom they begin to realize that they live, and move, and have their being. Instead of a man-made god with human attributes, inspiring fear, they have found a God who is Love. They have also learned somewhat of the nature of man and the universe, and of evil as negation and nothingness. This advance in understanding has rescued many lives from morbid fear and sorrow, which too often culminate in despair, disease, and death. It has helped many to realize a new heaven and a new earth, wherein reign contentment, health, and peace.

This glorious attainment of Christian Science is sufficient in itself to give it place in public esteem, but when we consider that a proper understanding of Science and Health, the Christian Science text-book, leads to and involves the constant study of the Bible as a necessary accompaniment, that it means enthusiastic enlistment under the banner of Christ, then it becomes evident that Christian Science must be reckoned among the great Christianizing movements of the age.

A movement which can make Christians out of agnostics and infidels; which leads the business man to the contemplation of the allness of God before he begins his work in the morning; which sends the mother into the secret place of the most High for help when her children are sick or refractory; which gathers the representatives of every useful profession and employment into one vast brotherhood, at the feet of Christ; which teaches all to become like little children,—as meek and humble and pure in heart as they; which reconciles races and nationalities, and purifies their ambitions and desires; which unites Jew and Gentile through a new appreciation and love for the great patriarchs and prophets, and especially for the greatest of all, Jesus of Nazareth; which makes friends of employer and employee in the knowledge that all legitimate work is God's work, and that Love presides over factories and counting-rooms, as well as over churches; a movement which is giving hope to men disappointed by the failures too often experienced in social, economic, and political reforms,—such a movement, it must be conceded, is invaluable on ethical grounds alone.

Moreover, it is accomplishing its blessed work quietly and practically, on the basis that the best way of reforming others, is to reform one's self first; *i.e.*, to stop sinning, and not merely to theorize or talk about it. Christian Scientists have learned that they can help others only in so far as they are willing to take up the cross and deny self.

Christian Science has solved the temperance question for multitudes, because it is daily destroying the seeming power of drink. It is teaching moderation in eating and drinking, without begetting any thought of abstemiousness or self-righteousness. It is placing the problem of charity on a common-sense, Biblical basis, by teaching men to give, in order that they may receive, and that they may break the bonds of the belief which holds them in poverty. Christian Science is also doing much for the inmates of prisons, preparing those who are there to be truly free when their terms expire.

The Christian Science denomination is maintaining free Reading Rooms in the larger cities of this country and abroad, and in many of the smaller cities, where visitors have quiet and comfort as they read of the good news.

Furthermore, the fact that the Discoverer and Founder of Christian Science is a woman, and that women are placed on a footing of entire equality with men in all the activities and privileges of the movement, so that they can fully develop their spiritual gifts,—this tends to solve the so-called question of woman's rights without propaganda, pronunciamento, or platform.

The very name, "Christian Science," points to a reconciliation between reason and revelation, between Science and spirituality. Its teachings show that the only true Science is the knowledge of God, which is spirituality itself. Christian Science is thus exerting an appreciable influence in hastening the trend from materialism to idealism, from physics to metaphysics, from the deceptive testimony of the five physical senses to the evidence furnished by spiritual sense, the knowledge of God, eternal Truth.

Finally, Christian Science is calling all men to obey Christ's commands, including that to "heal the sick." This call has arrested the attention of the whole world, and we are witnessing a revival of Christian healing. In a vast number of cases it has entirely superseded the administration of drugs and the manipulation of the body. Meta-

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physical hygiene is liberating mankind from the horrors engendered by a belief in hereditary disease and in the germ theory of contagion, and when these beliefs have gone the way of other human theories, people will repeat that they have always believed in Christian Science.

Christian Science is waging relentless war against fear, the prime procurer of all disease,—fear of sin, sickness, and death, fear induced by a false concept of God, fear expressed in worry and anxiety. It is teaching men that if they think right, they will be well. This method of right thinking, or realizing the truth, brings not only satisfaction and happiness, not only mental and moral harmony, but also physical health, and this is the result which has most attracted public attention to Christian Science itself.

The physical healing done by Christian Science is in each case the effect of a spiritual regeneration, more or less complete. It is a sign following. No one is really healed in Christian Science without receiving a wonderful spiritual baptism. It is an uplifting, transforming process, which is not the result of any human will-power or personal control. The healing done by Christian Science is due to prayer, carried beyond mere petitioning for favors, into a realm of realization, where eternal Truth dwells alone. Christian Science blesses him who gives and him who receives. It is a benign influence, for it appeals directly to God, good, and at once relegates evil to nothingness. Furthermore, Christian Science healing has never been confined to any special class of diseases. It would be difficult to find any known disease which it has not overcome. As rapidly as supposedly new diseases are discovered, they are being healed, and it is noteworthy that in a majority of cases the patients have resorted to Christian Science only after all other remedies have failed. As a rule, such patients have no professional knowledge of their own diseases, and their statements are based upon the information supplied them by their physicians.

Every Wednesday evening, testimonies of reformation and cure can be heard in the meetings of the Christian Science denomination. Inquiries may also be made at the Reading Rooms, while the Christian Science periodicals of every issue contain numerous signed narratives telling of specific instances of healing and regeneration. Christian Science has brought joy to many hearts and happiness to many homes, and it has the best wishes of all those who desire peace and good will among men.

Mrs. Eddy, through whose lifelong labors these blessed results have been made possible, has referred to the establishment of Christian Science in the following beautiful words: "Beyond the frail premises of human beliefs,—above the loosening grasp of creeds,—the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages, as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and practise" (Science and Health, p. 98).

Christian Science is a religion of deeds, not merely of statements, and the public is interested in knowing what Christian Science is doing. May this knowledge bring happiness to many sincere searchers after Truth!

A Reminder from the Past.

ELLA D. BUSKIRK.

In reading of the persecutions suffered by some of the first translators of the Bible, and then taking a look into present conditions, we ought to be filled with gratitude for the freedom we now enjoy,—a freedom almost unknown during many past centuries of darkness. When we read of the unselfish devotion and heroic courage of such men as Wycliffe and Tyndale in bringing to the world the enlightening influences of the Bible through their great task of translating it into English, we can better realize the duty incumbent on us in this age to be faithful helpers in the work of enlightenment which was inaugurated by Mrs. Eddy, and which the study of the Bible and Science and Health is continually accomplishing.

How much more ought we to be inspired to aid in giving to humanity the spiritual understanding of the Bible as taught in Christian Science, when we consider that its first translators were only able to give, for the most part, the letter of the Scriptures. It is a significant fact that the first translators of the Bible had to encounter the tide of sectarian bitterness; and it is also a significant fact that those who were then in power in the church and in the government found that they could not stop the printing of the Bible, notwithstanding their repeated attempts to do so through the burning of many of the precious volumes near the old cross at St. Paul's, and otherwise. The bulky and costly volumes were sent to England in those days in barrels, bales of cloth, etc., in order to escape detection, but although the introduction of the Bible was watched against with vigilance it continued to spread all over England, showing how divine Mind surely works through the Word of Truth and removes all the obstructions of hate and ignorance. A deep sense of gratitude is aroused when one contrasts the swift progress of our age with the more torpid past, and we ought to gain thereby an inspiration to press on with more earnest aspirations, and take a firmer stand for the truth revealed in the teachings of Christian Science.

[Written for the *Sentinel.*]

The Mote and the Beam.

JOHN S. CRELLIN.

The darkness in one's self must first be cast out, in order rightly to discern darkness or to reflect Light.—*Miscellaneous Writings*, p. 131.

SHALL we search for the mote, and not for the beam?
Let the mote be as big as it will!
Shall the fault of our brother unceasingly seem
To our sense like the side of a hill?
And our own dark'ning beam, like the tiniest gleam
Of the moon in the daintiest rill!

But how can I find, who myself am beam-blind,
The mote with which I'd contend?
I cannot begin by ignoring my sin—
That's a miserable means to an end!
I must first search, and see, and cast out of me,
The mote I behold in my friend.

For an error I hold, be it young, be it old,
No matter how dainty its dress,
Is a wolf in disguise, that when I would rise,
And lift myself out of distress,
Stands grimly before, aye, e'en at the door,
Preventing my road to success.

Pleasant View in Winter.

GRACE WHITE.

ON bush and tree and bare brown earth
The glistening snow the wind is heaping,
And far beyond the sloping hills
The lengthening shadows now are creeping.
From out the garden's frosty beds
No flower faces now are peeping.
Beneath its shining icy covers
The little pond is soundly sleeping.

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Selected Articles.

"Undeniable Facts."

[The following excerpt is from a letter by John Brooks Leavitt, Counselor at Law, New York, published in a recent issue of *The Church Standard*. Mr. Leavitt is not a Christian Scientist, but he seems to have observed the cures wrought through Christian Science and to have satisfied himself of their genuineness.—EDITOR.]

That cures of the same nature as those related in the New Testament are performed at the present time is now so thoroughly established that no well-informed person is ignorant of the fact. I have personal knowledge of a number, which I have sifted more carefully than I am able to do with those told in the Bible.

Now what answer do our clergymen make to undeniable facts? Let me give three specimens:—

1. At the Church Club in New York, a few years ago, the subject for discussion was Christian Science, and a well-known clergyman accepted an invitation to address us upon it. Imagine our surprise when he told us that he had not come to discuss it, that he would as soon speak of the devil; that what he had to tell us was that *we must not* discuss it, that the Church had spoken upon it and we must not think about it at all. He conveniently forgot to say when and where the Church had thus spoken, and to explain what right it had to bind us, and calmly assumed that we would accept his *ipse dixit* as the voice of the Church. Think of a man in this age of the world uttering such nonsense to a body of educated laymen! I suggested that as the reverend gentleman belonged to that wing of the Church which believes in an apostolic succession, and as he himself was one of the successors, perhaps he would be good enough to explain why he did not follow Christ's injunction to his predecessors, and heal the sick as well as preach the Gospel. His reverence made no reply, left in a huff, and I heard afterwards that he complained that I had been guilty of disrespect to the clergy!

2. A bishop of our Church remarked in my hearing that he was fighting Christian Science in his diocese tooth and nail. Thereupon I asked him what he thought of Christ's grant of power to his followers, "Preach the gospel," "heal the sick." He looked at me, *and answered never a word!*

3. To one of the most eminent divines in our Church I put the question, Why do not our clergy try to obey the one command of Christ as well as the other? He replied that they are doing so by helping to build hospitals!

I do not know which I have enjoyed most, the anger of the one, the silence of the other, or the wit of the third. But these be serious things, and do not call for anger or silence or wit.

Let us face facts, all of us, ministers, doctors, lawyers. We profess to be the "three learned professions." We at least have no right to be infidels until we have investigated these things with care and without prejudice. The theory of fraud breaks down in this century as it did in the first. The theory of delusion breaks down also. When a cultured, refined, educated woman has no pain at childbirth, and within an hour gets up and goes down stairs to lunch, and informs her friends that as a Christian Scientist she had "treated" herself for the ordeal (and I personally know of such a case), it is silly to talk of fraud or delusion. Suppose it is delusion. Call it what you will, is it not a good thing? Are you doctors able to produce such results without the use of drugs? Are you clergymen able to produce such results by the use of prayer? Why, then, do you scoff and sneer at others who can and do? Are you infidels?

Please do not call me a Christian Scientist—I am only a lawyer with a sceptical turn of mind, but my training has been to face facts, and not run away from them nor decry them, nor despise those with whom I do not happen to agree.

We of the law have a very inconvenient way of extracting the truth by means of questions. So let me close my little intrusion into the discussion by putting to my clerical and medical friends two cross-interrogatories:—

1st. Do you really believe the stories of healing as narrated in the Gospels and Acts?

2d. If you answer yea, how can you consistently reject similar accounts of healing to-day, which rest upon evidence equally reliable and far easier to sift?

And if a clergyman answers, let me beg of him not to say that the Church has spoken. I want to be polite, and it will be very hard for me to keep a straight face.

JOHN BROOKS LEAVITT.

According to the Century Dictionary, science is defined as, "Knowledge; comprehension or understanding of facts or principles. Knowledge gained by systematic observation, experiment, and reasoning; knowledge co-ordinated, arranged, and systematized; also, the prosecution of truth as thus known."

From the viewpoint of the Christian Scientist there exists no incompatibility between Christianity and Science, from the fact that to be a Christian in all that it means, necessarily includes actual knowledge and "comprehension or understanding of facts or principles" relative to the teachings of Jesus Christ. It includes knowledge and understanding of God, gained by "systematic observation, experiment, and reasoning" and the "prosecution" of ascertained truths relative to God, man, and the universe, as revealed in Scripture. It is therefore seen that between Christianity and Science there exists a unity, in that the one unfolds the completeness and practicability of the other. The teachings of Jesus Christ were clear, concise, reasonable, and demonstrable expositions of Truth; therefore scientific, and consequently superior to speculative hypotheses. If the universally accepted definition of Christianity fails to recognize this correlation, it is because of the incompleteness of the definition and not because of any lack of correlation in the teachings.

Science necessarily deals with things which are, and the question then to be determined is, What is it that constitutes reality, the spiritual or the material? The materialist answers, "The material," and the Christian Scientist says, "The spiritual," and this statement from the Christian Scientist has of recent years been accepted and emphasized by many of the prominent natural scientists.

JOHN L. RENDALL.
Fort Dodge (Ia.) *Post.*

That much persecuted and maligned body of intelligent men and women calling themselves Christian Scientists are justly proud of a sermon recently preached by Rev. J. Herman Randall, a Methodist clergyman of Grand Rapids, Mich., in which he finds many reasons for commending Mrs. Eddy and her teachings, especially in her insistence upon the constant daily reading of the Bible, and in having given her disciples a means for spiritual development. Sometimes we think the constantly iterated and reiterated abuse and ridicule of the Christian Scientist is one of the best reasons they have for living. It seems strange to us, in this broad and tolerant age, to see any sect thus misrepresented and villified, and it really does us good to see a godly and earnest Methodist Christian taking up the cudgels in their defence. Surely America is big enough to accommodate all shades of belief and entitle them to a respectful hearing.—*Middletown* (N. Y.) *Times.*

We are always pleased to have one admit, as our critic has done, that even part of the teaching of Christian Science is true, especially the fact that Jesus' "chief aim was the

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complete salvation of man," "not his soul only, but his body as well." This is just what we advocate, and we do not believe he could have fallen so far short of his mission as to leave mankind at the mercy of bodily suffering.

If our critic understood God to be Truth, and Christ to be the Saviour of all, he certainly would see the practical application of these words of our Master, "Ye shall know the truth, and the truth shall make you free." Can it be true that one suffering from a troublesome tooth or headache is free? Jesus made it plain that sin, disease, and death were of the devil, evil, and John said in his first epistle, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." It cannot seem strange that there are some who still doubt the coming of Christ, Truth, here and now, when even John the Baptist was in doubt as to the Messiahship until the Master's works were revealed unto him.

This same truth that Jesus taught and demonstrated centuries ago is again revealed to mankind through Christian Science, and to understand this truth will not, as our critic puts it, "reduce man in his present state to a nonentity," but it will remove the "maze" or the mist, and bring to consciousness the real man—man made in God's image and likeness.

We all admit that God is Spirit, and it must surely follow that man made after his image and likeness must be spiritual, not a material, or dust man. In 1 John we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Does this not mean that in proportion as we become conscious of God as the only Life, Truth, Love, and good, we are like Him? And does it not follow that when we shall see Him as He is, we shall be like Him? Surely it cannot be true that our brother believes God would make man entirely unlike himself, when in the thirty-first verse of the first chapter of Genesis we read, "And God saw every thing that he had made, and, behold, it was very good."

FRANK C. RUSSELL.

Minneapolis (Minn.) *Journal.*

I want to say that there is power in prayer, and that we have a God who can answer prayer. I was a prisoner of the Civil War, confined in Andersonville, Ga. We had the very filthiest kind of water to drink, out of a brook over which the Twenty-sixth Alabama Regiment had its sinks built. A number of us gathered in the northeast corner of the prison and prayed to God to send better water. That same night a spring of pure, clean water broke out halfway up the hill from the brook, and we named it Providence Spring, and it is flowing to-day.

In this Anderson Prison I was taken so sick that the doctor said I would not live a half hour. I was then not quite nineteen years old. I prayed for God to make me well and He did, and I am yet alive and well and hearty at sixty-one years. There is power in prayer. JOSEPH WAGNER.

New York Globe.

Whatever may be believed about Christian Science in the form of an objection, it is at least free from the charge of inconsistency. Therefore to take a word, or partial sentence, here and there from its text-book, and construct from that a garbled and obnoxious mis-statement of its teaching—thus alleging inconsistency—is to remind one of the story of the fratricide who pleaded Biblical authority for his deed, and when asked to furnish it, pointed out a passage in Genesis which reads, "Cain rose up against Abel, his brother, and slew him," and from Luke another which reads, "Do thou likewise." ALBERT E. MILLER.

Williamsport (Pa.) *Gazette and Bulletin.*

The Reading Room Work in Chicago.

The following extract from the annual report of the Central Christian Science Reading Rooms may prove of interest:—

The total amount received for sales during the year was $27,287.10 against $22,847.54 during 1904, an increase of $4,439.56 in 1905. During this time 4,063 copies of Science and Health, 599 copies of "Miscellaneous Writings," 169 copies of the Concordance, 5,469 *Journals*, 15,093 *Sentinels*, and 16,492 *Quarterlies* have been sold. The average monthly sale of Science and Health during the entire twelve months has been 338 copies, an increase of 75 copies a month over the sales of last year. During the last six months the average monthly sale has been 388 copies.

Significant work has been done in placing the Christian Science publications in prisons, in the rooms of the Young Women's Christian Association, and in various other places where they have been welcomed. Through the work of the Committee three thousand copies of the *Boston Herald* containing an important interview with Mrs. Eddy by a representative of that paper have been distributed by the Reading Rooms. The widespread circulation of the words of our Leader may be counted as a source of incalculable good. The manager reports a satisfactory growth in the Reading Room work, a constant demand for the Christian Science literature, and a marked increase in the sales of the same.

The committee has secured a five-years lease of ample and very desirable space on the Michigan Avenue front of the sixth floor of No. 6 Madison Street, and the new rooms will soon be ready for occupancy. The fact that of late the space devoted to the use of visitors has been scarcely adequate for their accommodation, indicates that the removed to more commodious quarters will be made none too soon.

HELEN E. PUTNAM, *Clerk of the Executive Committee.*

Much depends in this life upon one's ability to see things. Beauty is everywhere; but it is often unseen. Only the artist can see beauty in that which to other's eyes appears ordinary and uncouth. The beauty is revealed to him. He puts his vision into the picture. Then all can see it.

And there is also a beauty in humanity that only the right-seeing can find. To the unseeing eye the exterior of a man may lack all marks of goodness or refinement. At the same time he who believes in and loves the divinity that is in man will see in the same person something that is fine.

That is one of the great things about Jesus of Nazareth. He saw what others failed to see. He saw beneath the homely, rugged faces of some Galilean fishermen types of goodness and greatness which the world had not seen. Also he saw what he had in himself. That is to say, the artist sees beauty because he has a beautiful soul. Christ Jesus saw beauty and truth and love because these qualities were in himself.

Do you know it is great to be able to see the charm that is in the world because of the charm that is in you? Great to be able to see the fineness and radiance in human souls because your soul is fine and radiant?

No greater accomplishment has been made in all history than this—the ability to show humanity what it is at its highest. Your ophthalmologist will tell you that you can see but fifty per cent of the things at which you look with your natural eyes. With your mind's eye—your soul—you may see one hundred per cent, or you may see but one per cent of the things you ought to see. It all depends.

Grand Rapids (Mich.) *Herald.*

The *Indianapolis Sentinel* says editorially: "It may be observed that the rapid spread of the Christian Science faith is one of the wonders of this generation, and that it has been helpful seems to be beyond question."

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Among the Churches.

Churches Unite in Milwaukee, Wis.

The three Christian Scientist churches of Milwaukee were formally merged at a meeting last night [January 11] at First Church. The congregation will be known as First Church of Christ, Scientist. It is planned in time to erect two handsome church edifices, one on the East Side and the other on the West Side. On Sunday mornings the congregation of First Church will meet in the Davidson Theatre, but Sunday night services will be held at the Van Buren Street church as usual.

The original Christian Science church in Milwaukee was organized in 1889. It has a congregation at present of five hundred.—*Milwaukee Free Press.*

Springfield, Mass.

Springfield's admirable collection of church edifices was increased Sunday [November 26] by the opening of the new Christian Science chapel at the corner of State and Orleans Streets. The opening in the morning was a quiet, impressive service after the simple order of the regular Sunday service of the denomination. The service was repeated again in the evening, and both were well attended. A notable feature of both services was the absence of any attempt to raise special subscriptions. A single offering was taken at each service, which the First Reader announced would be forwarded to the "Building Fund of The Mother Church that is in course of erection, as a thank-offering to God for His great love which has made this chapel possible for us."—*Springfield* (Mass.) *Homestead.*

Churches Unite in Salem, Ore.

Last evening [Nov. 29], at the Christian Science church building in this city, was consummated a reorganization of the people of that faith, whereby the two churches in this city have been consolidated. This is a union greatly to be desired on the part of those interested, and was brought about by both organizations dissolving their respective charters and organizations. After doing this, all the members of both institutions came together and organized a new church. This will be known as First Church of Christ, Scientist, and assumes the property of both old organizations. All interested were more than pleased at this happy uniting of what has, in the past, seemed a divided family.

Salem (Ore.) *Daily Capital Journal.*

Santa Barbara, Cal.

First Church of Christ, Scientist, of Santa Barbara, California, was organized October 2, 1900. At the close of the year 1905 it had a membership of thirty, twelve of whom are members of The Mother Church. In March, 1902, we purchased a lot with a building formerly used as a church, with a seating capacity of something more than one hundred, for thirty-four hundred dollars, and have paid twenty-nine hundred dollars towards the purchase price. At the annual meeting of the church in January, 1905, the church voted, unanimously, to donate all monies of the church, other than sufficient to pay the regular expenses, to the Building Fund of The Mother Church, and in the twelve months following sent $872.40, which with $127.60 previously sent made an even sum of one thousand dollars. The attendance at the Sunday services and the Wednesday evening meetings is from seventy-five to one hundred.

Although our church is small, and without a single wealthy member, we are trying to conform in all things to the wishes of our Leader, Mrs. Eddy.—*Correspondence.*

The Lectures.

Ashtabula, O.

A goodly-sized audience was attracted to the City Hall on Monday evening [Jan. 22] to hear Bicknell Young of Chicago on Christian Science. Dr. W. W. Tothsroh introduced the speaker, and in so doing said in part,—

It is needless to remind any one who is in any degree familiar with the history of formulated theology, that it cannot be said of it that it is "the same yesterday, and to-day, and forever." Herein, as in everything else of human construction, change and decay are to be expected. In the realm of opinion and belief there is progress by the elimination of error, and in the widening and deepening of conceptions as new revelations or better views of old revelations of truth are obtained. Historically the orthodoxy of to-day was the heresy of the past, while the persecutors of the present were the persecuted yesterday. God's revelation is continuous and is not restricted to tablets of stone or parchments. He speaks to-day to those who would hear him.

As for Christian Science, it must be confessed that it is in harmony with the spirit of the age, in that it emphasizes the immanence and active interest of God, and places before its followers exalted ideals. If it be judged according to the standard, "By their fruits ye shall know them," then it must be conceded that it has impressive credentials in its survival of bitter opposition; its remarkable spread among people in all lands, of all classes, and especially those of education, thought, and culture; and its thousands of witnesses who testify of the various benefits derived by them through their compliance with its teachings.

Ashtabula Beacon-Record.

San Diego, Cal.

Before an appreciative audience that filled the main floor, both balconies, and the boxes, Mrs. Sue Harper Mims of Atlanta, Ga., lectured last night [Jan. 29] at the Isis on Christian Science. A storm of applause at the conclusion of the lecture showed the appreciation of the hearers. Mrs. Mims was introduced to the audience by Mr. A. Schoonover, who said in part,—

Somebody has said that a man is always better than his creed, unless, perhaps, he changes his creed every day. 'Tis but a way of saying that people think, and thinking in the better knowledge of to-day, realize yesterday's errors. This search for truth is man's best work and its demonstration is his best service to mankind. Knowing this, people associate themselves together to free the minds of their fellow-men of the fear, ignorance, and superstition that prevent their seeing those great truths which have to do with their relation to the creator and all things of creation. Such an association, I believe the Christian Scientists to be.

San Diego Union.

Lectures at Other Places.

Olean, N. Y.—Rev. Arthur R. Vosburgh, Dec. 10.
Libby, Mont.—Clarence C. Eaton, Jan. 18.
Santa Barbara, Cal.—Mrs. Sue Harper Mims, Jan. 28.
Port Huron, Mich.—Rev. Arthur R. Vosburgh, Feb. 4.
Iowa City, Ia.—Judge Septimus J. Hanna, Feb. 4.
Providence, R. I. (First Church).—Hon. Clarence A. Buskirk, Feb. 4.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

"Moral Remedies."

Modern Medicine, in its review of the recommendation recently made by Sir Lauder Brunton, an eminent English physician and surgeon, that certain drugs be administered for the purpose of counteracting the effects of irritating occurrences and depressing news, advances the opinion that in certain cases of bad temper "moral remedies are necessary as well as physical," but it does not advise how nor by whom these moral remedies shall be administered. Is the physician to be trained to administer moral remedies as well as physical, or is he to call in a clergyman? Is there to be another class of medical specialists, who are to deal only with moral remedies? By what rule is the case requiring both moral and physical remedies to be distinguished from the one requiring physical remedies only? If there be cases which require a moral remedy as an adjunct to the physical remedy, may there not be cases which demand moral remedies alone? If some cases can be relieved or healed by moral remedies, is it not possible that all cases can be healed in the same way? These are pertinent questions which naturally grow out of the statement we have quoted.

The admission that moral remedies are of value in the cure of disease is a step in the right direction, and we hope it may be the forerunner of the more important admission which must be made at some time; viz., that moral remedies are the only means worthy of dependence. By moral remedies we mean, of course, the application of that right knowledge of God which is the foundation of all morality.

It has been proved through Christian Science that the moral remedy used by our Master and commended by him to his followers heals not only the bad temper which *Modern Medicine* says "in a great proportion of cases has for its foundation indigestion, nervous exhaustion, or some other physical ill," but also the disease which is supposed to be its foundation. It is almost proverbial that Christian Scientists are free from bad temper as well as from all manner of disease with which they were afflicted before they adopted the moral remedy disclosed to them in Science and Health, a remedy which is available to all who care to adopt it.

ARCHIBALD MCLELLAN.

Reward.

THE story of Abraham, as given in Genesis, is of profound interest, showing, as it does, what is possible to one of large and noble character in the most trying circumstances and with no guidance save that of the divine Mind. We are told that in the midst of idolatrous surroundings he took his stand for one God; and tradition says that for so doing he was cast into a fiery furnace, as were his three descendants many centuries after his day, and that like them he proved the omnipotence of divine aid in what seemed to be deadly peril.

For the sake of Truth, Abraham left his father's house and his country, presumably giving up all his earthly possessions in order to obey implicitly the divine call. He was a man of princely nature, which was expressed in all he did, and later in what he possessed. His generosity and entire lack of self-seeking were much in evidence in his relations with his nephew Lot, whom he permitted to preempt the rich lands in the plain of Jordan rather than to have any strife as to territory. This trait was also strikingly illustrated in his refusal to take the spoils of war that fell to his share, and in his readiness to give tithes to Melchizedek, "priest of the most high God." That he had sought and found that which alone can give security and plenty, is proved by the divine assurance to him after these experiences,—"Fear not, Abram: I am thy shield, and thy exceeding great reward." Well does our Leader say of this patriarch and others of an early day, that they "caught glorious glimpses of the Messiah, or Christ" (Science and Health, p. 333).

Christian Science teaches that we must, each and all, gain the true sense of motive and reward. Thus we find Peter, at an immature stage in his spiritual development, reminding his Master that he and the other disciples had given up all to follow him, and asking, "What shall we have therefore?" After giving a direct answer to this question, the great Teacher proceeded to illustrate his answer in the parable of the laborers. The deep metaphysical teaching of this parable may be applied almost infinitely to human conditions and relations, and Christian Science proves that "the kingdom of heaven" must be found by us, while in the midst of such conditions, or not at all.

In this parable the dignity of service receives honorable mention; it shows that all true service is the service of Truth and that its reward is sure,—"Whatsoever is right, that shall ye receive." The question to the laborers who cavil at their lord's generosity, "Is thine eye evil, because I am good?" is a scathing arraignment of those who are blinded by envy and jealousy to the all-prevailing and ever-present divine justice. We must know whom we serve. If the world is our master we shall look in vain for justice, but if we serve God, Truth, and Love we are assured that "Mind—omnipotence—has all-power," and "assigns sure rewards to righteousness" (Science and Health, p. 203).

Well may we pray to be "first" in faithfulness, and "last" in self-seeking, ever remembering that to each faithful toiler in the vineyard is the promise, "I am thy shield, and thy exceeding great reward." ANNIE M. KNOTT.

Longing for Truth.

Beneath the superficiality and sham, the pride and prejudice of mortal sense, there is an inherent love for the genuine, the beautiful and the good, which witnesses ever and again for the image of God; and the false fetters of educated belief and conventional habit are cast aside as the husks that they are,—the higher consciousness, the true man, claiming his own.

This assertiveness of truth, its habit of breaking through the clouds of prevailing belief, has inaugurated all reforms by giving to humanity its true leadership. The condition of thought in which Wesley was born and educated gave promise of his faithful conformity; but he experienced a wondrous spiritual quickening, and in its light he saw what seemed to him a higher path, which pursuing, he became the inspiration of his age. Truth-seekers in our day, who have also seen a great spiritual light and turned to it, have not found favor at the hands of many of his followers, nevertheless these same representatives of this great man have been so unconsciously affected by the illuminating truths of Christian Science that their thought is steadily broadening, and many of them are just now pleading splendidly for a larger freedom, an unhesitant loyalty to truth wherever it may lead. (See clipping from *Western Christian Advocate*, p. 414, of this issue.) This cry, welling up from a great body of Christian people, tells of that travail of soul through which the many must needs pass to attain to a personal and satisfying demonstration that "Truth is always the victor" (Science and Health, p. 380).

Another writer in a leading religious journal has recently

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said, "Why should we attempt to saddle Deity with the creation of a state of existence for man which is a proven failure. . . . Why not frankly admit that material existence is not a real state of existence at all, but false and unreal; that there is, and can be, but one state of existence,—spiritual, since God is Spirit; good, since God is good; perfect, since God is perfect; eternal, with the eternity of God?"

Such a statement of the fundamental teaching of Christian Science at the hands of others who are being influenced by its broadening and uplifting thought, leads all Christian Scientists to share the gladness of Paul when he wrote to the Philippians, "Whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

It is not difficult to explain humanity's longing for truth, and its repeated outbreak in history, when we remember that it alone can comfort and satisfy the higher aspirations. To the sordid and indifferent truth brings the discomfort which is their due; but "they which do hunger and thirst after righteousness," for them it supplies "the heart's great need," in fulfilment of Jesus' promise, "I will send you another Comforter." Lowell expressed a most significant thought when he wrote,—

> The thing we long for, that we are
> For one transcendent moment.

A sincere desire for truth is but truth's irrepressible assertion in us; it is speaking out in defiance of mortal sense and false belief, and every honest aspirant is therefore both its champion and its channel. How this thought gladdens the heart of the altruist, and how it lights up the future of humanity. We gain the truth we need, if we but truly seek, and the sage is therefore right who said, "The secret of happiness is to want the best things and to want them very much." Honest seekers for the highest good, for truth as revealed in Christian Science, are multiplying the world over, and the Psalmist's sure promise is theirs, "He satisfieth the longing soul, and filleth the hungry soul with goodness."

JOHN B. WILLIS.

An Interesting Letter.

THE following extract from a letter of John C. Higdon, Esq., to Mrs. Eddy's associate secretary, is of interest because of the grand Masonic animus of the entire letter and his reference to the fact that our Leader is the widow of a Freemason,—Major George Washington Glover. Major Glover was a member of St. Andrew's Lodge, No. 10, and Union Chapter, No. 3, and that he was highly regarded by his brethren and companions, is shown by his obituary notice in *The Freemason's Monthly Magazine* published by the late Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts.

Mr. Higdon writes:—

St. Louis, Mo., Feb. 12, 1906.

Mr. Lewis C. Strang, Associate Secretary,
Pleasant View, Concord, N. H.

Dear Brother:—I was very greatly pleased to receive your letter of the 9th instant, informing me that our beloved Leader had personally written me.

Her highly valued letter, thanking me for the article, "Know Thyself," has arrived, and I am overjoyed to receive the same, on account of the beautiful sentiment and kind words it contains, as well as for the high compliment which it pays me.

You state that our great Leader and friend forgot to ask my permission to publish my letter in the *Christian Science Sentinel.*

In reply, would say that I gladly grant permission, but in my opinion, the same is not at all necessary, as our Leader has the undoubted right to publish any letter which any of her brethren deliver to her.

Yours in truth and love,

JOHN C. HIGDON.

The article, "Know Thyself," referred to in Mr. Higdon's letter, was taken from a Masonic publication, and we are informed that the portion of it which attracted Mrs. Eddy's attention was the following true and remarkable statement:—

"The sacred book of Hebrews tells us that man was made in the image and likeness of God. Birthrighted with the responsibilities of such a destiny, man must awake, must realize that indolence and inaction are the deadliest canker that can invade and infest the human soul. Omnipotence cannot be confined or limited, hence our conception of Deity of necessity predicates Him perfect and absolute freedom."

"Rudimental Divine Science for the Blind."

WE are pleased to announce the publication of an edition of "Rudimental Divine Science" by Mary Baker G. Eddy, in the New York point system of type for the blind. The publication of some of Mrs. Eddy's works in this form has long been desired by many who are compelled to use the embossed types, and it is believed that this edition of one of the most helpful of our Leader's smaller works will be greatly appreciated.

Mrs. Eddy's writings have proved a blessing to all who have studied them carefully, with the desire to put their teachings into practice, and the demand for the extension of their help to another class of readers is further evidence of the work she is doing for humanity.

Letters to our Leader.

Lynn, Mass., Dec. 15, 1905.

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

Beloved Leader:—First Church of Christ, Scientist, of Lynn, in annual meeting assembled, sends you loving greetings. We feel that you would be pleased to know what the church is doing in the city that was the scene of your earlier labors, and in a spirit of loyal gratitude to you, God's messenger to this age, the following is submitted.

The church membership is sixty-five, sixteen of whom were admitted the past year. Somewhat over a year ago a beautiful building was erected in the business portion of the city, in which is a hall with a seating capacity of four hundred and seventy, in every way most admirably designed and artistically finished. The proprietors were desirous of renting it to us, and the church voted to secure it. The treasurer states that while the expenses were doubled by taking this step, it has been easier to meet them since than it was before. Our Sunday congregations are in the neighborhood of one hundred and twenty-five.

In all nine hundred and forty-two dollars has been sent to The Mother Church Building Fund. The Sunday School, numbering thirteen children and two teachers, contributed twenty-one dollars and sixty-eight cents of this amount in the past year. The Reading Room is now at your old home, 12 Broad Street. The Reading Room committee reports that for the six months ending December 1, 1905, fourteen hundred and twenty *Sentinels* and three hundred and sixty *Journals* were distributed from the waiting room of the Boston and Northern Street Railway station in Central Square, and in other places in the city. During this time there were sold: fifteen copies of Science and Health; two copies of "Miscellaneous Writings;" ninety-six *Journals;* eight hundred and fifty-one *Sentinels;* two hundred and sixteen *Quarterlies;* two hundred and three copies of Judge Hanna's lecture as printed in the *Lynn Evening News;* also one hundred and seventy copies of other Christian Science publications.

An occasional opportunity is given whereby services are held at the Lynn City Home and at the Home for Aged Women. The foregoing facts are given partly as a further answer to your letter of a little over a year ago, inquiring about the work in Lynn.

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We trust that as the years go by this church may prove by its works that it is comprehending your teachings to a greater and greater degree, and practising them with renewed devotion and perseverance.

With love and gratitude,

HOWARD D. KENYON, *First Reader.*
FLORENCE M. LULL, *Clerk.*
Committee.

MRS. EDDY'S REPLY.

Beloved Brethren:—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

MARY BAKER EDDY.

Washington, D. C., Feb. 11, 1906.

Beloved Teacher and Leader:—Allow me to express to you my gratitude for the higher light shed upon the spiritual sense of the Lord's Prayer, as given in the last edition of Science and Health; not so much for the additional words as for the magnificent courage, faith, and conviction they express of the allness of God. To those working and longing for instantaneous healing, the tenacity and arrogance of error is sometimes discouraging. Then you always come to the rescue with some stronger, clearer, and higher tone in the ascending scale of harmony, that strengthens, cheers, and encourages the watchful student. We have the confidence that we, too, if faithful may climb to this height of spiritual vision, where "God is Mind and fills all space, is everywhere, matter is nowhere and sin is obsolete" (Miscellaneous Writings, p. 173).

With deepest gratitude and affection,

ELIZABETH C. WICKERSHAM.

Brighton, England, Jan. 23, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—The members of First Church of Christ, Scientist, Brighton, England, have just remitted five hundred and twenty-five dollars to the Building Fund of The Mother Church. It may interest you to know that although we have only now completed the first year of our existence as a church, and have at present a small membership, this amount was collected during the last six months, over two hundred and sixty dollars at one collection, this being the response to a suggestion of our First Reader, that the money usually spent in Christmas presents should be contributed to this fund. Our children of the Sunday School collected ten dollars. When they were asked whether they would contribute this money to the Building Fund, or have their Christmas Tree, every little hand went up for the Building Fund, for they also are learning it is only as the root is recognized and supplied that the branches can prosper.

Our great desire is for loving unity, and to walk daily in the path you have so clearly shown us.

Lovingly yours,

MRS. MERCY VAN HOMAN, *Treasurer for the Fund.*

Cleveland, O., Feb. 12, 1906.

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

Dearly Beloved Leader:—We, the students of Mr. E. A. Merritt, desiring to express our deep gratitude for the daily benefits derived from the study of Christian Science, and the loving and kindly assistance rendered by our teacher, have to-day forwarded two hundred dollars to The Mother Church Building Fund. This contribution also expresses in a slight measure our grateful appreciation of the priceless labor of your life, so generously devoted to the welfare of humanity, broad enough to encircle the globe and clear enough to give your students a glimpse of eternity. For this gracious knowledge of Truth, revealed in Science and Health, and carefully guided and guarded by our teacher, we give most heartfelt and grateful recognition.

Very lovingly yours,

CLARENCE H. STOCKWELL.
For the Association.

Testimonies of Healing.

Memory turns back this morning to the year 1897, when everything was very dark to me. I was afraid of death, and felt that I should soon pass on. For years I had been gradually going down, and was in what my physician and friends called the last stage of consumption and heart trouble. I was like a shadow, to mortal sense, and was not expected to live longer than a week, when a distant friend sent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. She wrote me to read it with the Bible, to try to understand what they taught, and then I would see that it was not God's will that I should die. She wrote me that health and life come from God, not sickness and death. When I began to study the wondrous book, Science and Health, I could read only a few lines each day, but I kept on trying daily to understand it, and soon I began to see the truth. At first it came as little flashes of light, and in a moment of time I would get a gleam of something beyond the mortal vision, then for days I would be uplifted. I became hopeful; I would often catch myself trying to sing, and in two or three months I was able to be up. I gained a little each day, in understanding and in strength, from the earnest study of Science and Health, and from the absent treatments of the friend who brought the truth to my attention.

When Christian Science found me I could not walk across my room without holding on to something for support, but in a few months I was able to walk a mile and back without ill results. When I began the study of Science and Health fear would suggest that I had better put that book away and go back to my church, for I could not live long; but I noticed that when I read Science and Health, I would feel better and would be able to sit up. I prayed for light as I never prayed before. If Christian Science was the truth about God, I wanted to know it, and if it was not the truth I wanted to know it. In studying my Bible I found the answer, and realized that Christian Science was true! I was happy,—all doubt had fled. I seemed to be lifted above mortal sense, and caught a little gleam of the joys of Soul. I would often find myself saying over and over the thirty-fifth chapter of Isaiah, and also from the twenty-eighth to the thirty-first verses of the fortieth chapter. I learned their true meaning, and the help and strength they were to me. My healing was slow. It was nearly two years before I was free, before I could say truthfully and with a vim, "I have no consumption, I have no heart disease." For years I had never left the house without a bottle of medicine for the heart. Man-made remedies had failed, but the living God, He never fails!

I am here yet, and have had over six years of wonderful health, after suffering for forty years with lung trouble, which began when I was a small child and lasted until Christian Science healed me. At first there were no Scientists here in this town, and no one to talk to. I often kept my door locked all day, so that I could be alone, as all who knew me held the thought of death over me, while I was trying to overcome it through my own small understanding of Science. The freedom from fear alone is worth all the struggle to obtain it. As time went on, and I did not die, my neighbors began to ask me about Christian Science; some read my books and believed.

My heart goes out in deep gratitude to dear Mrs. Eddy, for bringing to the world this knowledge of Truth and Love. In the course of time some Scientists came to this town, and services were started a few years ago, with a very small number. Now our little church is waking many to the truth of Christian Science.

Thanks be to God and His Christ, for He does heal and save, here and now.

MRS. JANE KILCREASE, Birmingham, Ala.

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Because I am grateful for the benefits I have received through the understanding of Christian Science, I should like to tell a little of what I have experienced. I have found it a practical help in a practical life. Since the overcoming, through Christian Science, of my trouble, indigestion, I have had splendid health; better still, I have found that this truth not only destroys disease, but the fear of it. Christian faith may give fortitude to bear sickness or disease, but Christian Science destroys the fear of it by the understanding of its unreality,—that it is not a creation of God. Even more than this, Christian Science restores the inspiration of life when all ambition to live has been lost; it restores the song of the heart when it has seemed to be crushed out.

Last year I was working in Leeds, and when trade was at its worst I was thrown idle. The following morning I went to look for work. The foreman sent me word to see him at noon. I got there in time, found another man more needy than I, so I allowed him to see the foreman first, with the result that he got the situation, the only one to be obtained there. However, I went only a week idle, when I got word of work at Darlington. I went there and found it better than at Leeds, but was there only about a month when I heard of work here in London. After due consideration I accepted, and found a still better situation. To me this was a triple demonstration and it showed God's care for His people as we are told of it in the Bible and in our text-book.

JAMES MARSHALL, London, England.

So much of good has been revealed to me through the teachings of Christian Science, that I could not enumerate all of it. So much has been made clear which before was a dark mystery, that I know God as I never knew Him before. When I first began the study of Christian Science I was in the depths of despair. I had suffered from ill health for years, and had come to realize that medicine could never restore me. Like the drowning man catching at a straw, I was ready to grasp anything that promised healing. In Christian Science I found a true and reliable remedy for every ill of mind or body. Through the understanding and practice of its truths I am enjoying a greater degree of health than I had known in years. Troubles with which I used to struggle for weeks, have been made to vanish, and speedily, through this new understanding of God and His Word as given to us by Mrs. Eddy.

I was a member of an orthodox church, a teacher in the Sabbath School, and while I was never fully satisfied with the teachings, I did not know there was anything better. When I turned to Christian Science it was not for the religion but for physical relief, but what a wonderful religion I have found it to be,—a religion that will save us, now and here, not only from sin but from sickness and sorrow and death. For me it has worked wonders, bringing harmony where there was discord, and peace where there was perturbation. It has revealed the joys of heaven and the possibilities within.

I am very grateful to God, and to Mrs. Eddy, His light-bearer. To all who are in trouble, or sickness, or need I would say, If you would be comforted, do not delay to read "Science and Health with Key to the Scriptures."

CATHARINE I. MCCOUN, Kansas City, Mo.

I think it would have been impossible to find a more skeptical person, regarding this Science, than I was before I had seen any of its wonderful work. I used to deride it most vehemently, so much so that now I am heartily ashamed of my past attitude when I think of the many blessings it has brought to me. However, the time soon came for the truth to be manifested. I was suffering from an ailment that was puzzling the best physicians of this country, some of whom enjoyed an international reputation. Their efforts were altogether unsuccessful, and I had almost become resigned to what I thought was my fate; *i.e.*, to suffer the rest of my life, when a friend asked me to try Christian Science. I said, "It can't do me any good, because I have no faith in it," whereupon she replied, "Give it a trial, and when you have been healed, then you will receive your faith."

I did give Science a trial, simply because there were no material remedies left, and I was completely healed in two treatments, after doctoring for nearly five years. This was a year and a half ago, and I have never had a vestige of the old complaint since. Moreover, I have never felt so well in all my life; in fact, I have not had one day's illness in all that time. As in every case, the physical healing was the least of the blessings that came to me. It purged my mind of worry and discontent, while it left instead peace and harmony. "Science and Health with Key to the Scriptures" gave me a religion for which most of us are reaching —a practical religion. Christian Science gives to us a God of Love, one who is with us now and always, an ever-present help in time of trouble. Is it then to be wondered at that Christian Scientists are continually happy? It is because they look to Principle, in the solving of all life's problems.

I wish to give thanks to God for all that He has done for me and mine, and to express my deepest gratitude to our beloved Leader, who through her untiring efforts and self-sacrifice has given to the world the greatest gift of the centuries, the wonderful book through which we may know God aright, and which, if we follow its teachings, will fill our lives with peace and prosperity.

C. MAYER, New York, N. Y.

Some time ago one of the references in our Lesson-Sermon was from the eighth chapter of Romans, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." This verse repeated itself in my thought again and again, but I could make nothing more of it than if it had been an unknown language. A few days later I seemed to be very ill with the grip. This had been an old enemy, and had left me each time in a weak and miserable condition, sometimes for weeks. Help was asked from a practitioner, but it was several hours before she came to see what was needed. During those hours the suffering seemed very great, when it suddenly dawned upon me that here was a creature earnestly awaiting "the manifestation of the sons of God," and I felt sure that the "manifestation" would come. None the less it was a great surprise that I should awaken the next morning as well and strong as if this illusion had not come near me.

How great and how blessed a privilege it is to know that we have the expectation of ultimate freedom from all conditions which were not created by infinite divine Love.

MARIE S. ALLEN, El Paso, Tex.

I think it my duty as well as a great privilege to tell what Christian Science has done for myself and family, hoping that my experience in demonstrating over ills may help some others. I have had many beautiful demonstrations of the power of Truth to overcome evil in every form, and three of them seemed like miracles to me. A broken collar-bone was healed in two weeks without even the use of a sling to hold up the arm, and a broken bone, between the knee and ankle, was healed perfectly in five weeks without the use of a bandage. The leg did not even swell. Another experience was the healing of a cancer of the throat.

I am truly grateful to Mrs. Eddy for her great work of love that has brought us "Science and Health with Key to the Scriptures."

MRS. ALLIE MCFADDEN, Branch, Ark.

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Five years ago my outlook, to human sense, was dark indeed. I was suffering from internal cancer in the last stages. My physical agony, together with the mental anguish at the prospect of leaving my three little girls motherless, was beyond description. In this helpless and hopeless condition I applied to a Christian Science practitioner for treatment. Upon her advice my husband and myself purchased a copy of Science and Health and began the daily study of the Lesson-Sermons as given in the *Christian Science Quarterly*. Soon afterwards we purchased Mrs. Eddy's other published works, the continued and thoughtful perusal of which have revealed to us present blessings that we had never thought possible of attainment before death, and were uncertain if they would be ours after death. Through the loving efforts of a practitioner I was perfectly healed eight months after I began treatment, thus proving to me that God does answer prayer, and that Christian Science teaches the "effectual fervent prayer" which is attended by "signs following." Since my healing I have done the work for a family of six with ease, and have had no symptoms of the return of my old enemy. I had also been a victim of quinsy since childhood, and the attacks had become so frequent and severe that my life was threatened, but my throat is now entirely healed. Our children also have been wonderfully healed of ailments, among which I will mention membranous croup, broncho-pneumonia, cholera-infantum, whooping-cough, etc., all of which have been healed in Christian Science without the use of material remedies, these not having been resorted to in our family for some five years.

For all these blessings I return humble thanks to God, and to our dear Leader, Mrs. Eddy.

Mrs. Nellie B. Ainsworth, Watertown, S. D.

My mother was a Christian Scientist several years before I became interested in its teachings. Although I witnessed the transformation of her life from one of ill-health and sorrow to health and happiness, I was so blinded by materialism and its seeming pleasures that I could not grasp the verities of this grand teaching. I had served in the capacity of amanuensis and assistant to the leading oculist of our city for several years, and could not conceive of a spiritual remedy for the ills of mankind. I first began to study Christian Science for peace of mind, and received such an abundance that I finally gave up all medicine and looked to God for help from all my physical ailments as well. I was first healed of dyspnœa, which physicians claim to be a lack of nerve supply to the lungs, and they do not profess to do more than alleviate it by material means; then of a supposedly incurable disease of the scalp. In the two and a half years that I have tried to live the life of a Christian Scientist I have not been compelled to be away from my work more than two days on account of ill health. Prior to this time I would throw myself upon the couch immediately upon getting home from the office, because of fatigue, while now I hardly know what it means to be tired; I have learned what it means to cast my burdens at the feet of divine Love, "and bear a song away." The study of Christian Science has broadened me and I have developed marvelously in every way. For all this I am very grateful.

Miss Ada Bastman, Kansas City, Mo.

It is my pleasure and privilege to have known and reaped the benefits of Christian Science since 1892, at which time I was healed of Saint Vitus' dance, in its severest form, and in a comparatively short time. I was later healed of inflammatory rheumatism in about three days, and since then I have been helped out of other difficulties which had seemed to debar me from the sweet and exalting influences of Truth. Since my first knowledge of Christian Science, I have never for a moment doubted its efficacy in the treatment of disease, nor its highly beneficent power. Its influence is unbounded, bringing peace instead of discord, chastity instead of vice, love instead of hate, and life instead of death.

To speak of our Leader in terms appropriate seems impossible, for the revelation of Truth which has come to this age through her is revolutionizing the world.

Susie L. Bradshaw, Moore, S. D.

I esteem it a pleasure as well as a duty to give testimony as to my healing of the morphine habit. For a long time I had what the doctors called neuralgia of the stomach, and could get no permanent help. As these attacks came on from time to time, a doctor was called, and he gave me something to quiet the pain. As years went on the attacks became more frequent and severe; then morphine was given me, and soon it was kept in the house all the time. When I felt a spell coming, I would take some, and if that failed to relieve I would take more. I soon found that I could not get along without it. It seemed to hold me in its power. I did not care to eat and could not sleep at night. During this time I was trying to live a Christian life, was a member of an orthodox church, and a Sunday school teacher. I felt the use of this drug to be a sin and I prayed God to take it away. I tried to do without it, but would get worse and the doctor would give it to me again.

For nearly ten years this was the way I suffered, and finally I had what the doctor called the last attack, and he could do nothing for me. He called another physician, who said very much the same thing and tried to give me relief by injecting the drug into my arm, which became badly swollen. One afternoon my husband was sitting beside me and it seemed as though I could not live much longer. I was thinking about leaving my two little ones, when the thought came to me, Why not try Christian Science—it has helped others, and why not me? I asked for help in Christian Science and my husband at once discharged the doctor and went for a Christian Science practitioner. She came, and I soon experienced a sweet peace and quietness; I felt changed. I asked for a drink, which she gave to me. Until this time I had not been allowed a drop of water or anything to eat for days. In a few minutes I was able to eat freely, and without any bad effect. I was completely healed of the morphine habit in three treatments. It was blotted out, and seems like a dream. I then began to gain, although I had a long, hard struggle; but through a kind, loving God, I was restored to my family.

My healing has brought the whole family into Christian Science. As my thoughts go back over those years, my heart is filled with love and thankfulness to God for giving us, through Mrs. Eddy, this wonderful truth which heals all our diseases.—Mrs. Jessie Davison, Watertown, S. D.

I wish to express my gratitude to God for a recent evidence of His healing power. I have been deeply interested in Christian Science for the past eight years, and during all that time I have been in very good health and have met very quickly whatever physical discords presented themselves. Recently, however, I had a greater test than ever before of my reliance upon God as the great Physician. My whole system seemed to manifest a condition of poisoning, and from my shoulders to my feet the external symptoms were alarming. My feet swelled and my whole body was so affected that I was nearly wild. I tried to meet it for myself the first night, but early the next morning I called for help, and a practitioner worked faithfully for two days, remaining at night to comfort me and to declare the truth. After a two-days struggle the enemy was cast out, and normal conditions were manifested, except that I was left very weak. At times I seemed liable to pass away from spells of weakness, but these, too, were conquered through Truth and all fear of them disappeared. When this trouble came upon me, my family, not having embraced Christian

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Science, urged my calling a physician, but I clung to God in my hour of trial and He delivered me.

I spend many hours in meditation and study, and in praise to God for His many blessings. I am deeply grateful to dear Mrs. Eddy for her great work in bringing the Word of God more clearly to the consciousness of mankind.

MRS. CLARA KELSH, Philadelphia, Pa.

I became interested in Christian Science several years ago through the healing of a friend. When I saw my friend she explained it as best she could, and I felt that it was the truth which Jesus taught. I had been a member of an orthodox church for a number of years, but had not been taught that the Christ could heal now as of old. I gladly accepted Christian Science as the truth. I was wearing glasses for astigmatism, had stomach trouble and other ailments, and at times my suffering was intense, as my work, which was sewing, made it hard for me to use my eyes. I had to stop work and remain in a darkened room for nine months. A specialist whom I went to see said that if I would rest my eyes for a time they would be all right; but after nine months they were no better, so I had to go to work again, but I was obliged to lie down two or three times a day. Daylight was torture, and lamplight I could not endure. This was my condition when Christian Science found me. I accepted it as the truth, without thinking of my physical need, but after some days the thought came to me that if this could heal my friend it could heal me. I soon found that I had no need of glasses, and I gave up the medicine I was taking for stomach trouble and felt that I was well. How happy I was, and I did not know what had healed me; but soon after I understood it, and it has been my comfort and guide through many years. How can we be thankful enough to her through whom the light of divine Truth has come to us.

SARAH A. GOODSELL, West Eaton, N. Y.

I thank God for Christian Science. It has redeemed me from much suffering, both mental and physical. Many times I wished to die, not only because I suffered pain, but my cross was very heavy, until it seemed that I could bear it no longer. I needed help very much but I did not know where to look for it, and I gave up praying to a God I did not know. I had suffered from indigestion and neuralgia, also female weakness, for years. At last I had nervous prostration, from which I was in bed about three months. Doctors could not do me much good, for I could not find peace in pills. One day I said to my sister that I wished to talk to some minister, and she then spoke of Christian Science, as she had received some help about eight years before, but knew very little about it. God heard us, however, and prepared the way even while we were speaking. Christian Science was brought to me by my dear sister-in-law. Oh, can I ever be thankful enough. My sorrow was turned into joy, my troubles into peace. I was healed that day, now two years ago, and I have been a healthy woman since that time. I do all the work for five children, eat anything I want, and enjoy any kind of weather. My husband also took up Science and was healed of the tobacco and liquor habits. In our home is peace now, and we have both joined First Church of Christ, Scientist, of Omaha. This is only a small part of what Christian Science has done for us, and is doing every day. God bless Mrs. Eddy, for without her words I would not be a happy, healthy woman to-day. I owe all to God and to Christian Science.

MRS. K. BURDIN, South Omaha, Neb.

One day I had an attack of pneumonia. Having had it three times in the past, I soon recognized the disease, and began to look at once to the all-good for help. It was quite a severe attack, and for several hours it seemed as if error would prevail, and my son proposed that the doctor should see me; but I held on to the truth, which in a short while did prevail. In about nine hours after, all pain had left me and I could take a deep breath without suffering. I was once an invalid, but thanks be to God, about five years ago Christian Science was made known to me through my daughter-in-law, who is a member of The Mother Church, and by her help, and the blessing of God, I was restored to health. I have not taken any medicine for more than four years, and have been very strong during the time. I am now seventy-two years old, and have had many demonstrations of the power of Truth over error in the past five years. I hope my testimony may encourage some others to put all their trust in Christ, Truth, and to follow our beloved Leader, Mrs. Eddy, as she follows Christ.

MRS. C. J. NUCKOLLS, Tomsburg, W. Va.

It is near six years since I was healed of asthma through the understanding of Christian Science. For seven years previous I had sought relief from the best physicians and specialists in the Middle States. I had been advised to go to California by a specialist who had been treating me for over a year. He stated that in that climate I might find relief, but nothing was definite. Truly man's extremity is God's opportunity. A lady who had been healed by Christian Science told me of this demonstrable truth which healeth all our diseases. Her words sounded to me like a fairy tale. I thanked her for her kindness, but declined an introduction to a practitioner. After this I grew rapidly worse. I could not lie down without a sense of smothering. For days and nights I fought for breath. At the end of four weeks I went to a practitioner and at the first treatment I was much benefited. In less than three months I was perfectly healed. The spiritual awakening was much more to me than physical ease. My study of the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been a wonderful unfoldment to me. Through the understanding derived, I have been able to help others.

I am thankful to our beloved Leader for this wondrous light of truth. I shall try to show my gratitude by ever being an avenue for Truth and Love; in meekness and humility knowing that it is God who worketh in me to will and to do of His good pleasure.

MARY MORGAN JONES, New London, Conn.

[Written for the *Sentinel*.]

Along the Upward Way.

MARY J. ELMENDORF.

THOUGH along the upward way
Still the purple shadows fall
Unrelenting over all,
And dear voices of the day
Never through the silence call,
Turn not back to doubt and fear.
Over crags and peaks and scars
Climb, a hardy mountaineer,
Shod with courage, staffed with cheer.
Home its door to faith unbars;
See, its lamps are shining clear
Through the windows of the stars!

Peace is won by work below;
Every upward step is gain,
Though it leaves the print of pain.
Lisping streams have far to go
Ere they join the choral main.
And the heart must sunward quest;
Blend the eagle with the dove,
Strength and meekness manifest;
Banish idols, sin, unrest,
Ere it gain the heights above,
Ere it reach the Spirit-crest,
And the glory that is Love.

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From our Exchanges.

Our Christian and denominational schools must never allow themselves to be outdone by any other institutions in their ardor for the fullest light and their courageous pressing onward toward the last fact that can be discovered. The Spirit of Christ is the spirit of freedom, and a school that is dedicated to him dishonors his very name and is false to its ostensible purpose if it hangs back cravenly when new leadings to truth are beckoning ahead.

The professors in our Christian colleges and seminaries should be men not only of the widest and deepest learning, but they should have the very mold and disposition of seekers for the truth, undeterred by any external pressure, unhindered by any obstinate prejudices from within. A temperament which is always asking with bated breath "what may happen," if certain inevitable conclusions are accepted without reserve, hardly belongs to a fit teacher in the twentieth century.

And the youths who throng to our schools have a right to know the full truth that has been ascertained and verified—not that which is simply subjectively surmised in the unfounded speculations of any rash theorizer—in every department of study. For this very thing have they come to the school.

Even so there will of necessity be in many considerable mental disturbance and sometimes anguish over parting with the old forms for the new. It will frequently seem to some that they are being blown from safe anchorages in familiar harbors out upon wild seas, they know not whither; and their souls are tempest-tossed. But even this alternative must be faced. Such an experience, unhappy as it is, is infinitely better than sitting, inert and content, with minds impervious to truth—hard and fast shut as a shellfish's case.

Western Christian Advocate.

Guard well the compass of conscience. It is a small thing, but the proudest ship cannot safely sail without it. Never let the salt spray corrode it or the rust of neglect settle on it. Keep it in sight, close by the helm and rudder of the ship. Study the chart of human experience; the past is our map to which we can go for guidance, surveying the collective wisdom of mankind, taking warning from the foolish and counsel from the wise. Let the bygone generations instruct us where the false lights may burn and where we may expect the reefs and the whirlpools. Watch the stars of the heavens. We may guide our course and measure our progress and check our wanderings by the lights above. Never be without the spiritual quadrant.—*The Christian Register.*

The *Universalist Leader* quotes the following from Dr. Washington Gladden:—

"What is religion? In its most primary sense it is a conviction that the spiritual world is the real world, and that the material world is temporal and ephemeral; that the things which are unseen, like truth, purity, honor, justice, integrity, fidelity, unselfish love, are the only enduring realities, while the things that can be seen and handled and weighed are counted our phantasms and vanities."

It would be an immense gain if we remembered that the one aim which is set before us is the production of the "perfect man," and that sin is whatever hinders this aim, whether in the individual or in the race. . . . In learning what divine Love means we are learning how to overcome evil with good. It was Jesus Christ who taught us the meaning of divine Love; and therefore it is he who saved his people from their sins.

REV. W. R. INGE, D.D.

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Items of Interest.

National.

A most important and far-reaching decision, as far as the interstate commerce law is concerned, was delivered last week by the Supreme Court, when by an undivided bench it laid down the new principle that railroads cannot deal in the commodities which they haul over their lines. This decision falls principally on the railroads which directly or indirectly own coal mines and sell their products. If the courts sustain the claim of the Interstate Commerce Commission, that private car lines are common carriers, the principle laid down may also include them, so that the owners of refrigerator cars would be prohibited from using their own cars for the transportation of their products.

It was estimated, when the Library of Congress was planned, that with an increase of thirty thousand books a year it would suffice, with the space to be filled in the courts, for one hundred and thirty-four years. It is now necessary to begin filling these court spaces, although the Library building proper has been open only eight years. Bound volumes of newspapers are largely responsible for the rapidity of the accumulation. It will also be necessary to transfer the copyright offices before many years to some other building.

Recent facts go to show that the interest in the classics appears to be increasing. From all sides in this country come reports that the number of students in Greek is increasing. Apropos to this fact is the announcement of two journals to be published by the University of Chicago Press. The one, *Classical Philology*, is to be a quarterly journal of research; the other, *The Classical Journal*, is published under the auspices of the Classical Association of the Middle West and South.

The chairman of the Executive Committee of the National Rivers and Harbors Congress favors an annual appropriation of fifty million dollars for harbor and river improvements. The average annual appropriation has been for some years a little less than twenty million dollars. "Fifty million dollars does not seem unjust," he says, "when it is remembered that war and its rewards—namely, the army, navy, and pension bills—receive over forty per cent of the entire revenue."

President Roosevelt has submitted to Congress the reports of the Panama Canal Commission. He accepts the majority report for a lock canal rather than a sea-level canal, because the time and cost of construction will be only half as much, it will be safer and quicker, will cost two million dollars less yearly for maintenance, can be more easily enlarged, and just as easily dredged.

The Interstate Commerce Commission has ordered an investigation of the rates and practices of the railroad carriers engaged in transporting oil from Kansas and Indian Territory to interstate destinations, the hearing to be held at Kansas City, March 12. The investigation is based upon a petition of the Kansas Oil Producers' Association.

The House last week passed the resolution directing the Interstate Commerce Commission to make examination into the subject of railroad discriminations and monopolies and report on the same from time to time.

The Hepburn rate bill without amendment was reported favorably by the Interstate Commerce Committee to the Senate last week. The vote stood six to five for the bill.

Foreign.

Wu Ting Fang, former Chinese Minister to the United States, when interviewed the past week on the existing situation in China, spoke in favor of the boycott, and said:—

"China is at a crisis and is passing through a transition stage. Her statesmen and people feel that China needs reform, but there are great differences of opinion regarding the means. There are several classes of reformers. There are those who speak foreign languages and who have been abroad and who have had experience in both sides of the question. They favor sensible and useful reforms, but not too radical. The number of these sensible reformers is few. I am one of them. The ruling classes also know that something should be done, but they are at their wits' end to know what to do. The third class is composed of young students, who are too rash.

"One thing upon which the majority of Chinese are agreed is that China has been deprived of many rights by concessions and territorial grants, and by the way her people have been treated by foreigners in China and foreign countries. Many Chinese who have gone abroad to America, Australia, and the Philippines, write home complaining of arbitrary discriminations made against the Chinese which dare not be attempted against other foreigners. Therefore every one is angry and hence the boycott of American goods, illustrating the feeling against the unjust exclusion laws. It has spread all over China, is solely in retaliation against unjust discrimination, and is not anti-foreign."

The impressive ceremony of the investiture of the Emperor of Japan with the British Order of the Garter, took place last week in the presence of about eighty high personages. Prince Arthur of Connaught brought the order. The Emperor conferred upon Prince Arthur the grand cordon of the Order of the Chrysanthemum and in the afternoon conferred upon Rear Admiral Sir Edward Seymour, General Sir Thomas Kelly-Kenny, and Lord Redesdale, of the Prince's suite, the grand cordon of the Order of the Rising Sun.

By the Land Purchase Act of 1903 the British Government declared itself ready to trust the Irish tenant class with £100,000,000 sterling credit, and placed itself in the position of landlord over four-fifths of Ireland for three generations, or until the purchase money had been refunded. Already agreements to sell and purchase exceeding £26,000,000 have been formally concluded.

The French and German delegates have reached an agreement on some matters relative to the Moroccan question, but on the matter of policing and French preponderance of influence a satisfactory solution has not yet been found.

Industrial and Commercial.

In a paper recently read before the Liverpool Engineering Society of the Royal Institution it was shown that to increase the speed of ocean liners from 16 knots to 20 required an increase of indicated horse-power by 4, of displacement 1¾, and of cost by over 2, which meant a saving of time on the passage of 1 day and 19 hours; from 16 knots to 23¼ required increase of power by 5, of displacement by 2½ and of cost by 3¾, saving on passage being 2 days and 4 hours; and from 16 knots to 25 required increase of power by 12, of displacement by 4½ and of cost by 6, saving on passage being 2 days 23 hours. These figures mean it is necessary to increase the size and horse-power of the vessels to such an extent that the first cost is $6,250,000, in addition to $150,000 per month to cover insurance, maintenance, depreciation, and other charges, and explain why the latest Atlantic greyhound has ceased to be a dividend earner, and why the huge moderate-speed passenger liner now prevails.

According to figures recently tabulated for the Mayor of Boston, the Boston Fire Department costs $2.18 per capita, which is ten cents more than San Francisco, second in point of expenditures. New York spends $1.50 per capita, St. Louis and Washington, D. C., each $1.20; Baltimore, $1.03; Chicago, where the population is second to New York, 90 cents. In the total expenditures for running the fire department Boston ranks third, being outranked by New York and Chicago.

Approximately there are now one million farmers in this country who have telephones installed. Most of these are independent of the great Bell interests. It has been stated that the farmers and ranchmen are profiting to the extent of at least fifty million dollars a year through the advantages the telephone gives in keeping them in close touch with the markets and in saving useless labor and wear and tear on their ordinary equipment. The telephone has wrought for the farmer a social as well as an economic revolution.

A new non-corrosive metal named monell, made in part from nickeliferous ores mined in Canada, is coming into favor among makers of steam engineering material. The United States Steel Corporation lately rolled a large lot of this metal to the order of German buyers, who are to test it for the German navy. The Lehigh Valley Railroad is experimenting with the same product, which is used in several parts of locomotives running on that line.

The Singer Company, in planning an annex to its eleven-story structure at Liberty Street and Broadway, New York, has accepted the plans of Ernest Flagg, an architect, to erect for it a building which will reach an elevation of 593 feet above the level of the street. The Washington Monument is 555 feet high, the Philadelphia City Hall 547, Cologne Cathedral 515. It will be forty stories high and twelve thousand tons of steel will go into its construction.

A string of six kites sent up from the German Aeronautical Observatory at Lindenburg recently attained an elevation of 21,006 feet, nearly four miles. This is the highest elevation yet reached by kite flying. Gas balloons sent up with instruments for recording conditions at high altitudes have reached an elevation of 48,700 feet. At that height the temperature was —111 degrees.

The quarterly statement of mill dividends at Fall River, just published, shows a distribution of $428,050 on a capital of $22,875,000, or 1.88 per cent.

Experiments are being made by an owner of pulp mills in the North by which it is hoped to utilize cotton-seed hulls for paper.

The total cut of logs on the Kennebec River this season is announced as 145,860,000 feet.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Salvation through Right Thinking.

SAMUEL GREENWOOD.

WHEN mortal man comes to understand that the only road leading to heaven is that of right thinking, he will realize the need of working out his own salvation accordingly. The ability which all men possess, of thinking a good thought in place of a bad one, proves the possibility as well as the practicability of such an ideal mental state.

The problem of human salvation is usually considered a question of escape from the consequences of evil thinking rather than from the evil thinking itself. Indeed it is generally believed inevitable that men must be born in inquity and grow up in a sinful state, inheritors of an evil mind and exposed to constant chances of misfortune and suffering. To cast the odium of evil thus upon the creator is the very root of evil thinking, from which all its branches spring. For human thought to be right it must have the right starting-point, the right idea of man and his origin, such as Jesus referred to when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." As applied to us does not this passage mean that although at this stage we may not be able to wholly demonstrate man's perfection, our mental concept of man must be as perfect as our concept of God, his origin or Father? The belief that man is created with an evil mind is a basis from which no righteous thought proceeds.

When we realize that wicked or mistaken thought is all that consigns mortals to suffering, here or hereafter, we shall be more careful of our mental guests; and if we are wise, begin to cast out all un-Christlike thoughts. It is from this wrong "mind," described by St. Paul as "enmity against God" and therefore the source of all woe, that Jesus came to save mankind, and not from an angry God, nor from a hell of burning brimstone.

We cannot reap good harvests from bad seeds. Bad seed-thoughts may have been given us through false education, or the mistakes of others, and we may believe them good, but they will bear us fruit "after their kind," and not according to the mistaken belief attached to them. This is not less true than that wheat will not grow from tares, even though we plant them in good faith for wheat. A fervent belief in the sublime life and work of our Master will not make us think as he did nor give us the same Mind, yet how otherwise may mortals reach his consciousness of spiritual Life?

The mistake of Christendom has been in conforming to the material world, as though it were necessary, instead of being "transformed" by the renewing of the mind; and because of this the hand of affliction, the hand of the law of this so-called material mind, has lain heavily upon Christian and unbeliever alike. To become new creatures in Christ, to be "born again" of the Spirit, cannot mean to remain as materially minded as before, for we read in Scripture that we cannot please God while in this carnal or fleshly mind. If Christianity does not bring about a change of thought from material to spiritual mindedness, then neither the individual nor the world is the better for it. If Jesus did not come to save mankind from the mental conditions which result in sin, disease, and death, we may well consent to the Jews' belief that the Messiah has not yet come. It is this misapprehension of Jesus' mission, the belief that salvation can be gained without becoming as spiritually minded as he became, that has made necessary the coming of Christian Science to present his gospel anew, and to republish the "good tidings" for which so many of us have had ears that did not hear.

To be redeemed from wrong thinking, then, is the supreme need of the human race, the solution for every problem that now perplexes it. Evil is neither a power nor a personality to act for itself. Unless mortals consent to think along evil lines, unless they open their thoughts to envy, hate, anger, selfishness, etc., there can be no immorality, no commission of crime, no lack of bread or of love. With man governed by the divine Mind, entertaining only good thoughts, thinking only love and truth and purity, heaven would become universal and evil impossible. In view of these facts is it any wonder that Christian Scientists devote their entire attention to the thoughts, or mental states, rather than to the bodies of mortals, knowing that in no way can they be saved except through righteous, Christlike thinking? Is it any wonder that Christian Scientists persevere in this course, despite adverse argument and criticism, when they have so abundantly demonstrated the truth of this position from the very beginning of the history of the movement?

Salvation includes "the redemption of the body" as well as soul. Disease is as directly a mental problem as sin is, and responds as readily and effectively to a betterment of thought. Christian Science has rescued many thousands from their physical misery and helplessness by effecting that change of thought which true Christianity produces. Who will say that this is not as it should be? The mental government of the body is simply set forth in the fact that no form of bodily suffering is recognizable apart from the so-called human mind. Even physical scientists are beginning to admit that wrong thoughts do have an injurious effect upon the body. They assert that anger may produce the effect of a specific poison, and other evil states of thought, such as malice, revenge, etc., are said to produce effects similarly poisonous and depressing to the system. In the face of these things, what better means can be suggested for the prevention and cure of disease than the reversal of such wrong thinking and acceptance of the Mind of our Master as the only basis of thought?

Christian Science will be more generally sought as a relief from discord when it becomes better understood that a mistaken mental belief, or a wrong state of thought, and not weather, material conditions, or chance, causes all the aches, pains, and misfortunes that make the human sense of existence so wretched and unendurable. The popular belief that the body becomes sick or useless in a sort of haphazard way, without regard to the individual's habits of thought, whether they be good or bad, is becoming untenable to its whilom believers, and humanity is fast approaching that phase of its problem which will present the question, not as

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a choice between the various material systems, but of how to be rid of the so-called evil or material mind and "to be clothed upon" with the divine Mind and immortality. The trend of human investigation and discovery, although not wholly departing from a material basis, already points to the demand of Christian Science; namely, that the ills of the flesh must be overcome through mental and spiritual, not material, processes and reformations.

Christian Science, the Science of Christianity, presents the only true solution that has ever been offered for the problem of human salvation from evil. It is so simple that a child, or the wayfaring man referred to in Scripture as of simple intelligence, can understand it, and it is so vitally true that the first sentence of the preface to its text-book, Science and Health, has awakened many a starving prodigal to realize the utter emptiness of so-called material existence, and to contemplate longingly the plenitude of the divine Father's house. Weary of the want and suffering in the "far country" of materiality,—that state of human belief that is without hope of heaven or God,—these have gladly welcomed the message and the Messenger of divine Love, and have turned from their feeding of swine to seek their divine spiritual sonship. The history of this hour is recording with increasing reverence and hope these signs of Christ's coming.

Laying Hold upon Life.

IDA W. STRAUB.

In talking to those who are seeking help in Christian Science, an expression of anxiety is sometimes heard in this wise: "I have been helped in Science so much, but there is one ailment that has not yielded, although I have striven hard to overcome it." This may be compared to the condition of one on a shipwrecked vessel, when a storm is raging. Efforts are being made to save the passengers, ropes are thrown out and all seem eager to avail themselves of the opportunity to be saved. But there is a poor man who seems to stay among the wreckage, and although he has one hand on the rope his main struggle is to keep above the waves and he seems to be at their mercy,—being tossed to and fro. In their efforts to save all, the rescuers at last notice that he is holding with his other hand to the wreck. Perceiving his danger, a shout goes out to him, "Let go the wreck; grasp the rope with both hands and you will be saved." He then does so, though with fear and trembling, and finds to his great joy that he does not go under, as he feared, but is steadily and firmly brought to safety. What if the waves do break over him once in a while? he is being rescued, and he knows it; his thought and effort are not divided as before, but are centered on holding the rope.

How often do we hold to conditions that fear and doubt bring to our consciousness, or to thoughts of self-love, self-pity, self-condemnation, and kindred errors,—all parts of the old wreck,—quite forgetting that we are thus delaying our complete deliverance from sin and sickness. Jesus' reply to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," shows what we must all do to "enter into life." Material means to which we had trusted as our stronghold failed, when the storms of sin, disease, sickness, and sorrow swept mountain high upon our false refuge and wrecked hopes were all that remained. When the promise of Truth and Love was thrown out to us by Christian Science, how joyfully we grasped it. Here was rescue at last, and why cling any longer to that which could give no real assurance of safety?

God help us all to see clearly that we must grasp with both hands the life-line, the truth revealed to us in our great need, knowing that God, good, is the only power. By putting all our confidence in Him, all our trust in good, we shall not only reach safety, but rejoice in perfect freedom.

How Christian Science Taught me to Forgive.

CARRIE TOWNSHEND.

Christian Science teaches that as divine Love reigns in our hearts we will desire to help our fellow-man instead of condemning him, that we must be ever on the watch to guard against the sin of self-righteousness, to look to the beam in our own eye rather than to see the mote in our brother's. Christian Science is the Sermon on the Mount put into practice. It shows us how to love and to do good, even to those who despitefully use us; how, when misunderstood and reviled, to revile not again; how to be humble in the moment of victory. Through the practical teaching of Christian Science I have proved in part the truth of these words. When I first came to study Christian Science I was burdened with a deep sense of resentment. I bore a bitter feeling towards one who I thought had wronged me much, in return for what appeared to me repeated kindnesses on my part. I had striven to the utmost to forgive this seeming ingratitude, but in vain. I could not master the resentful feeling till I came to look upon evil in the light of the teaching of Christian Science. What above all helped to bring to me this different understanding was that beautiful chapter in "Miscellaneous Writings,"—"Love Your Enemies." If Mrs. Eddy had never written anything but this one chapter she would have been a benefactor to the human race. I read and re-read this chapter till I had it almost by heart, and by degrees my whole view of the circumstances was changed. When I came to see that as surely as either I myself, or my supposed enemy had done wrong, so surely were we the victims of a belief in sin, and that we should suffer in consequence, the whole thing seemed lifted from me; and my feeling of anger changed to pity and a longing to bring this understanding to my supposed enemy.

It came clearly to me that each of us will have to pay to the uttermost farthing for every wrong committed; then the bitter, resentful feeling left me and in its place came the sense of love that forgets self in trying to help another. Truly Christian Science turns us from a sense of hate to love. It shows us how we each and all have our weaknesses, that what one finds it hard to resist is no temptation whatever to another, therefore we must not be hasty to judge; that we must first strive to win our fellow-man by proving to him that our hearts overflow with love, and then we should pray for wisdom to tell him his fault, if this is our duty, that we may say the right word.

Another blessing which Christian Science brings to us is that we are less likely to take offence. We come to see that sensitiveness is a form of selfishness, and when we analyze the remark that has perhaps wounded our feelings, we find either that we have done something to call it forth, in which case we had best look to our own thought, or if the remark has been simply uttered through malice we have to strive to help the one who harbors such thoughts against a fellow-creature. We come to see how much worse it is to be the one who does wrong than the one who suffers wrong; that the wrong-doer is the victim; that nothing can hurt us if we be followers of that which is good. The Psalmist says, "Great peace have they which love thy law: and nothing shall offend them." In Christian Science we learn that the law of God is the law of Love, and that love is the fulfilling of the law.

The standard of Truth is upheld by self-sacrifice. Well may we feel grateful to our beloved Leader, Mrs. Eddy, for her responsiveness to Truth which has enabled her to bring to us this wonderful realization of the power of divine Love.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

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Selected Articles.

The True Rationalism

Christian Science teaches that true union with God is through virtue, truth, and love, rather than through adherence to any system of philosophical and religious belief, or through any form of mystical contemplation. It insists that the only way to understand God, Spirit, and the things of Spirit is to be spiritually minded, to live a spiritual, godly life.

The chief defect of much that is called rationalism is that, instead of admitting all the witnesses and proving all the testimony, it discredits a great host of witnesses and refuses to admit a great body of testimony. The testimony to which I refer is the whole spiritual history of humanity and the whole spiritual life of man. The men and women who have been more certain of God and of the reality of the things of the Spirit than of the objects perceived by the physical senses have been the best, the most heroic, sincere, and lovable people known among men. Indeed, they tell us that just to the degree that God, good, has been a living reality to them, they have found it possible to overcome evil with good. The fact that the best and most certain of these witnesses whenever they are reviled revile not again, whenever they are abused they bless, whenever they are judged insane they act most sanely, shows that theirs is the certainty of knowledge rather than the uncertainty of belief. And is it not true that all of us, in our best moments, are most certain of the reality and supreme significance of the spiritual and least certain of the absolute reality of the physical; and, in our worst moments, most certain of the physical and least certain of the spiritual? The case in favor of the spiritual point of view and attitude towards life is all the stronger when we take into account that a purely rational (in the sense of physical) point of view, to the degree that it is reduced to life practice, tends to produce a sense of physical, moral, and spiritual death.

The witnesses and testimony to the reality and supreme significance of the spiritual break down the authority of some forms of so-cal ed rationalistic consciousness, the consciousness based upon human reason acting on the data of the physical senses. J. R. MOSLEY.

The Truth-Seeker, New York City.

I have taken great pains to investigate and talk with persons who have been the objects of some wonderful cures, and to talk with the person who has treated them, so that I might be able to say, in some sense, that I had a personal knowledge of the cases.

It has been a longing of mine to be able to go through, as nearly as I could, the whole catalogue of human ills as they are presented to human sense, and I have almost accomplished it; so that well-nigh every phase of sorrow, suffering, and heart-break, I have seen cured. For a long while I knew I could say that the lame walk, I had seen so many instances of that kind; but I wanted to be able to say that the blind see. I knew where very defective eyes were cured, but I wanted to find an instance where blindness had been total or for a long term of years, so that no one could say that it was not a real, genuine instance of blindness. I wanted to see it perfectly healed. I had the pleasure within the last six weeks of seeing just such a case. I met a young woman twenty-two years of age at a dinner party of Christian Scientists in a little town in Nebraska, and as I looked across the table at her, I could not help saying, "Your life has been a long holiday. You know no sorrow or tears;" but within fifteen minutes I learned that if I had taken the combined sorrows of all the people at that table they would not have equaled a tithe of what she had suffered.

I learned from her mother that she had been born with defective eyes, one large and one small, and the sight drawn to one side. At the age of six months, a curtain dropped down over her eyes, so as to obscure the iris. No one knows whether she ever did see. At six years of age she was sent to an asylum for the blind and remained there twelve years, and was then sent home because she had reached the age-limit of the institution. Eighteen months before she was discharged, her mother became interested in Christian Science and took class instruction, and is now the First Reader in the church there, and of course her thought was very naturally addressed to her child, and she gave her all the help she could; but there was not the slightest evidence that the treatment had accomplished anything, except in the cheer of the patient, who felt that she would yet see. After she came home a neighboring Scientist began to treat her, and in about fifteen months this cloud just simply disappeared. It did not roll up or down, but went out into nothingness, and that girl to-day sees as well as any man or woman in this house. She said that God had been very good to her, in that He had made the large eye smaller and the small eye larger, so that they were both perfectly balanced. She is now a perfect specimen of vigorous young womanhood. This is the kind of demonstration that speaks for Christian Science, and enables us to use, with absolute knowledge of the facts, the argument of Christ, "the lame walk and the blind do see." HON. WILLIAM G. EWING.

Norristown (Pa.) *Daily Herald.*

Christian Science introduces the teaching of the All-in-all of God; that is, that God is Spirit, and man is His expression or likeness, and follows this with the instruction that its adherents must deport themselves according to such understanding of God and man, in order to work out their salvation.

The true understanding of Christian Science is developed and maintained by adhering strictly to its demands in practice as well as in theory. If the practice is wanting, the theory is likely to become adulterated, warped, in order to accommodate the pupil's misapprehension. Thus we observe that it devolves upon Christian Scientists to preserve and propagate their faith. If they are faithful and permit their lives to be consistently governed by what Christian Science teaches, they will progress daily not only in understanding, but also in the spirit of the Science, for this Science becomes a fixture in its adherents in the exact proportion that it enters into their life practice and individuality.

The Scriptural teaching that the letter without the spirit killeth, is true, and therefore it is well to provide against depending too much upon the letter and forgetting the spiritual regeneration which is so much needed by mankind.

The reformatory work of Christian Science must be emphasized. One cannot theorize his way into the kingdom of God. One cannot work out his own salvation by simply learning what he ought to do. One reaches heaven by actually taking the steps which Truth points out. Hence we should take time to consider how much of right enters into our life as well as to seek new ideas. We should grieve more when we are not using the understanding we already have than because of a lack of it. ALFRED FARLOW.

Boston Times.

Christian Science is a revelation, an unfolding to human consciousness of the way of salvation. It is the open fount at which every thirsty mortal may drink. The Science Mrs. Eddy teaches is of God, and no one knows this better than does she. Hence the futility of the effort to make the world believe that she claims any other relationship to Christian Science than that of Discoverer and Founder.

The Christian Scientist has not been long at work in this Science before he discovers that he may expect results only

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when his reasoning is faultless and his method precise. There is, I venture to say, no scientist to-day who realizes more fully than does the Christian Scientist, the absolute necessity for statement and practice which shall be exact, truthful, and uncompromising with error.

WILLARD S. MATTOX.
New London (Conn.) *Day.*

It is true that Christian Science teaches that the cause and foundation of all sickness is fear, ignorance, and sin; and because of this teaching, Christian Scientists have learned that suffering and sickness are neither God-ordained nor God-sent. They do not come from Him "who forgiveth all thine iniquities; who healeth all thy diseases." The cause of sickness is, therefore, not to be found in God, nor His truth, nor His law, but in error and sin. But to say that sickness is a manifestation of sin demands a true definition of sin. The Christian-Scientist's conception of the term is far more comprehensive than the ordinarily accepted use of the word. As an instance, to the Christian Scientist worry is sin because it is a distrust of God and a violation of the teachings of Christ Jesus. More specifically, believing in any power but God, Spirit, is sin because it violates the first commandment, "Thou shalt have no other gods before me."

NORMAN E. JOHN.
Wilmington (Del.) *Morning News.*

Among the first lessons learned by the Christian Scientist is this—that he must follow implicitly and intelligently the teachings of Jesus. Among these teachings he finds great prominence given to the command to heal the sick, and in the daily life of the Master precept is enforced by marvelous example. As proof that Christian Scientists have understood and do follow this command, it is noticeable that in no other Church do we find so large a number of persons who come (often as a last resource) for deliverance from heavy burdens of sickness as well as of sin. The true Christian Scientist must lead a life of unceasing prayer, knowing that it is demanded of him that he heal the sick as well as render other deeds of kindness. A. M. PAYNE.
Manchester (England) *Guardian.*

Be it fully understood that Christian Science heals purely and solely by denying physical causes and effects, and depending absolutely upon the power of the divine Mind to work the cure. In the degree in which the Christian Scientist measures up to the spiritual apprehension demanded by Mrs. Eddy in her book, "Science and Health with Key to the Scriptures," in that degree is he successful in his ministry of healing. C. HERBERT PIERSON.
Richmond (Va.) *Times-Dispatch.*

Christian Scientists are followers of him who taught the relationship of sin and disease, as recorded in the Gospels. Their religion heals the sick and reforms the sinful, at one and the same time and by the self-same method. They rely wholly upon God, and they prove their faith by their works; and thus they come to know that God is a very present help in time of need. JAMES D. SHERWOOD.
Waco (Tex.) *Daily Times-Herald.*

His [Jesus'] was not book religion, but experience religion. As religion is not cult or institution, so it is not dogma, nor formula, nor theory. Religion is too simple for the theologians. They cannot teach religion any more than they can teach the grass to grow, birds to sing, or lovers to love. PROF. GEORGE BURMAN FOSTER.
Chicago Tribune.

Among the Churches.

Sandusky, O.

The truth of our dear Leader's words, that "giving does not impoverish us in the service of our Maker" (Science and Health, p. 79), has again been proved to us as a church, and our hearts are filled with love and gratitude for the blessings which divine Love has bestowed upon us.

Early in the year there seemed to be a lack of funds in the church, and at a special church meeting we were led to see that our need could be supplied only by having faith in God, by giving more to the parent vine, and by knowing that the little oil in the cruse and the handful of meal in the barrel would not be exhausted by giving. By unanimous vote it was decided to send our own church building fund and one tenth of our monthly collections to the Building Fund of The Mother Church, in addition to what had been sent. Since that has been done, the shadows have been lifted and divine Love is seen to be our only source of supply.

The children of the Sunday School have eagerly sent their fund also, it being their desire to make the mite big with love and the joy that comes with cheerful giving.

This year when the annual reports were read at the business meeting of the church, it was seen that all expenses had been paid and the treasury not depleted. The sale of literature has been gratifying, for in our town of about twenty-two thousand, nearly six hundred dollars worth of literature, including fifty-two copies of Science and Health, has been sold the past year. The public library, county infirmary, and Soldiers' Home have been supplied with copies of our text-book and other Christian Science publications.

Our church is growing spiritually and numerically, the sick are being healed, the sinful regenerated; and we turn to our beloved Leader with grateful hearts for this demonstration, which has been made possible only by the understanding given to us through her discovery of Christian Science.—HANNAH MATTHES, *Clerk.*

Halifax, Nova Scotia.

So rapid has been the growth of the congregation of First Church of Christ, Scientist, of this city, that a larger building than that in which the services are now held is desirable. It has been just six months since the church was opened, and the weekly testimony meetings seem to show that it will never lack for adherents. Certainly it will not do so while the stories of healing there to be heard continue to be true. Yesterday the subject for the day was "Love," and it was certainly full of food for thought. Whether one can assent fully to the teaching or not, the fact remains (shown to be a fact by personal inquiry on the part of a representative of the *Mail*) that there are in Halifax believers in Christian Science who are so through the cure of physical disease by some other agency than medicine, and who assert with a buoyant confidence which is at least winning, that they are believers in Christian Science because of what it has done for them. Undoubtedly no believer in any doctrine has a stronger or more impregnable ground for belief than that.

The Halifax (N. S.) *Evening Mail.*

New Britain, Conn.

Christian Scientists are gaining strength in this city. The sect has grown so strong that the members are now planning to build a church. The meetings are at present held in J. A. Andrews and Company's block. Services are held every Sunday, and from forty to fifty people at least attend regularly.—*New Britain* (Conn.) *Record.*

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The Lectures.

Geneva, N. Y.

An audience that filled the floor of the Smith Opera House and a large part of the balcony gathered yesterday afternoon [Feb. 11] to hear the lecture on Christian Science by Rev. Irving C. Tomlinson. The introduction of the speaker was made by W. A. Gracey, editor of the *Times*, who said in part,—

We are all seekers after truth. Some of us see the light from one point of view and others see it from another, but it matters little what the view-point so long as the object sought is the same. In the realm of spiritual truth no one of us can justly say to the other, "I am right, and you are wrong," but rather should we feel charitably the one toward the other, living the best life we know how by the light we have, and permitting and encouraging others to do the same, being ever mindful that at best we now see but darkly, yet encouraged by the heavenly promise that if faithful, we shall in due time see Him whom we worship, face to face.

Geneva Times.

Aurora, Ill.

Mr. Bicknell Young delivered a lecture on Christian Science Jan. 2, in the People's Church. The introduction was given by Mr. Charles P. Burton, who said in part,—

Truth is truth, and truth is sacred, whether proclaimed from a heathen mosque or thundered from the pulpit of a Christian church. I like to think of truth as a huge circle. At different parts of the circumference men and women are at work, according to their light, endeavoring to carve off as large a portion as possible. I have yet to see the individual or the sect which has encompassed the entire circle, and has spoken the final words concerning the eternal verities of human life; but I am frank to say that our Christian Science friends seem to have possessed themselves of a large segment. At any rate, a religion, or a cult, or a science, which has healed unnumbered people and which seems to change the spiritual fibre of those accepting its doctrines, is worthy of profound respect and admiration.

Correspondence.

Butte, Mont.

A large and representative audience assembled at the Broadway last Monday night, Jan. 15, and listened attentively to Clarence C. Eaton's able discourse on this most interesting theme,—Christian Science.

Mr. A. B. Keith, Sr., orator, editor, and newspaper man of thirty years' experience, presided at this meeting, and in presenting the lecturer spoke in part as follows:—

Although I do not belong to the great organization represented here to-night, and have never before attended its meetings, I have the highest respect for its worthy purposes, its lofty ideals, and the splendid work it is doing for humanity, for civilization, and for God. I am here to-night because the barriers of prejudice that have fenced in the world for centuries are breaking down, and mankind is beginning to look out into the light and the love and the opportunity for growth for the harvests of divine power.

We may look at the truth through different colored glasses and interpret it accordingly, but it is the same truth, however much the view-points may differ; and humanity is getting big enough and broad enough and honest enough to recognize that Hamlet was right in suggesting the possibility of more in the hidden side of nature than human philosophy ever dreamed of.

Character-building lies at the foundation of the growth of the soul; and those of us who are not Christian Scientists, but who believe in the progress of the race, must honor and respect this great association of devout men and women for the splendid work it is doing for the civilization of to-day.

Tribune Review.

San Francisco, Cal.

Mrs. Sue Harper Mims, member of the Board of Lectureship of The First Church of Christ, Scientist [Boston, Mass.], spoke last night night [Feb. 2] to an audience in the church at Post and Taylor Streets that not only filled every part of the great assembly room but extended out into the halls. Hundreds were turned from the doors, unable to find seats.—*San Francisco Call.*

A congregation that completely filled the edifice of First Church of Christ, Scientist, listened yesterday [Feb. 4] with rapt attention to a lecture on Christian Science by Mrs. Sue Harper Mims. The lecturer was introduced by a fellow-member of the Christian Science Board of Lectureship, Francis J. Fluno, M.D., of Oakland, Cal., who spoke in part as follows:—

The prophets of old foretold the coming of one upon whom the fear of the Lord should rest, and about nineteen hundred years ago, in the little town of Bethlehem, in the province of Judæa, as had been foretold, was born this wondrous man of God, whose name was to be Immanuel or God-with-us, who should and did establish a kingdom of which there should be no end. He told his immediate followers that if he went away he would send the Comforter, even the Spirit of truth, who should bring all things to their remembrance, as he had said unto them, and should testify of him.

A little less than half a century ago, this promise was fulfilled. In a little town of one of our New England States, in this glorious republic of religious liberty, a woman of highly religious convictions, deeply spiritual nature, great executive ability, and high literary attainments, thus eminently fitted to receive it, was entrusted with this wondrous message of truth, to impart to a waiting world.

From that time even until now, this one brave woman, Mary Baker G. Eddy, this faithful ambassador of Christ, has stood at her post of duty, and from the watch-towers of the world has unflinchingly and unswervingly proclaimed that truth, in tones that slowly yet surely are rousing the world from its death stupor to behold the risen Christ.—*Evening Post.*

[Written for the *Sentinel.*]

The Golden Age.

JENNIE WALBRIDGE BRIGGS.

Lo, it has come! the Golden Age
Foretold by prophet, poet, sage,—
The Golden Age of harmony,
When Love the only law shall be;

Where Truth and beauty reign supreme,
And joy from every eye doth beam;
Where plenty flows on every side,
And want and woe no more betide,

And men now find their happiness
With love their brother-men to bless;
Where God is loved, and understood
To be the source of naught but good.

'Tis heaven begun on earth below;
Its joys from heart to heart will flow,
'Till "on earth peace, good will to men"
From pole to pole resounds again.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

The Sunday Schools.

[THE following letter from Mrs. Eddy's associate secretary is of importance not only to the officials and teachers in the Christian Science Sunday Schools, but also to the pupils and all others who are interested. It gives information for which many have inquired, and will help all in their work.—EDITOR.]

Pleasant View, Concord, N. H., Feb. 23, 1906.

Mr. George H. Lounsbery,
154 E. 50th Street, Chicago, Ill.

Dear Brother:—At the request of our beloved Leader, I am writing you in reply to your letter of Feb. 18. The gift of two hundred dollars to the Building Fund of The Mother Church by the children of Fifth Church of Christ, Scientist, Chicago, is a splendid indication of their loving interest in the Cause of Truth.

You say in your letter:—

"We recently organized our work into four groups of classes, one for the study of the Commandments, one for the Lord's Prayer and its Spiritual Interpretation, one for the Beatitudes, and one for the Lesson work."

Our Leader bids me ask you this question: Would you feed a babe on milk or on meat? Of course you will answer milk. Our Leader would have the Sunday School officials and teachers in all fields keep this necessity constantly before them in their work with the children. She would have them wise, for wisdom is essential in every line of Christian Science endeavor.

When our Leader gave the By-law on "Subjects for Lessons" in the Sunday School, it was not her intention to limit Sunday School instruction to the routine of memorizing the letter of the designated portions of the Scripture. She meant that the children should be taught the *meaning* of the Ten Commandments, the Lord's Prayer and its Spiritual Interpretation, and the Beatitudes. These spiritual fundamentals should be so set forth by means of practical illustrations and every-day examples of love, obedience, and good, that the child will catch their spirit, understand them, and as a result be interested in them.

This work, you will readily perceive, requires consecrated and intelligent effort on the part of all connected with the Sunday School. It means the demonstration of that love which does things. To teach a child the words, "Thou shalt have no other gods before me," is a comparatively easy task. To teach a child the meaning of that commandment so thoroughly that he can and will prove in his living that he actually has no other gods before good, is the grand privilege of the Christian Science Sunday School teacher.

Yours in Truth,

LEWIS C. STRANG, *Associate Secretary.*

"A Religion of Deeds."

THE following appreciative word from the Pendleton, Ore., *Oregonian*, touches upon the much vexed question of the true function of the church in the community, and its practical work in counteracting the temptations which seem to arise on every hand. That the Reading Rooms of the Christian Science churches are meeting the needs of a part of the large transient or floating population of the cities is well known to Christian Scientists, but we do not recall having seen this work alluded to before in exactly the same way as it is now commended in the *Oregonian*.

The article to which we refer is under the caption, "A Religion of Deeds," and is as follows:—

"Much has been said against the Christian Scientists. Their creed has been flayed by the orthodox churches from one end of the world to the other, but the Christian Scientists, as viewed from the Pendleton standpoint, are practical, sensible, God-fearing folk. Their church door is never locked against the world. Their faith is founded upon investigation and their religion is one of deeds.

"Do you know that the thing which turns hordes of people away from Christianity is the frowning doors of churches locked against the needy and hungry soul of the outcast and stranger for six days in the week? Every city has its warm, open, welcome saloon—a very dispenser of hospitality to the stranger and a proffered resting-place to the homeless and the transient, but for six days in the week God's house is locked and barred, no glowing fire tempts the stranger, no reading room invites the weary to rest, no welcome word from the closed doors brings a thrill of the human kinship into the bosom of the wanderer.

"The Christian Scientists are changing this condition in their humble way. Their doors are never closed. They maintain reading rooms, invite an investigation of their tenets, and make the stranger welcome at all times. Without criticism of other churches it certainly seems that this is a practical basis for a religion. If religion means anything it means something every day in the week. The world has too much Sunday religion, too much formal charity, too much perfunctory hospitality. What is needed is more open doors, more inviting retreats to offset the open deadfalls maintained by the vicious and immoral.

"The vicious elements in society are well organized and maintain attractions to draw men away from decency. For this very reason should not the moral organizations maintain an equal number of inviting places in which to offer men decent environments? Over half of the transient men in any community would take advantage of a moral place of rest and recreation rather than the other kind."

No one will question the statement, "If a religion means anything it means something every day in the week," and we are glad to know that it is becoming a recognized fact that Christian Science comes up to this standard. Mrs. Eddy says in Science and Health (p. 494), "Divine Love always has met, and always will meet, every human need," and Christian Scientists have found this statement to be true as they have applied their understanding of the teachings of our Master to every problem. This is the work of every day and every hour rather than the work of one day in seven.

ARCHIBALD MCLELLAN.

Man's Native Element.

AMONG the many testimonies to the healing power of Truth which are given in our periodicals, or at the Wednesday meetings, the greater number contain expressions of thankfulness for the illumination of the Scriptures which comes with the study of Science and Health. The Master's words, "Search the scriptures; for in them ye think ye have eternal life," are literally and most earnestly heeded by Christian Scientists, who know that in the spiritual sense of the Word they indeed find life eternal. No longer does the reproach apply to them, "Ye will not come to me, that ye might have life." Through Christian Science they have come to know that in Christ, Truth, they must find life, or find it not at all.

When Jesus called his first disciples to leave their boats and their nets, he said, "Follow me, and I will make you fishers of men." Now it is quite likely that they were

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puzzled as to what this might mean. They knew what it meant to the fishes to be taken out of their native element, but before long they were to learn how mortals could be taken out of what they believed to be man's native element; namely, materiality, in order to gain the true sense of Life. Matthew's statement of what followed the call of the fishermen is very significant. He says that, in company with these disciples, the Master went about, teaching, preaching, "and healing all manner of sickness and all manner of disease." Later, he said to them, "Whosoever will save his life shall lose it;" showing that the true sense of Life could only be gained by coming out of the false.

When the truth is first brought home to the average thinker he is as much startled at the thought of giving up his material remedies and supports as if they were his

> . . . light, his life, his very breath
> With no alternative but death.

Afterwards, when he comes to understand that in God, Spirit, he really lives and moves and has his being, he becomes aware of the fact that spiritual consciousness is his true element, though at first he feared to trust himself in it lest he should thereby lose his life. When the "fishers of men" lifted others out of the depths of false belief,—the belief in a life separate from God,—the proof that God is the only Life came in moral and physical healing, even as it comes to-day to the thousands who find health and happiness in Christian Science. The wonders of primitive Christianity are being repeated in healing, and not only is this true, but those who are healed learn also what it means to live.

Our revered Leader tells us that in 1866 she discovered the "divine laws of Life" (Science and Health, p. 107), and throughout the intervening years she has devoted her time and energies to the sacred task of making them known to all mankind, through our text-book and her many other writings. Thus has divine Love insured the perpetuity of Truth's message and ministry, whereby all may be rescued from the sin and suffering, the doubt and uncertainty of materiality, and find themselves in man's native element,—the consciousness of Life as Spirit,—wherein good is the real, and health and happiness are proved to be their divine heritage.

ANNIE M. KNOTT.

The Board of Lectureship.

The present address of Hon. Clarence A. Buskirk is 1337 Mont Clair Place, St. Louis, Mo.; and the address of Rev. Irving C. Tomlinson is 82 Warren Street, Concord, N. H.

Letters to our Leader.

Chicago, Ill., Feb. 19, 1906.

Mrs. Mary Baker Eddy.

Beloved Leader:—"The six dear churches in privileged, God-blessed Chicago," request me to express to you their heartfelt thanks and gratitude, for the recent amendment to The Mother Church By-laws, giving churches located in the same State, the right "to confer harmoniously and agree on individual unity and action."

The six Christian Science churches of Chicago, with one accord and one mind, were quick to avail themselves of this privilege and duty, feeling it to be a proof of your statement, that "divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

We desire you to know that we appreciate your loving care and watchfulness for the good of the Field, which gave this amendment; and we promise to use the liberty thus granted only for the advancement of the Cause of Christian Science, the Cause you have made your life-work and which is the Cause of humanity.

We all unite in love and gratitude to you.

IRA W. PACKARD.

Concord, N. H., Feb. 22, 1906.

Beloved Leader:—I have been re-reading with much joy your beautiful address to the Concord church, on the completion of its organization, Feb. 22, 1899. How often have they been quoted, and how much help has come from those words, "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee." What unnumbered blessings has our dear Leader since showered upon the "little flock in her home city." This member of the flock sends his heartfelt gratitude.

Last Saturday, in Boston, I met a distinguished Universalist clergyman who is working out of the old into the new. He has recently been healed in Science and he would be glad to give himself wholly to the blessed Cause. He told me that some three years ago he wrote you and received an inspiring reply which led him into the study of Christian Science. It is only one more instance of bread which you have cast upon the waters that has returned to you.

On last Sunday it was a privilege to break the bread of life to a large audience in North Adams, the growing field where your loyal student James A. Neal sowed the seed. I was introduced by the Mayor, Hon. M. R. Ford, who concluded his cordial introduction with these words: "A religious faith which has added so much to human happiness should command the considerate approval of the Christian world." How we should rejoice that our dear Leader and her Cause are being more and more rightly understood.

Gratefully and lovingly,

IRVING C. TOMLINSON.

New York, Jan. 23, 1906.

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

Beloved Leader:—May I express my gratitude for the great privilege and blessing which came to me as a member of the December, 1905, class of the Massachusetts Metaphysical College, for the loving, spiritual teaching which turned our thoughts continually to the Bible and Science and Health for guidance. I seemed to be awakened to a clearer sense of "God with us" as our ever-present help, and this sense of the divine presence seemed at times to enfold us, and unfold to us the spirit of Christian Science. The desire to be true workers for our beloved Cause, to comfort and serve one another as well as all mankind, seemed to be with us all as we turned again to our respective fields.

Christian Science found me facing the great black wall of poverty, the death of my husband leaving me with four children. This coming after all had been swept away through business losses, it seemed as if the clouds were too black and dense ever to change, but right there I heard God say, "Let there be light," and there was light; and that light was Christian Science. This message came to me through one of your students, and the way has grown brighter, slowly but surely. Such peace and joy have come to me through doing the work of Truth. My prayer is to comfort and serve mankind, for I feel that is the best way to serve you, since this will prove to mankind what the understanding of God does for us and will also prove that Christian Science is Christian.

Lovingly and gratefully,

MILDRED GORDON.

Huron, S. D., Dec. 18, 1905.

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

Dear Mrs. Eddy:—"Action expresses more gratitude than speech" (Science and Health, p. 3).

Soon after the organization, six years ago, of the Christian Science Society of Huron, a devoted Scientist of Chicago presented to the Society, through a friend here, one hundred and sixty dollars as the nucleus of a building fund. By slow degrees this has been increased to three

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hundred dollars, which amount we have this day sent to Mr. Chase as a donation to The Mother Church Building Fund, such action having the approval of the original donor. After the establishment of our building fund, we purchased a site for a church home, and should the need of The Mother Church require it, we shall cheerfully convert this lot into money and rejoice to see it follow the way of our building fund. This is the *all* of this little Society of ten members, yet as an expression of love and gratitude we keenly realize its meagreness in comparison with the incomparable blessings we have received through your revelation of Christian Science. With loving, loyal adherence,

THE CHRISTIAN SCIENCE SOCIETY OF HURON, S. D.
LELIA L. SMITH, *Clerk.*

Niagara Falls, N. Y., Feb. 7, 1906.

Beloved Leader:—It was about two years after leaving my old home, in Dundee, Scotland, in 1900, that I first heard of Christian Science. Though I was hungering and thirsting for the truth, I could not at that time understand its teachings. Every day I passed the church in Scranton, Pa., I hoped that some Christian Scientist would speak to me, for I felt too timid to enter. One day in the early springtime I lingered by the church door, and seated myself on one of the benches, where I listened to the singing of your hymn, "O'er waiting harpstrings of the mind." What a sense of peace those words brought to me,—"And o'er earth's troubled, angry sea, I see Christ walk."

Through that hymn came my healing of heart trouble and sick-headaches. Need I say that I am grateful to you for bringing this truth to all mankind.

Lovingly yours,
HELEN BESSMER.

Leeds, Forbes, England, Jan. 23, 1906.

Beloved Leader:—We hope it will gladden your heart to know that the Cause of Christian Science is growing in Leeds. A year ago, two or three of us met in a private house to read the Lesson-Sermon together, and now we have taken good rooms near the center of the city and hold two services every Sunday. The average attendance for the last three months has been twenty in the morning and forty-two in the evening. We wish to express to you our gratitude for this beautiful truth which we are striving to demonstrate by healing the sick and casting out evil. We hope soon to be an organized Society. It has been our privilege to send small donations from time to time to the Building Fund of The Mother Church, and now we have unanimously decided to send the collections one Sunday of each month to the fund so long as it remains open. We realize, however, that only by following in the footsteps of Christ can we express our gratitude to you.

Lovingly yours,
CAROLINE B. GETTY, *First Reader.*

New York, N. Y., Feb. 9, 1906.

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

Beloved Leader:—I long to tell you how I thank you for the college class which I was privileged to attend in December last. Hungry, and thirsting for Truth, I was satisfied. How I love you and long to appreciate your life-work by following in your footsteps. To-night I gladly lay my small sheaf at your feet,—a few lives corrected, some sorrows healed, thoughts turned to God. May it grow larger as I know better the meaning of consecration.

Lovingly and meekly,
LILLIAN YOUNG CHARTERS.

Testimonies of Healing.

Christian Science first came to my notice nearly four years ago. I had then been afflicted with rheumatism for seven years, and had tried many doctors and medicines, besides everything that friends would suggest. Five years ago I went to a sanitarium. I stayed there ten weeks and came back worse than when I went away. From that time on I kept getting worse, until nearly a year after, when I was unable to stand up. My joints swelled worse than ever and I lay helpless for about four months, until Christian Science found me. I bought Science and Health and commenced reading and taking treatment. In a few weeks I was able to walk with a cane; my leg commenced to straighten and now it is as straight as the other. I have read Science and Health through a great many times, besides reading the *Sentinel, Journal*, and the Lesson-Sermons. I have not touched a drop of medicine since I commenced treatment in Science and many troubles have disappeared. I am very thankful for what Christian Science has done for me.

JOHN FAGERSTEN, Rockford, Ill.

I became actively interested in Christian Science about nine years ago, through the healing of a sister. This sister had five children, and prior to the time of her healing there were few days in the year when the family physician was not a visitor in that home. After she took up the study and practice of Christian Science she attended to the needs of the family, physical as well as spiritual, and this was such a great change that it awakened my interest. I thought if she could care for her children without the help of a physician there was no reason why I could not also. This was my only thought in connection with Christian Science, but I had not been trying to help myself and baby long before I realized that I needed it morally and spiritually—that to receive the benefit of Christian Science one must purify thought and action.

While the spiritual growth has seemed slow, yet the daily light has always been equal to the daily needs. In the nine years that we have tried to live this truth, there have been many times when the little one has said, "My throat is sore," or "I feel sick;" but with the understanding of the power and presence of good that Science and Health gives us, we have always been able to overcome the discord in a few minutes or a few hours—the sickness never developing into anything serious or protracted. I had grown away from all interest in the Bible or the church, but the light that Science and Health has given me has made the Bible a new book. It has also awakened a love for all mankind, and is enabling me to forget the things that are behind and to "press toward the mark for the prize of the high calling of God in Christ Jesus."

ALICE BROWN NATHAN, Denver, Col.

Years ago I was converted and joined an orthodox church. In this church I found much comfort and was helped to be a better woman, but was always in bondage to physical ailments which made me miserable. Four years ago, when I saw what Christian Science was doing for others, I began studying the text-book to find what it was that accomplished such wonders. When I began to realize that Truth now heals both sickness and sin, even as they were healed by the Master, the old complaints began to disappear and I experienced a wonderful sense of freedom, while the peace of mind that came to me as the truth dawned on my consciousness meant more to me than all else.

I am trying to live the truth and reflect Love every day, and in this way to show my gratitude for the great blessing that has come to this age through our consecrated Leader, Mrs. Eddy.—MRS. ELIZABETH GILLIS, Decatur, Ill.

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A statement of what Christian Science has done for me in the last four years would fill a volume, but I would like to give an experience in an accident which occurred to me. I was working in my orchard and wished to cut off a very hard limb from a tree. A neighbor was helping me, and I took a very sharp, heavy axe and thought I could do the work with one blow. As the axe ascended it caught on a twig, which turned it slightly, and as it came down the blow was fierce and the full width of the blade hit me on the knee. The wound was not so deep as it would have been had not the bone stopped the force of the axe. I started for the house, but I must confess I never walked on a carpet of so many colors. As I reached it I was soon myself again, and the pain was much less. The neighbor who was helping me was very anxious to call a doctor, but I told him I did not need one. I consented to have some surgeon's plaster to hold the wound together, and while he was gone I used a common needle and thread and took four stitches to hold it together, as the cut was of such a nature that it made a very ugly looking wound. Toward evening I seemed to be in some pain and it was thought best to have help from a practitioner. Word was sent and I retired as usual, but was rather uncomfortable until about eleven o'clock, then peace came to me, and with it sleep. I awoke in the morning a new man; dressed and went to work as usual with very little inconvenience. As each day came I was able to work and no time was lost. The wound healed very rapidly and in three weeks I thought it entirely well. About the twenty-fourth day my knee seemed to be very stiff, with considerable pain and swelling, and the symptoms appeared to be much worse than before. I again sent for help, and it soon came. There had seemed to be much loss of joint water and in the old thought I would have looked for a stiff joint if not blood-poisoning. I give this testimony to show that God will heal a wounded limb as well as bind up the broken-hearted.

I wish to thank Mrs. Eddy for giving us this glorious truth that makes us every whit whole, and which is for all who are willing to give up self and follow the teachings of the Master.—JEROME H. BROWN, Chelmsford, Mass.

In love and gratitude to God, and to Mrs. Eddy, the interpreter of Jesus' beautiful teachings, I wish to tell of some of the benefits which I have received from Christian Science. It is a little over a year since Science found me in a deplorable condition, physically as well as mentally. I had ailments of many years' standing,—chronic stomach trouble, severe eye trouble, made almost unbearable from the constant fear of losing my sight (a fate which had befallen my mother), also a painful rupture of twenty-five years' standing. These ailments, combined with unhappy conditions in my home, made me very despondent. I had entirely lost my belief in an all-merciful God, and I did not know where to turn for help. At that time Christian Science was brought to my notice, and I shall never forget the sublime moment when I perceived that an all-loving Father is always with me. Forgotten was all sorrow and worry, and after four weeks' reading in Science and Health all my ailments had disappeared. I am to-day a healthy, contented woman.

All this has come to pass in one short year, and my earnest desire is to be more and more worthy to be called a child of God. This is in loving gratitude for an understanding of this glorious truth.

MRS. R. JAKUBOWSKI, Chicago, Ill.

[Translated from the German.]

I have studied Christian Science for several years, and having been greatly blessed in many ways by it, I gladly relate my experience. I have always meditated much over religious things, have loved God, and in this soil Christian Science was planted. I like to compare my thought when I began to study Christian Science with that of the two disciples on their walk to Emmaus. They loved Jesus, but they were yet blind. The late occurrences had discouraged and misled them, until their eyes were opened and the work of Truth understood. I loved and treasured the religion in which I had been raised, but my faith in God, in Christ and his church, was at times clouded, until Christian Science came and opened my eyes. The disciples recognized their Master in the breaking of bread—the declaration of the truth—thus I found my way in Christian Science. It showed me the teachings of the Old and New Testaments in their true spiritual light; it taught me a love which is so pure that it is redeeming me from hatred, envy, suspicion, trouble, disease, and thoughts of death, because it is constantly leading me to the only source of all good. "Did not our hearts burn within us," when we began to study Christian Science? I have experienced the operation of the truth within me, and in dark hours of doubt and unbelief I prayed, "Abide with me," and Truth did abide.

At first it was very hard for me to understand, and I constantly complained: "Why was not Science and Health written in the German language?" *Der Herold* had not yet appeared, and so far I had not been able to attend any Christian Science meetings, but I began with the help of a dictionary to translate word by word, and how happy I was after I had picked out a whole sentence. My endeavor was richly rewarded. I now study every day a section of the Lesson-Sermon, and on Sunday the whole Lesson. To these Lessons I owe my progress in Christian Science, and Science and Health is a precious, an indispensable book to me. I no longer complain that our text-book was not written in German, for the Truth in it speaks to me of the one God, in whom we all have our being. O may no German ever shrink from the attempt to study this wondrous book, for he will be rewarded far beyond his expectation. I feel very grateful for Christian Science, and likewise grateful to its Discoverer and Founder, Mrs. Eddy. I have learned to love and revere her in the measure that I approach the truly spiritual mode of thinking which she has revealed, and I shall try to prove my gratitude through faithfulness. My heart goes out to all who have become interested in Christian Science, and I hope we all shall prove faithful.

ANNA SIX, Munich, Germany.

My heart is filled with gratitude to God, and to Mrs. Eddy, for all the blessings I have received through Christian Science. It is now about eighteen months since I became interested and began to investigate its teachings. I had been for years a firm advocate of infidelity, giving but little thought, if any, to Christianity, but now I have quite a different concept of the Bible and religion. This change came about as a result of very close and unprejudiced study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from which I learned that I was laboring under a very wrong impression, and finally concluded that I was not on the right road. The change of thought was not, however, accomplished without a struggle. The time had come for me to resign myself to the truth, as truth alone would set me free, and I was thus prepared to receive the blessing revealed in the Bible and in Science and Health.

I am very grateful for an uplifting out of darkness into light, out of discord into harmony, and for learning of an all-loving and omnipotent God, who is a very present help in trouble. Christian Science teaches us that we may reach heaven here on earth, and a Christian Scientist proves his theory in his daily experience of immunity from suffering, thus establishing the verity of Jesus' statement, "The kingdom of God is within you."

I have a dear sister and her daughter who are entitled to my deepest gratitude, as they were the primary cause of

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my taking the first step in Christian Science. In our correspondence they sought occasion always to mention something in regard to Christian Science, in order that I might become interested. Their earnest solicitations at first were ignored, but by their untiring persistence they succeeded at length in placing in my hands "the rope that lifts us out of the pit." Even in my short experience with Christian Science, I have had many demonstrations to prove to me the omnipotence of God and the potency of the truth, inspiring a trust in the ability of Christian Science to lift me out of evil into good, out of materiality into spirituality. I have become a member of First Church of Christ, Scientist, in this city, and shall endeavor to be faithful and worthy.

I shall always remain grateful to our loving Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science.

JAMES A. MILES, Indianapolis, Ind.

I am reminded of the first Christian Science service I ever attended, in a hall in Boston, twenty years ago. The peaceful atmosphere of that hour has never left me, nor can I forget the sweet sacredness of the whole service.

When at the end of the sermon all present were asked to kneel in silent communion with God, I learned that Christian Scientists had silent prayer in place of the bread and wine of other churches. I enjoyed it more than any church service I had ever attended, although I had been a churchgoer from childhood. I wanted to go again, but did not have the privilege. It might seem that I was ready to investigate Christian Science, but there was one god to which I still clung. From childhood I had thought material remedies were God's means for healing, and I was taught to pray that He would bless the material means used for the recovery of the sick.

Some years later, being in a miserable condition physically, a sudden bitter disappointment nearly unfitted me for usefulness. All faith in *materia medica* was fast dying out. Remedies prescribed by the allopathic school made me worse with every dose I took, and homœopathy had lost its seeming effect. I was then wonderfully led to a practitioner in a small country village for help. I was given the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with a *Quarterly*, and invited to attend the meetings on Sunday. I soon became a regular attendant at the meetings, even though it subjected me to ridicule, sneers, and threats. I found what I needed to know,—that heaven, harmony, begins on earth, when we are ready to receive it.

Thus the seed of Truth sowed so many years before was springing up. I was forced to go and ask for help, and received the true bread,—health and the understanding of God which Christian Science gives. It has done even more than I dared to hope for.

MISS MARY E. BURROWS, New Haven, Conn.

About eight years ago I experienced a very wonderful healing in Christian Science. Before this time I knew that I could be quickly relieved of all ills through the prayers of a Christian Scientist, but I did not think anything was required of me, and until this healing of which I speak, I had no desire to give up any time or thought to the following of this truth, for I thought I was very content with the pleasures of the world and society. One day, however, I found myself unable to walk. I seemed to suffer tortures in my feet and limbs, which were much discolored and swollen. I found that bathing and rubbing had no effect, so I asked a Christian Scientist to treat me. At this time a member of the family who was not a Scientist became greatly alarmed over my condition, and not being sure I was having all the help I should have, to be healed, consulted two physicians and brought back this report, with a bottle of medicine which was never touched, that in severe cases like this, which is called erysipelas, amputation was necessary to save life.

This turned me more unreservedly to God for my help. I concluded that if this was the way of *materia medica* I certainly would have nothing to do with it. This stand taken, I was willing to devote all my time, energy, and thought to learning of the Christ-principle which to-day casts out evils and heals the sick. A few days passed, in which my whole life seemed bathed in tears of repentance, and I was perfectly healed.—KATE STONE THOMPSON, Toledo, O.

Christian Science has brought me so many blessings that it would be impossible to tell of all. I find Christian Science truly a religion of love. In Christian Science I have found health, happiness, contentment, and a religion one can live every day; an ever-present God to be relied upon at all times, and in all places. Two years and a half ago I turned to Christian Science for physical help, everything having failed me. I had reached the place where I felt that something must be done, or I should lose my mind or die. I had heard of Christian Science, but knew very little about it. While not an invalid, I had never been wholly well in all my life. There was always some ailment, and I was constantly taking medicine. When an infant I had what was then called spotted fever, followed later with nearly all of the so-called children's ailments. After I was grown, I was ill and suffered such intense pain for years that I would have to take morphine in great quantities. When we moved from Indiana to Texas it was thought the change would be of great benefit to me, but things went on about the same. Eight years ago nervous indigestion developed. My physician sent me to Hot Springs, but I received no benefit. Later I went to a sanitarium in Michigan, where I stayed three months and came away in a worse condition than when I went there, and so loaded with fear that existence seemed a nightmare. I changed physicians and methods many times, but my fear was so great that I was not only physically, but mentally sick, and the mental sickness was worse than the physical. My husband often told me to keep on trying, that I would find the right thing some day, and in turning to Christian Science I found that right thing. My healing was very slow, as a wall of false beliefs had been built up around me, which it seemed to me could never be beaten down. There were many discouraging days, but my faithful practitioner always had encouraging and uplifting thoughts to help me over the dark days. Through this slow healing, which took many months, I gained spiritual light which has enabled me to grasp and know in a slight way this wonderful truth that Christian Science unfolds. I have not used a material remedy in nearly three years, and for the first time in my life I can say that I am well. When I began the study of the Lesson-Sermons, I had to buy a Bible, as I had always thought I had no use for one. I used to think that I would love to have a religion I could live, and this I have found in Christian Science. It is a panacea for all ills,—a religion so simple and pure, and right here for all to have. I am now a member of The Mother Church, and also of a branch church.

My heart is full of love for dear Mrs. Eddy, and I am grateful to be living in this age where one woman has been enabled through her sacrifice of self to bring such great blessings into the lives of so many thousands, who are striving to show their gratitude to her by trying to live honest and upright lives.

MRS. NELLIE P. SAMUELS, Dallas, Tex.

When I first heard of Christian Science I thought that I could not change my faith in the church under whose influence I had been in my native home in Germany, for something new. I tried not to think about what I had heard; but three weeks later I had a severe attack of cold,

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which medical remedies did not reach, so I asked the friend who told me of Christian Science to help me, and I was healed in one treatment. The peace which came to me I shall not forget, and with it came a longing to know, to understand the truth which makes us free. From that time—several years ago—I said, after I had read a little in Science and Health, "I will follow the thought of this book, because Mrs. Eddy could never have written it except God himself had quickened her and enabled her to know and to write this truth." Through the grace of God she has since awakened many who were asleep in their sins. After Truth, Life, and Love were revealed to her, she had to tell mankind to come to the fountain. Formerly I was engaged for several years in a medical department, in which I was instructed in Germany, and also in this country, but since I have more experience in Christian Science I have left my former work, because I could not conscientiously serve two masters. I have committed my way unto the Lord; I trust in Him, and He "will bring it to pass."

I love and esteem Mrs. Eddy, with gratitude for her labor, through which she has given us Science and Health.

VALESKA F. LEOPOLD, Kansas City, Mo.

Time and again I have tried to express my thankfulness to God for Christian Science, and also to our dear Leader, who has brought this truth to a suffering race. I have been so blessed that my heart is aglow with thanks all the day, for what Christ, Truth, has done for me. I know not where to begin, when I think of the many troubles from which I suffered,—rheumatism, asthma, catarrh, neuralgia, etc. For years I never knew a well day. I had tried all kinds of doctors and remedies, climates and springs, without any good results. At last Christian Science found me, and as the Scripture says, I was made free by knowing the truth. I have been without medicine for twenty years, during which time I have been well. I have learned the value of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I hope that others may be led to try the Christ-remedy. I am thankful to God for this blessed truth.—MRS. SAM T. RIAL, Arbacooche, Ala.

It is with a heart filled with gratitude to God, and to Mrs. Eddy, that I send this statement of what Christian Science has done for me, hoping thereby to be the humble means of leading some suffering mortal into the light, as I have been led to it. During ten years of semi-invalidism and suffering, I had refused to have anything to do with medicine or doctor, but resigned myself to what I then supposed to be God's will. In December, 1904, my neighbors and friends had given me up. It seemed as if there was not a sound organ in my body. My case had been diagnosed by doctors as consumption and dropsy, with attendant ailments. One day, after vainly trying to get me to take medicine, a neighbor advised me to try Christian Science. The name seemed to fill me with new hope, so I consented to try it. After three days' treatment, I told the Scientist that he was doing me no good, as I felt no better. As he went out of the room, it seemed that all hope vanished; God seemed farther off than ever.

After a troubled sleep of a few hours, I awoke much improved, and relieved in mind as well as body. I also awoke to the realization that God is omnipotent Life, Truth, and Love, which the Scientist had so patiently tried to instill into my dull perception. Under this treatment I have continued to improve, until I consider myself a well woman except for a few minor ailments, and I know that what God has begun He will certainly complete.

While the physical healing has been wonderful, it is as nothing compared to the spiritual regeneration of my thought, which I know will be continually renewed, day by day, until I awake in His likeness. I have been enabled to overcome many troubles for myself and family, for which I am sincerely thankful.

MRS. AMANDA JENTRY, Taskee, Mo.

In our family four little daughters rely upon Christian Science, and in the years that we have known this blessed truth they have been healed of every illness and pain that has appeared. No material medicine has been used, there has been no resort to hygiene or other material methods, and the healing work has been done through daily study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Among the ailments healed were the following: cholera morbus with violent symptoms; this was instantly healed. Neuralgia was healed in three instances. Besides these there were stings of hornets, chills, burns, toothache, cramps, etc., and a swelling of the head and face from poison oak was healed in a few hours and never has returned.

Another healing of unusual interest to me occurred two years ago. "Christ and Christmas" by Mrs. Eddy, had been given me by my mother, and that night my little girl lay on her bed with burning fever and other distressing symptoms of croup. While treating her my eyes rested on this gift, which was near me. Opening it, I began to read, and as I did so the beauty of holiness dawned upon my thought and there gleamed as a ray of light the pure, the unselfed spirituality of the idea expressed by the author. I read on,—

> Christ's silent healing, Heaven heard,
> Crowns the pale brow.

At these words I looked toward the child, a soft dew came over the deeply flushed face, the breathing was deep and regular, as with a sigh of relief my darling child opened her eyes upon me, and smiling, turned comfortably over on the pillow and slept. Jesus said, "I can of mine own self do nothing." He also said, "I and my Father are one."

MRS. MARY H. NOOE, Boerne, Tex.

Gratitude for Christian Science urges me to tell of a demonstration of the power of truth over error. There seemed to be blood-poisoning of the worst type, and the fear was great for a time. I however tried to help myself to the best of my understanding, and after reading the twenty-third Psalm, and in Science and Health (p. 2), a deep, sweet peace came to me that I never shall forget. The sense of pain was gone. I then slept until evening, and went on duty; all was well. I could not even discern where the injury had been. I am very thankful to God, and to Mrs. Eddy for this truth that makes free.

MISS R. M. JACKSON, Eldridge, Cal.

I wish to express my gratitude for Christian Science. It is over seven months since this blessed truth came to me, and in that time I have found great comfort in knowing that each battle won has been another step on the way. Words seem poor when I try to express the love I feel towards our beloved Leader, who has shown us the way to live rightly. Our text-book, Science and Health, brings me many peaceful moments. I have had some satisfying demonstrations, one of which was the overcoming of female trouble, diseased pelvic organs, that caused much distress. This healing causes me to thank God for His loving care.

MRS. ANNA L. DONGES, Burlington, Ia.

I was healed of catarrh and sick-headaches in their severest forms by reading Science and Health. I was very high-tempered, and that, too, has disappeared through the study of our text-book. I find Christian Science to be as the "shadow of a great rock in a weary land," and for all the blessings I have received through it, I feel very grateful to our dear Leader, Mrs. Eddy.

MRS. DELLA M. MAY, Cripple Creek, Col.

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From our Exchanges.

The *Universalist Leader* quotes these words from Dr. Washington Gladden:—

"There is nothing that the Church needs to-day so much as faith in God. Its weakness is not due to its uncertain hold on some of the minor theological beliefs; it goes a great deal deeper. The doubt which paralyzes it is the deadly uncertainty about God. We are hearing much of the need of a new evangelism, and the need is great; but the note of this evangelism which must be sounded first and clearest is the glorious truth that God reigns, and His kingdom is an everlasting kingdom, and that His dominion endureth for ever and ever. If one church could really get hold of this truth and believe it, and make men believe it; if Mammon could be cast down from his throne in the hearts of the Christian people and God could be exalted thereupon; if men could really feel that the justice, and truth, and purity, and integrity, and love in which God is revealed are worth more than money; that the weapons which are not carnal are mightier far in our warfare than all the powers of this world—the feebleness and infirmity of the Church would soon depart, and she would go forth to her conquests fair as the moon, clear as the sun, and terrible as an army with banners."

Are the ideals of the Spirit possible of achievement? Are they worth the sacrifice their attainment demands? Out of the past comes the answer in the cry of the soul's loyalty, "If I forget thee, O Jerusalem, let my right hand forget her cunning!" Whatever the cost, the things of the Spirit are supreme. No man can surrender to Babylon's seductions without forfeiting his manhood. Shadowy the ideal may seem, in contrast with the very real prizes of sense, but none the less it is more real than they, and no lower satisfaction can be compared with the reward with which God crowns the loyalty of the soul.

The Congregationalist.

There are things that remain when all earthly pursuits and achievements pass away. Some things on which we have relied may be "shaken"—to use the New Testament word—but other and more important things "remain" to bless us to all eternity. Every truth of God we learn is ours forever. Every holy sentiment of love we cherish remains, likewise. All the strength of moral purpose we develop, all the purity of heart and righteousness of soul we obtain, all the spiritual capital we accumulate in this world will be ours to possess and enjoy in the next and forever.

The Universalist Leader.

The Churchman quotes Bishop Hall as follows:—

"Christian Science sets forth and insists on an element of Christian truth which we, and the Christian Church at large, have allowed to be too generally ignored. We have not shown forth in our lives this temper of trustfulness and tranquillity and superiority to external troubles, and so this has been thought of as no part of the Christian religion. And we are to blame."

Jesus came to seek and to save that which was lost. He is the Saviour of men, but he saves no man who does not turn from evil to good. The evidence that we are saved is found in the expression of a new character. We become right with God because of the exercise of our own volition under the touch of the Son of God. We are not saved in sin but out of it.—*The Standard.*

"It is not, 'Let your lips speak,' but, 'Let your light shine.' The living epistle is not known and heard of all men, but known and read."—*Pacific Baptist.*

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

Secretary Root, in a letter to Representative Denby of Michigan, relative to the desire to have certain alleged abuses in the Congo Free State corrected by some international action, says,—

"The United States has no treaty right of intervention. We could not rightfully summon or participate in any international conference looking to intervention, adjudication, or enforcement of a general accord by other foreign Powers against the Congo Free State. Moreover, we are without opportunity or power to investigate conditions in the Congo. We have no diplomatic or consular representatives in that country. We could not send any one there except with the consent of the Government of the Congo—to do otherwise would be an invasion of its sovereignty. Other Powers, being parties to the general act of Berlin, have made investigations through their authorized representatives, and the Congo Government also has sent investigating commissions. The information we have on the subject of Congo misrule comes at second hand through opposed channels.

"I most sincerely wish that some way could be found by which the whole of Central Africa could be rightly administered by the several Powers ruling or exercising a controlling influence therein, so as to realize the intention of those Powers when they framed the general act of the Congo. Much may be and doubtless is desirable in the way of good government in that vast region elsewhere than in the Congo."

Representative Perkins of New York, a member of the House Committee on Printing, says: "The cost of the Government printing has increased from a little over two millions ten or twelve years ago to about seven millions. It is unnecessary to say that this increase is out of proportion, and that there has been a wastefulness in every branch. I should say that if all the changes I propose are adopted the number of volumes turned out from the Government Printing Office would be at least four hundred thousand less annually than are now turned out by provisions of law, and possibly five hundred thousand. I don't hesitate to say that the publication of these four hundred or five hundred thousand books could be stopped without any harm to anybody. Barns and cellars would no longer have to be hired by the Government to store trash that cannot be distributed. I think the expense of the Government for printing during the present year will be one-quarter of a million dollars less than it was last year, and if all the reforms and changes are carried out which are advocated there could probably be a saving of a million."

In 1898, says an exchange, there was not a juvenile court in the world, and children were arrested, indicted, tried, convicted, sentenced, and imprisoned in company with and exactly in the same manner as adult criminals in every one of the United States except New York and Massachusetts, where there were ineffective laws permitting "child criminals" to be tried apart from adults. To-day, twenty-two States have some form of legislation for juvenile delinquents, and thirty-eight cities have juvenile courts in varying degrees of perfection. In almost all the other States bills are pending for the establishment of such courts. Following the lead of the United States, juvenile courts have been established in Toronto, Canada, and throughout Australia. In the Irish cities of Dublin, Cork, and Belfast, special days are set apart for hearing of children's cases, and in England and Scotland efforts are now being made to secure the complete system which has been adopted in the United States.

The Senate, in executive session, has just ratified and made public a treaty between the United States and Japan, relating to copyrights, negotiated by Minister Griscom and Minister of State Katsura, on November 10, 1905. It provides that the citizens of each country shall enjoy in the dominions of the other, the possession of copyright for their works of literature and art as well as photographs; and also against illegal reproduction, on the same basis on which possession is granted to the subject or citizen of the other. The subjects or citizens of each country, may, without authorization, translate books, pamphlets, or any other writings, dramatic works, and musical compositions, published in the dominions of the other by the subjects or citizens of the latter and print and publish such translations.

Acting Secretary of War Oliver has sent to Congress begging that steps be taken to allow the department to dispose of the enormous number of useless old records and papers that have been accumulating in the files for years past, occupying much valuable space. Many Secretaries of War have appealed to Congress for the same relief. In 1902 this resulted in the passage of a law by Congress which provides for the appointment of a joint committee of the Senate and the House to make an examination and report upon the accumulation of useless Government papers and files in the Departments. The commission has never acted or even been appointed.

Old North College, the nucleus of the present group of buildings of Wesleyan University, was destroyed by fire last week. The building was erected in 1825, when Captain Partridge, Superintendent of West Point, first founded the Partridge Literary, Scientific, and Military Academy. The building, in 1831, passed into the possession of Wesleyan University. Insurance covers the loss, and a new dormitory will be erected at once.

The recent retirement from active service of Rear Admiral Colby M. Chester and Rear Admiral French B. Chadwick develops the fact that both admirals, besides being retired on the same day, were born on the same day, February 29, 1844. Appointed from widely different sections of the country, they were in the Naval Academy together.

The catalogue of Mt. Holyoke College for the year 1905-1906, just issued, shows the present enrollment of students to be 714.

Foreign.

The British naval estimates for 1906-7 propose a net total expenditure of $159,347,500, $12,500,000 less than the estimates for the present financial year. In his explanatory statement the First Lord of the Admiralty says that for the present financial year, ending April 1, there will have been completed three battleships, eight armored cruisers, one second-class cruiser, eight scouts, sixteen torpedo-boat destroyers, and thirteen submarines. There will be under construction on that date six battleships, ten armored cruisers, twelve coastal destroyers, five ocean-going destroyers, including one which will be the fastest of its type, one royal yacht, and fifteen submarine boats. It is proposed, the statement continues, to begin during the coming financial year four armored vessels, five ocean-going destroyers, twelve coastal destroyers, and twelve submarines. It has been decided to adopt turbines for all the vessels provided for during the present year, and oil will be largely used in the British navy in future, experiments having proved that it is the most successful.

Official recognition by the Sublime Porte of the demand that the American scholastic institutes at Beirut, Syria, and elsewhere be given identical treatment with the schools of other nationalities, promised on the occasion of the American naval demonstration in August, 1904, has not yet been officially promulgated. In some quarters the impending visit of Rear Admiral Sigsbee's squadron to Beirut is connected with this question. The American legation is pressing the Porte to refund the customs dues paid under protest on consignments of educational material destined for the American schools, as it is recognized that these establishments are entitled to import such articles free of duty.

The Japanese Cabinet has had a long discussion of the nationalization of private railroads. Contrary to the previous supposition, it is believed that the Government will make the sale of the roads to the nation compulsory. Seventeen lines are concerned. The plan is for the Government to pay $250,000,000 for them before 1911. It is thought that the real motive for this unification is to make the roads thoroughly available for military purposes.

Industrial and Commercial.

Two of the largest boiler manufacturing firms in the country, which have been keen competitors for several years past, have practically completed arrangements to consolidate their business. These firms are the Babcock & Wilcox Company and the Sterling Consolidated Boiler Company. Both companies make water tube boilers for stationary and marine use, and conduct a big export trade. The new company will be formed with a capital of $15,000,000 to handle the combined business.

The American Bridge Company, it is reported, booked orders for fabricated steel during February aggregating sixty thousand tons, which makes the total since January 1, one hundred thousand tons. Independent shops have taken as much if not more.

Negotiations for the proposed consolidation of the leading companies in the United States manufacturing street cars, which have been on ever since last May, are said to have fallen through, the options on the various firms having expired.

Exports of leather and leather manufactures from the United States during the calendar year 1905 were the largest on record, being valued at $38,946,422, against $35,824,492 in 1904, $27,169,614 in 1900, and $12,275,470 in 1890.

An organization has just been effected by which a company capitalized at eight million dollars acquires oil lands in Indian Territory involving about three hundred thousand acres with a daily output at present of eleven thousand barrels.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

"As a man thinketh."

LEWIS C. STRANG.

Not the least of the blessings vouchsafed the earnest student of Christian Science is a steadily increasing ability to think, together with a growing appreciation of what thought really is. It makes no difference where Christian Science may find the individual, whether a leader of the intellectual aristocracy or a humble representative of the unschooled multitude, this Science begins at that point to teach him to think.

Almost without exception, the first step in this course of instruction is the revelation of the unsuspected fact that, however complicated one's mental processes may have been before he touched the hem of Christian Science, those processes rarely if ever constituted genuine thought. Through the humility resulting from the conning of this lesson, the courageous and conscientious truth-seeker is enabled to apprehend something of Paul's meaning when he wrote: "For the wisdom of this world is foolishness with God."

An ancient fallacy, long since exploded, and a modern prototype, regarded as eminently authoritative by many persons, may be noted to illustrate what is meant by the statement that what mankind has long regarded as serious mental processes are not necessarily thought processes. It was the theory among the ancient Greeks that the vault of heaven above and the broad expanse of earth beneath were supported on the mighty shoulders of the Titan, Atlas. In due course it occurred to some inquiring person that this explanation explained nothing, for who or what upheld Atlas? Thus was developed the amusing series of suppositions that Atlas, bearing the world on his shoulders, stood on an elephant's back, while the elephant stood on a tortoise, and the tortoise on something else.

To-day the world laughs at Atlas as a mythological absurdity, but would it laugh at the modern college professor, an authority on one of the natural sciences, who profoundly and solemnly declared to the writer that he had not dared to make positive general statements in his recently published text-book? Knowing from past experiences, he explained, that what was considered true by the scientists of to-day would very likely be proved false by the scientists of to-morrow, he had been obliged, he said, to modify every generalization with a qualifying adjective behind which he could retreat when the inevitable exposure of his fallacies came. Yet he seemed not in the least embarrassed by his manifestly untenable position, but on the contrary rather elated at his astuteness in thus circumventing the future.

Everybody knows that the Atlas theory of the ancients is not scientific, and it is at least an open question how much science—exact knowledge—is embodied in modern researches, which, though presented as scientific explanations of the composition and evolution of the universe, are generally granted so insufficient as to be open to probable revision on the morrow. It is evident that whatever sort of a psychological exercise the expansion of the Atlas theory by the ancients may have been, it was not a process of thought. Thought is the activity of intelligence, and the faintest glimmer of intelligence applied to the Atlas proposition at any stage of its development would have instantly revealed its inherent nonsensicality. Apply the same gleam of intelligence to the researches of the modern builder of materialistic theories, which are here to-day and gone to-morrow, and how much nearer genuine thought does he come than did his brother theorizer ages ago?

Christian Science teaches and proves by the irrefutable evidence of physical and moral regeneration that mental processes in order to rise to the dignity of thought must be based upon reality—upon God, divine Mind, good, as the only cause and creator; must progress in strict accord with the immutable law of eternal harmony—the law of good overcoming evil, of Love exterminating hate, of Life destroying death; and finally that thought must present the proof of its genuineness by reaching a conclusion, the truth of which is demonstrable. Christian Science, with its inexorable demand for demonstration, rules out speculation, however interesting, ingenious, and fascinating it may seem to the human mind. It recognizes that speculation is foolishness in the sight of God, divine Mind, who knows all and brings all into being by His knowing.

Christian Science awakens slumbering mortals with the positive declaration that there is no thinking except right thinking. Is it not extraordinary that in all intellectual history no savant, trained only in the world's philosophy and science, has ever penetrated the magnificent simplicity of this fundamental rule of Christianly scientific understanding? Christian Science makes plain how Jesus, a child of twelve, endowed with the authority of spiritual understanding, was able to confound the scribes and doctors of rabbinical law; and how, too, this same wonder is repeated to-day by the students of "Science and Health with Key to the Scriptures," who, though children in the schools of worldly learning, are nevertheless able to detect errors of reasoning and lapses in logic which have been hidden from the master minds of the race.

Because Christian Science is a divine revelation, it declares that which the human mind has never been able to attain—the absolute; and even as a child with a yardstick is better equipped to measure a roll of cloth than a man with no fixed standard to go by, so the "babes" in worldly wisdom, if fortified with some understanding of the truth about God, man, and the universe, are better qualified for authoritative utterance than those who base their conclusions upon the changing phenomena of material sense.

When the Discoverer and Founder of Christian Science declared that the source of all mankind's trouble lies in the belief of life, substance, and intelligence in matter (see Science and Health, p. 278), she hurled the stone that was destined to destroy utterly empirical medical methods and man-made theology. When she advanced still another stage on her mental journey by declaring and demonstrating that matter and mortal mind are one (see Science and Health, pp. 409 and 479), she blazed the way for the science and the philosophy of the future. But great as were these contributions to the salvation of mankind, her work would still have been on a material plane and therefore incomplete, had not her love for humanity, and the

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spiritual perception born and bred of this love, enabled her to span the chasm between the unreal and the real, the material and the spiritual, the mortal and the immortal, and to know God, good, as the only Mind, the only thinker —the omnipotent, omniscient, and omnipresent Principle, which, reflected by man, demonstrates life and salvation for humanity.

By following their Leader, Christian Scientists learn how to think. They learn that there is no matter in thought, and that consequently the passing of a panorama of pictures of material things before the camera of the mind is a belief of thought rather than actual thought. The process by which these finite mental pictures are transformed into the true spiritual concept formed by the divine Mind, is clearly set forth in Science and Health, p. 264, as follows:—

"The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, where the mental picture is real and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest, but in the unsearchable realm of Mind?"

Thus we progress from blind faith to a true belief, looking forward with trust and confidence to the time when the true belief shall advance to spiritual understanding, when we shall see God "face to face"—that is, think the thoughts of good without a trace of limiting and falsifying materiality.

The Wednesday Evening Meeting.

HORACE W. HEBBARD.

ONE of the purposes of the Wednesday evening meeting is to give those who do not understand Christian Science, opportunity to learn what it has done and is doing for mankind in the way of healing the sick and reforming the sinful. It should therefore be our constant effort to speak in terms which will be perfectly intelligible to these people. Unusual and indefinite words and phrases should be avoided, since otherwise the uninitiated will be left in doubt as to just what we mean, and hence will be left in a state of mental confusion or uncertainty.

It is apparent further, that the public does not care about the minor details,—the small talk indulged in by this one and that one in regard to a case, or what the patient said or thought, or did not say or think,—they would have us state briefly, plainly, and forcefully what the trouble was to which Christian Science was applied, and give the results. To undertake to teach Christian Science in the Wednesday evening meetings, or to explain why and how it heals, is usually to get into deep waters.

Long testimonies are usually a great trial. There are about forty minutes each Wednesday evening devoted to the testimonies, and in large gatherings there should be at least ten to fifteen testimonies given. This would give each three to four minutes, and ordinarily that is all the time one is likely to use with profit to his hearers. Three minutes would, perhaps, be a good limit. Ten demonstrations told in one evening by ten persons will prove much more effective and convincing than ten equally good demonstrations told by one person. As a rule one good demonstration well told is sufficient to make our point, and this accomplished, it is always well to stop. After that anything we may add tends to weaken rather than strengthen the impression. To illustrate. Some time ago I had occasion to nail up a board that had become loose. It was a rather slender, narrow board, but it was in a place where it had to stand considerable strain. I drove two nails and thought I had it reasonably secure, but in order to make assurance doubly sure I decided to put in another one between the two. In driving this the board split, so that I distinctly weakened its hold. Then I thought I ought to drive two more nails, one on each side of the split, to repair this damage. Each of these had to be driven so close to the two originals that they also caused splits. The result was that whereas I had a reasonably safe structure with two nails, with five it tumbled down like a card house, and besides this the board was spoiled for further usefulness.

In giving demonstrations it is certainly wise to avoid stating the name of the practitioner. When a person is seeking a practitioner it is important that he should be led by divine Love to the right one, rather than that he should be led to go to one because of our commendation. Furthermore, the habit of mentioning the practitioner's name in public meetings is offensive to many, and if there were no other reason, it should be avoided on this account.

Every church member should feel a personal responsibility to make the meetings interesting and should know that it is both his duty and privilege to tell publicly what God has done for him through Christian Science. To say we have never spoken in public and can't do so is to our discredit, for we are called to freedom from all these old-time sense limitations. The public should not be led to infer that only a very limited number have been benefited by Christian Science, and yet they are very apt to form this opinion if only a few are heard in our meetings. Prominence should always be given to the spiritual uplifting that has come into our lives through the study of Christian Science. This is a feature of our experience which appeals to many at the outset, and eventually to all more strongly than the physical healing, and it is very important that such experiences be related; nevertheless it is true that the great majority of those who decide to look into Christian Science do so because they are seeking relief from physical suffering in themselves or in others, and they think this is the only interest they have in Christian Science. When considering the needs of this class we are obeying Christ's command, "Feed my lambs," and as a recent writer in the *Sentinel* has said, "Jesus commanded that the lambs be fed, before he said anything about feeding the sheep."

Let us not allow the meetings to get into a rut. It sometimes happens that a speaker will relate a demonstration over a lost article, for instance. This will remind others of similar experiences, and before we are aware the greater part of the evening may have been taken up with such testimonies, instead of those relating to the healing of sickness and sin, which the people have come expecting to hear. When such a condition is threatened the members of the church ought to take the meeting in hand and turn the tide at once by giving testimonies of healing.

The Wednesday evening meeting presents an opportunity to let people know what Christian Science has done and is doing for the world in the way of healing suffering humanity of all its ills, thus furnishing them with such reliable data that they may follow up the cases mentioned with further investigations, if they desire. Let us also remember ever that the best and most convincing evidence is that which is not hearsay, but which is the personal experience of the witness.

[Written for the *Sentinel*.]

An Offering.

WINIFRED BORLEE.

HERE at Thy feet, O God, I humbly lay
A human heart that yearns to rightly pray;
O teach me that Thy perfect will
Is Truth; to know Thee, and be still.

Here at Thy feet, O Love, in ashes falls
My mortal self that hugged its prison walls
And deemed them part of Love's design
Till Love revealed His will divine.

Here at Thy feet, O Truth, O Love, O Life,
My new-born self awakes to nobler strife;
To break this mortal dream and see
Good as the one reality.

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Selected Articles.

The Real and the Unreal.

Christian Science does not deny, but affirms the reality of man and the universe. It teaches that the whole of God's creation is real, perfect, and permanent. It denies reality to the belief that this creation is physical, imperfect, and mortal; and in all its denials it looks to the appearing of higher and more perfect expressions and evidences of the real universe and man.

While Christian Science teaches that all is in reality Mind and mental, it makes the same distinction with reference to the spiritual, divine, and immortal Mind, and the carnal, sinful, and mortal mind, as that made by primitive Christianity. It teaches that the real, spiritual, and eternal universe and man are phenomena of the divine Mind, while the material, sinful, discordant, and mortal sense of the universe and man are the phenomena or false concepts of the carnal mind. It also teaches that through the coming of Christ, divine Truth, through spiritual awakening and growth, these phenomena or false concepts disappear, and the real universe and man is perfectly revealed.

Those who have been liberated from sickness and other evils through Christian Science, and especially those who have been liberated after all other available means have been resorted to and found ineffectual,—and there are thousands of such persons,—know through the highest and most reliable proof that Christian Science does heal sickness, overcome sin, and make people happier and better. To discredit the testimony of those who have the highest right to know whereof they speak, and to credit the testimony of those who have neither proved nor disproved the claims of Christian Science, even those who do not know enough about the subject to state accurately its fundamental teachings, would be the very opposite of true rationalism. The only rational way to approach Christian Science is in the spirit of truth. The only way to know the truth or falsity of the teachings of Christian Science is to first know what these teachings really are. The only way to judge Christian Science is by its fruits. PROF. J. R. MOSLEY.

The Truth-Seeker, New York City.

Everything which the Master said and did indicates that he considered himself an example for his followers, and that he did not expect to save them by any merits of his own, except in so far as he was worthy to be an example. He marked out the usual way to all mankind. He said, "I am the way." On one occasion he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you."

To be Christian, therefore, is to know the way which Jesus taught and practised, and to do likewise. That way which is most nearly in harmony with his way must be the most Christian. Some seem to think that in many instances Christian Scientists are laboring at a disadvantage in the abandonment of material remedies for the sick, but the adherents of this Science have demonstrated convincingly to themselves that they can do better without material remedies than with them. Some have even gone so far as to declare that Christian Scientists are a menace to the health of the community in which they live because they advocate the non-use of medicine, and yet the every-day results of the faithful Christian Scientists are superior to anything which they had experienced while relying upon material means and methods. Surely an implicit reliance upon the Father is more Christian than any other practice, for the great Exemplar said, "The Father that dwelleth in me, he doeth the works." He used no material remedies and claimed no power within his own person, plainly teaching by example as well as by precept that the Father, whom he had defined as Spirit, was his only source of help. He even went so far as to say, "It is the spirit that quickeneth; the flesh profiteth nothing," which is equivalent to saying, Spirit alone animates and gives life; matter, materiality, is altogether unprofitable. Furthermore, the results of an implicit reliance upon divine Mind in all kinds of trouble have been to those who have practised such reliance superior to any which they have experienced while depending upon lesser powers. Thus by actual results Christian Science has proved to its devotees that it is more Christian than any way which they have heretofore sought to practise.

ALFRED FARLOW.

Boston Times.

The belief in the unreality of matter would little profit us if we did not know the reality and allness of God. In Christian Science we believe that God is all, and that He is Spirit; and that man, being His image and likeness, must be spiritual; hence, if God, Spirit, is real, and God is all, the unreality of matter is but the necessary deduction; but Mrs. Eddy teaches that the belief in the reality of matter will not be entirely overcome in our consciousness until each has fully demonstrated the omnipresence of God.

Christian Science does not assume to eliminate nature, for whatever is natural is true, and a truth exists forever; but it does assume that God's laws are the only natural laws, and that these laws were taught by Jesus. He did not teach that sickness or disease was natural. His mission was to show their unnaturalness, that sickness had no causation, except sin; and if we do not obey the will, or law, of God, or if we obey so-called natural laws which He did not make, we shall certainly be punished, as the sins of omission or commission bring their own reward. W. C. WILLIAMS.

Baltimore (Md.) *Evening Herald.*

The conceit that accompanied early discoveries of modern science has given place, as discovery has followed discovery, to an awed humility. Ten years ago the scientist, thinking himself securely seated on the atom, denied the further divisibility of matter and proclaimed its indestructibility. To-day, with radium pounding at the stars, through ions and electrons, he admits, not merely that matter may be infinitely divisible, but even that it may be there is no such thing as matter, but only force.

In brief, science believes that the universe is alive with eternal life; and not only the universe, but every smallest part of it. Therefore we may believe that death does not end all, for there is no death. As Maeterlinck beautifully says, it is only "a bend in the road, hiding its further course from our view." Editorial in *Chicago Journal.*

The proof that Christian Scientists do not "dishonor God" resides in the fact that in their every teaching and in all the practical workings of this great religious body, thought is turned towards God as the one and only creator, the one great cause, the one Principle governing and controlling all reality, the one and only healer, the loving Father to whom all can turn in every hour of trouble and "who healeth all thy diseases." Christian Science is a revelation of Christ to the world, uncovering those truths of Christian healing which have been smothered under the dead weight of creeds, forms, and ceremonies for ages.

JOHN L. RENDALL.

Fort Dodge (Ia.) *Messenger.*

In what do the six tenets of Christian Science differ from what you and I believe? We may word our beliefs somewhat differently, may change a word or phrase, but belief in the inspired Book, one God, one Christ and his atonement, and the constant, prayerful effort to pattern after Christ Jesus in love, meekness, mercy, purity, and justice, are to me a creed broad, high, and deep enough to meet the needs of this world. If we and our Christian Science brethren live

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up to it, will we not be living and practising the religion of Jesus Christ? A DISINTERESTED PARTY.

Iowa City (Ia.) *Citizen.*

Christian Science has certainly made progress in London during the last five years. Instead of one rather dingy hall in Bryanston Street, there are now three centers, all conveniently situated in the West End. I went on Sunday morning to the new building in Sloane Terrace which is known as First Church of Christ, Scientist.

Nothing impressed me more than the constant use of the Bible by the Christian Scientists. The passages read were longer and more varied by far than those we hear in other churches. Must not this continual repetition of the words of Holy Scripture sink into many hearts?

London British Weekly.

The Christian Scientists have at present the largest congregation in San Francisco and [at their mid-week meeting] they listen to no sermon. They do hear with profit an equivalent, in the remarks by many who testify of the good their faith has done for them. The element of help is there, and that is why they go, though the personal factor is reduced to a minimum.

Will the pulpit continue to hold its own in the midst of new movements and new manifestations of spiritual life? This is a question which remains to be solved.

THE BYSTANDER.

San Francisco Pacific.

The reasoning of Christian Science appears "fallacious" only to those who refuse to "compare spiritual things with spiritual," preferring to accept the fleeting, changing, and unreliable testimony of the physical senses rather than credit the Scriptural verities, against which "the flesh" and its senses "lusteth." Says Paul, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." H. CORNELL WILSON.

Brooklyn (N. Y.) *Citizen.*

A mathematician, correcting the errors in a mathematical problem for his pupil, is conveying a true idea to him which destroys his erroneous concept of the problem, and thus frees him from these errors. One would not, however, term this instructive influence, hypnotism, or suggestion, since the truth of mathematics exists in the realm of mind as axiomatic. This illustration also coincides with Jesus' words, "And ye shall know the truth, and the truth shall make you free." JAMES A. LOGWOOD.

Linn County (Mo.) *Budget.*

Confessing ignorance of the teachings and workings of Christian Science, we cannot help feeling that a belief which can attract and hold some of the brightest minds of the century, must contain some elements of truth; and the cures effected in our own community, which are claimed as the result of its work, convince us that the movement should not be condemned without intelligent investigation.

Geneva (N. Y.) *Independent.*

While no Christian Scientist claims to be perfect, every one who has been honestly striving, can say he is a better man in thought and deed than before accepting Christian Science. The foundation stones of Christian Science are absolute honesty and purity. CHARLES K. SKINNER.

Grand Rapids (Mich.) *Herald.*

The point the *Miner* wishes emphatically to make is—that if any man believes Christian Science is a healing power that will heal, then we deny the right of any one to say he shall not believe in it, and practise it if he chooses.

Editorial in *Bisbee* (Ariz.) *Miner.*

The Lectures.

Norfolk, Va.

Bicknell Young of Chicago delivered a lecture at the Academy of Music, yesterday afternoon [Jan. 28], on the subject of Christian Science. The speaker was introduced by Hon. James G. Riddick, Mayor of Norfolk and a prominent practising allopathic physician. Dr. Riddick opened his remarks by saying that he had been criticised for accepting the invitation to introduce a Christian Science lecturer, but that he did not consider himself a possessor of universal knowledge, and, while honoring his own profession, if there is a Principle by which the suffering of mankind can have additional alleviation he is willing to give it a hearing; that he was not sufficiently informed as to the teachings of Christian Science to pass upon its merits, and he was willing on this occasion, as on all others, to serve the people of Norfolk.—*The Public Ledger.*

Stockton, Cal.

Increasing interest in the study of religion under the leadership of Mrs. Eddy was shown last night [Feb. 6] when Mrs. Sue Harper Mims of Atlanta, Georgia, addressed a very large audience of thoughtful persons at the Yosemite Theatre on the Principle and the practical workings of Christian Science. The lecturer was introduced by Attorney J. A. Plummer, who said in part,—

The idea of utility perhaps characterizes this age more than any preceding one. Will it pay? What is there in it for me? Is it practical? Can I take it into my daily life and make it my very own? Where can I find physical ease and mental peace? Is Christian Science simply an ideal or an every-day, concrete fact? Students thereof are finding answers to these questions. The millions of people who have been blessed by its kindly ministrations are competent witnesses to its life-giving and regenerating power. The shafts of malice, the arrows of ridicule and hatred, awaken pity rather than resentment in those who know by experience the relief this thought has brought to sick, fear-tormented, and distressed humanity.

Stockton Independent.

Worcester, Mass.

Hon. Clarence A. Buskirk of Princeton, Ind., delivered a lecture yesterday afternoon [Feb. 11] in Franklin Square Theatre on Christian Science. After every seat on the first and second floors of the theatre had been occupied, and every chair in the six boxes taken, people were turned away. The lecturer was introduced by Rev. Dr. Willard Scott, pastor of Piedmont Congregational church, who said in part,—

"I take great pleasure in being here with you, this afternoon, as a member with you of the universal church of Christ. It is a pleasure also because I have had some knowledge of the theme which is to be the subject of the lecture this afternoon."

Dr. Scott spoke of his acquaintance with the development of the Christian Science movement in Omaha, Neb., and in Chicago, while he was pastor of churches in those cities. Continuing, he said, "I saw the beginning and the progress of this organization in those cities, and I rejoiced in both. Those who have the spirit of Christ are his, no matter under what name you find them working. I take it that you of the Christian Science faith are as truly Christian as I am myself. Last Sabbath evening Rabbi Fleischer of Boston spoke from my pulpit. If Mr. Buskirk, who is to speak to you this afternoon, wants to speak from my pulpit, he may and welcome. In matters of intelligence and judgment there is room for wide difference of opinion. Religion is not a philosophy. It is a relation between the individual and his God."—*Worcester Telegram.*

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Among the Churches.

New Church in San Diego, Cal.

The Christian Scientists held the first service in their new church yesterday, Dec. 31, it being one year from the time the corner-stone was laid. The service was simply reading the lesson for the day on "Life."

Every seat in the auditorium was occupied and many had to stand. The organization of this church dates from Aug. 18, 1890. The church was legally incorporated April 5, 1897.—*The San Diegan-Sun.*

San Jose, Cal., Dedicates New Church.

Yesterday [Dec. 17] the new church structure of First Church of Christ, Scientist, of San Jose, was formally dedicated to the cause of spiritual advancement. Not only the local members of the church, but about a hundred Christian Scientists from abroad, many San Joseans whose affiliations are with other churches, and many others who own no church affiliation whatever attended the simple but beautiful dedicatory service, two repetitions of which during the day were necessary to enable all who so desired to attend. From San Francisco came a special train bearing a large number of Christian Scientists. From far-off Fresno came a band of twenty or more, and many were present from Oakland, Santa Cruz, and the bay towns, and from Palo Alto, Los Gatos, and the valley villages.

San Jose Mercury.

Sharon, Pa.

The handsome new edifice of First Church of Christ, Scientist, corner of South Irvine Avenue and A Street, was opened Sunday [Jan. 21], and the first services were held in it, being attended by large numbers of people.

Three services were held during the day, one at eleven o'clock in the morning, one at three o'clock in the afternoon, and one at eight o'clock in the evening.

The new church is the second church building of the denomination erected in the State of Pennsylvania and cost in the neighborhood of eight thousand dollars.

The members of the church are very enthusiastic about their church work and are highly elated over their new building and very grateful to their Leader, Mrs. Eddy, the Discoverer and Founder of the Christian Science movement, who through her untiring efforts for humanity has made it possible for them to have this beautiful church home.

Sharon (Pa.) *Telegraph.*

Christian Science in Concord, Mass.

Seven years ago, a young woman here became ill with a complication of diseases from which medical treatment brought no relief. Through the advice of a friend she began Christian Science treatment, and in a few weeks she was healed. The members of her family were much impressed, and one by one they began the study of Science and Health, and in the summer of 1899, five of them gathered in the home each Sunday to read the Lesson-Sermon. The interest spread; other cases of so-called incurable troubles in the town were healed, and the little circle grew steadily. In the summer of 1904 a Society was formed, and the first public service was held in a small hall.

Concord was once a shire town, and its court was held in a lofty and spacious hall where such eminent lawyers as Webster and Choate have been heard. This fine hall has been leased for a long term, after having been put in perfect repair by its present owners, and on September 10, 1905, the first Christian Science service was held therein.

The Society has done some missionary work, having supplied several public libraries in the vicinity, and the Concord Reformatory, with Christian Science literature, and nearly two thousand dollars has been sent to the Treasurer of The Mother Church Building Fund.

In gratitude to God for the protecting care which has been with us all the way, and in unswerving loyalty to our beloved Leader, through whom this new understanding of Truth has come to us, we press on toward better and broader results in our lives and in our town.

Correspondence.

Growth in Indianapolis, Ind.

Second Church of Christ, Scientist, of Indianapolis, Ind., has made marked progress during the past year. Sixty-two new members were added, making a total membership of one hundred and forty-seven, and our congregation has increased from two hundred and twenty-five to an average of about five hundred.

Our Reading Room has been a constant reminder of the loving wisdom of our Leader. Many, hungering and thirsting "after righteousness," have come in daily, the average number of visitors having been five hundred and fifty per month.

The sales of literature amounted to three thousand and four dollars, an increase of one thousand nine hundred and ninety-five dollars over the year previous. There were four hundred and forty-nine copies of Science and Health sold, an increase of two hundred and fifty-six. Our text-book is also sold in the other Reading Room, and at one of the largest department stores in the city.

The fact that two and one half years ago we organized with only ten members, gives added reason for gratitude. We wish to express our gratitude for the *Sentinel*, the *Journal*, and other Christian Science literature, the distribution of which has been such a great factor in our growth.

JOHN V. DITTEMORE, *Chairman of Committee.*

Joplin, Mo.

A monument to faith and industry will be completed in about two weeks, when the members of First Church of Christ, Scientist, will occupy their new building at the corner of Sixteenth and Wall Streets. No other organization in Joplin has equaled the record made by this body of one hundred and twenty-five members. The number of believers in Christian Science in Joplin has grown at a very rapid rate. Eight years ago there were only nine believers in Christian Science in the Society of Joplin.

About a year ago it was decided to build a church—one that would be an honor to the belief in Joplin. They purchased a lot and paid a good round sum for it. No thought of building anything less than a structure to cost from twenty-five thousand to thirty thousand dollars was considered. No solicitation of funds was made by the church among people who were not members of the church.

It seems that none of the members have shirked their duty from the fact that, at the end of a year from the time they laid their plans for a building at such a large cost for so small a membership, they find they have only a very small debt on the property. This church, which has raised nearly thirty thousand dollars within its own membership of one hundred and twenty-five souls, without the aid of bazaars, socials, and outside soliciting, has given a practical illustration of works which is almost enough to take the breath of the average congregation clear away.

Joplin (Mo.) *News Herald.*

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Letter from our Leader.

WITH our Leader's kind permission, the *Sentinel* is privileged to publish her letter of recent date, addressed to Mr. John C. Higdon of St. Louis, Mo. This letter is especially interesting on account of its beautiful tribute to Free Masonry.

Pleasant View, Concord, N. H., Feb. 9, 1906.

John C. Higdon, Counselor at Law,
Christian Scientist.

Beloved Student:—Your interesting letter was handed to me duly. This is my earliest moment in which to answer it.

"Know Thyself," the title of your gem quoted, is indeed a divine command, for the morale of Free Masonry is above ethics—it touches the hem of his garment who spake divinely.

It was truly Masonic, tender, grand in you to remember me as the widow of a Mason.

May you and I and all mankind meet in that hour of Soul, where are no partings, no pain.

Lovingly yours in Christ,
MARY BAKER EDDY.

The Mind which was in Christ Jesus.

THAT the views of physicians are changing, and that they are getting away from the old idea of almost unlimited drugging, is significantly set forth in a few words in an article by Dr. Richard C. Cabot of Boston, which appears in the February issue of *Charities*. He says, "Encouragement is one third of the business of the physician, but if it is to be permanent and not a mental cocktail, we must give the patient *good reason* for being encouraged, which usually means religion or its equivalent;" and we naturally wonder whether this "encouragement" is a part of the curriculum of any medical school and if it is included among the subjects upon which applicants for registration as physicians are examined, but upon reading further we find that "mental diagnosis and treatment are not yet taught in medical schools." Certainly a line of practice which constitutes "one third of the business of the physician" is worthy of much study, and an applicant who is deficient in "one third of the business of the physician" is not equipped for his work.

Dr. Cabot's statement is true so far as it goes, but it does not go far enough. Jesus, who was the most successful healer of disease that the world has ever known, did not limit his religion to one third of his work in healing. He did not heal with one third "religion or its equivalent," and two thirds something else. His cures were performed with three thirds religion. When he healed the man who "had an infirmity thirty and eight years," he said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee," plainly showing that he regarded righteousness as the means of permanently retaining health. When the Jews "sought to slay him, because he had done these things on the sabbath day," he said, "My Father worketh hitherto, and I work," and "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Christian Scientists, under the leadership of Mrs. Eddy, are putting into practice these teachings of our Master, and through her wise guidance they are finding and proving that right thinking—doing the will of the Father—is the only panacea for the ills of the flesh.

When it is understood by physicians as it is by Christian Scientists, that divine Mind is the only power and the only healer, then will they understand why no lesser concept can meet the needs of those who suffer in "mind, body, or estate," and for whom Dr. Cabot pleads so feelingly in the article from which we have quoted. When Paul's words, "Let this Mind be in you, which was also in Christ Jesus," are fully comprehended, as they will be, the reform of "mind, body, or estate" will be complete. Christian Science is advancing this happy day.

ARCHIBALD MCLELLAN.

"It doth not yet appear."

IN the celebrated third chapter of his first epistle, St. John expresses a satisfying assurance respecting the acknowledged unknown, in view of his certainty respecting the known. The consciousness of demonstrable truth had become for him, as it should become for all, a refuge from every stress and tumult of doubt. As the finite addresses itself to the infinite, "the greater the sphere of knowledge the greater the contrast with the unknown," and therefore we can but say with St. Paul, "Now we know in part." The meanings of "I don't know" may, however, be quite antipodal. For the unbeliever the assertion often signifies that hopeless uncertainty of agnosticism, which is capable of boasting of its ignorance of life's greatest problems. For Christian faith, on the other hand, it is but the recognition of that immature experience which counsels reserve of judgment. The governing law may be clearly apprehended both in itself and in its relation to a given problem, but the facts necessary to its application are not yet at command.

It is clear that if we are to grow into the "fulness of the stature of Christ," there are some things which cannot be known until the end of the process, and that meanwhile rest and content must come through the realization that the known law covers the unknown facts; that all is under the government of God, and that with enlarged spiritual understanding we shall come to know "even as we are known."

Christian Science declares the knowableness of all truth, and that, so far as it is apprehended, truth is demonstrable. It also declares that error is unintelligible; "an enigma" (Science and Health, pp. 70, 124), and therefore it is excluded from right thought, is unknowable to Mind. The problem of evil is not solved by trying to know all about it, but by unknowing all its asserted factors, and this is achieved through the awakening to Truth. The recognition of error for what it is, conduces to its destruction (Science and Health, p. 252), but the materialist's endeavor to know it for what it is not, subjects him to the greater disadvantage. When we can scientifically say, "I know not," of error, unto its uttermost, we shall have effected that entire escape from error which is coincident with the realization of Truth's perfect sovereignty in us.

He who says of truth, "I do not yet know, but I shall," is unfettered, though he may have much to learn; but he who dogmatically says "I know," when in fact he only believes, has shut himself away from life's best schooling. This is the weakness of "faith" in the undemonstrated religious statements which have figured so largely in Christian history. It is ours to *know* through practical demonstration the truth which is essential to our spiritual advance, and it is ours furthermore, to *believe* the corollaries of this demonstrated truth. If questioned regarding the non-essential, it were far better to say frankly, "I do not know," than to try to explain that which we as yet imperfectly apprehend, for the outcome of this endeavor is confusion and assured defeat.

It is apparent that agnosticism, voicing as it does ig-

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norance of the Principle of the universe and of man, is unable to supply a basis of moral discrimination, and therefore tradition, conventional thought, or convenience must furnish its exponents their only ground for an ethical life, —a condition which inevitably leads to individual and national degeneracy. In asserting the demonstrable knowledge of Principle and its idea "as the basis of thought and demonstration" (Science and Health, p. 259), the teaching of Mrs. Eddy allies itself with the teaching of Christ Jesus and goes forth to meet the present-day Goliaths of agnostic materialism and dogmatic human belief. Its representatives are winning, in so far as they are knowing more and more of Truth and are unknowing more and more of the assertions of error. JOHN B. WILLIS.

"What is man?"

THE question, What is man? has often been asked by thinkers since the Psalmist propounded it, and the comprehensive answer given to this infinitely significant query on page 475 of Science and Health leaves no point untouched as to man's origin and destiny, and shows how the apprehension of the truth of his being solves all problems. Christian Science encourages us to think rightly. It leads us to think of a perfect creator, and to reject the sense-testimony which would argue an imperfect creation, including man. Our text-book scientifically and devoutly points to the life of Jesus, from his immaculate conception to his victory over death and the grave, as the exemplification in human history of the ideal man. It shows us that as his victories were gained by unwavering obedience to Spirit and spiritual law, so also must our triumphs over the flesh and over evil be won. Christian Science is emphatic in declaring that there is salvation in no other way.

Human sense has made the mistake of presenting a counterfeit of man, and has expected to realize from this false concept results which can be predicated only of the ideal man,—the divine image and likeness. St. Paul saw clearly that the false concept—the mortal—is not the real man. He says, "They which are the children of the flesh, these are not the children of God," and he therefore insists that the "old man" must be "put off." That this is a practical as well as a vital question, is made very clear in Christian Science, and the right understanding of it heals both sickness and sin. Our text-book teaches that the true man is governed by spiritual law, not by asserted material laws, and this statement is supported by the teaching and practice of the Master. Why else did he say, "Take no thought for your life, what ye shall eat, or what ye shall drink"? Did he not direct thought away from subservience to the body, and point the way to dominion over it; viz., by obedience to "the law of the Spirit of life,"—which makes "free from the law of sin and death"? No one would deny that he who follows most closely the example of Christ Jesus best understands his teaching: indeed his teaching can be understood only as it is practised.

The service of the material body is not the service of God, and it does not bring freedom. Divine service,—mental obedience to moral and spiritual law,—this alone can give freedom, including dominion over the body. It also reveals the infinite possibilities of the ideal man.

One of the most important statements to be found in our Leader's writings is this, "Jesus beheld in Science the perfect man" (Science and Health, p. 476). The trouble with most people is that they look for the "perfect man" in human personality, and disappointment is the invariable result. Truth can never disappoint, and when we come to understand man as he is revealed in Christian Science we shall be satisfied. We shall then realize the necessity of holding and expressing only the divine concept, and as Christ Jesus said, the divine model thus uplifted will draw all men unto it. ANNIE M. KNOTT.

Letters to our Leader.

Boston, Feb. 18, 1906.

Beloved Leader and Teacher:—I have much to say in gratitude, and if by writing I may be refreshed, it is because I can no longer refrain from telling you some of the fruits of the harvest; for the "bread cast upon the waters" has returned unto me. Some time ago I received a letter from the clerk of one of our churches, telling of a case of healing at one of my lectures. She described it as a case of long standing and accompanied with much suffering, which was healed by attending the lecture.

There have been others also, but I wish to tell you of an interesting case of absent work. A telegram, coming from Pennsylvania, read, "Help father at once." Aside from the signature, that was all I knew. Subsequent letters informed me that the patient rested that night, and in the morning the throat was freed of corruption that had so far closed it as to dispute the passage even of water. The pain and suffering of a week's illness was gone, and the patient enjoyed a good breakfast. All this occurred before I received the letter which described the case. Truly God's laws are infinite.

Recently I have derived a wonderful amount of good from a more comprehensive understanding of your description of the trial for liver complaint, in Science and Health. I see more clearly what the different types stand for, in their metaphysical explanation. Indeed this is a masterpiece of the scientific exposition of a Christian Science treatment.

With a cup full of joy and gratitude for your welfare, and in the effort to serve you by being obedient to your words of Truth, I am

Your loving student,

BLISS KNAPP.

Chicago, Ill., Feb. 12, 1906.

Beloved Leader:—I wish your engagements would admit of your coming here for a visit, that you might see what a mighty demonstration has been made, and learn first-hand how faithfully the Scientists of this great and growing Western city are working to build up the Cause in their midst, and that you might thus be privileged to observe how loyally they ascribe to your devoted labors the prosperity of the movement here, which they date from the time of your teaching a class in this city, some twenty years ago. Their notable growth, locally, dates from the building of their First Church edifice, in 1897, since which time they have built, all working together, Second, Third, Fourth, and Fifth Church edifices, the latter two both finished and occupied in 1905, and all five well filled at each service, with the Sixth growing hopefully.

I have been much interested to note how they manage their finances; it is all done as smoothly as clockwork, without a particle of friction or ostentation, each church and all the Scientists sharing in the expense of the new buildings; and in addition to the expenditure of a quarter of a million dollars for the two splendid new structures just mentioned, they have also sent an aggregate of over two hundred thousand dollars to the Treasurer of the Building Fund for the addition to The Mother Church, while maintaining all the work of each individual local church on a high plane of good order and efficiency. Their Reading Room work also shows a steady gain, amounting to about thirty-three and one third per cent for the three years just closing, the income for 1905 being twenty-seven thousand two hundred and eighty-seven dollars and the sale of your book in said year being four thousand and sixty-three copies, as well as large sales of your other published works, and of all the products of The Christian Science Publishing Society.

With kindest thanks for all your blessed instructions, and rejoicing with you in the rapid development of the Cause

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in the West, as everywhere, and with remembrances to the household, in all of which Mrs. Kinter joins me, I remain

Faithfully your student,
GEORGE H. KINTER.

Portland, Me., Jan. 29, 1906.

Mrs. Mary Baker G. Eddy.

Dear Leader:—Ten years ago a dear friend of mine residing in a city of Maine told me that his little boy was dying of tubercular spinal meningitis. My business is that of a traveling salesman, and I knew the boy well, having visited his home frequently as a guest. I was told by the parents that the best specialists said no such case had ever been known to be cured. The boy had been unconscious for several days, and on what they supposed was the last day, I got a message from the father to do anything I could, if I knew of anything, but that the boy would probably be gone when the letter reached me. Within three hours after the receipt of the message the boy was conscious and asked for water and food. His recovery was rapid, and in a few days he was about and is to-day a very rugged boy. The case was the subject of a paper before the medical society of Maine, the specialist declaring it to be the only case known of a healing of this particular condition; and he was fair enough to say he had done nothing towards the recovery of the boy, but that some other agency unknown to him had wrought the cure.

A recent call upon these friends brought from them the voluntary admission that Christian Science did the work for them ten years ago, and so I take pleasure in adding to the volume of acclaim for Christian Science which encircles the globe.

Thank you very much for your writings, which have brought happiness to so many of us.

Gratefully,
ALBERT QUINCY CARTER.

Boston, Jan. 22, 1906.

Beloved Leader and Teacher:—The annual meeting of the Concord church gave me much to think of. The church officers worked out the law of order, and every report was given promptly and concisely. It was the best conducted church meeting I ever attended, and was an inspiration; it gave me pleasure, and the love manifested was very sweet to me. I get strong in the atmosphere of Love. I am working to know more of this one power that for twenty years has helped me to overcome, to lift my thought above the strife and all that would come up in the battle with hidden error. Your teaching and example stand as most precious and valuable to me. I am blessed, above all, in the healing that came to me from reading Science and Health. All the burdens and sickness of years disappeared in one half hour. Your text-book will heal all the world if they will read it.

Most lovingly your student,
CAROLINE S. BATES.

Omaha, Neb., Jan. 10, 1906.

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

Beloved Leader and Teacher:—Your kind and helpful words have strengthened and encouraged me to "press on" in the ennobling strife, and I thank you most sincerely for them. You have given to the world an exact Science, which has revealed to me the royal road to heaven on earth. My debt of gratitude to God, and to you, His chosen Messenger, can be paid only through earnestly striving to live the life that Christian Science demands of us all.

May Love's sweetest blessings crown your noble and courageous efforts to help suffering humanity, is my prayer and that of my faithful companion.

Most gratefully yours,
CLARENCE W. CHADWICK.

Testimonies of Healing.

[Translated from the German.]

The spiritual light which I have received through the continued and faithful study of the wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, enabled me, a few months ago, to free my only son, seventeen years old, from a severe and complicated disease. The false belief that he had inherited consumption had always been around the boy, and fear was held by near and distant relatives. A tendency to influenza and articular rheumatism made common cause with the inherited burden, which made its appearance in severe attacks. But God who is Love and Truth was with us day and night; He taught me, led me, strengthened and enlightened me. Confidingly I looked through the clouds of anxiety and error into the realm of the invisible, the real, and I heard the silent song of the angels: "God's thoughts passing to man; spiritual intuitions, pure and perfect; . . . counteracting all evil, sensuality, and mortality" (Science and Health, p. 581), bearing testimony of the ever-near divine Love. These came to my assistance and one trouble after another was conquered.

The disease appeared a short time before Christmas, and we usually visited my parents in the country at that time. My son has himself some spiritual understanding; and he ventured to undertake the journey with me. When we reached the grandparents, they were frightened at his appearance; and when we rejected all material help, the dear ones present were alarmed and thought this dangerous and even wrong. Only my two sisters and the governess, who are Scientists, supported us with helpful thoughts. After four days' treatment the stiffness in his limbs disappeared. I declared the truth day and night. Then the fever and a boil on his neck disappeared, the cough and expectoration also ceased, and soon after a good healthy appetite appeared. We returned to Dresden, and on January 8 my son went back to school. January 31 he danced at a school festival from eight in the evening until after midnight. He was well and happy. Every trace of the disease had disappeared.

My heart overflows with gratitude to divine Love, and to dear Mrs. Eddy, who has brought us the understanding of the Christ-teaching, so that we all may avail ourselves of it as an effective help. Nothing can hinder me now from joining the Church of Christ, Scientist, and becoming a true member of the great body that bears witness to truth.

FRAU CAROLINE CAMP, Dresden, Germany.

In November, 1899, when I first heard of Christian Science, I was, according to *materia medica,* without hope of ever being free from suffering. My physician had told me that he had tried everything he knew and there was no medicine that could reach my case. I did not need to be told this, as I recognized that instead of improving in health other diseases were developing. I could hardly enumerate the complications manifest at this time. For months I could not have lived if I had not felt the assurance that God would hear my prayer and deliver me from the bondage which I knew was not of Him. From my earliest remembrance I longed and sought for the truth. Through all the years of suffering and disappointment I prayed for light, ever questioning why it was that those who professed to love God were not obeying Christ's command to "heal the sick" as well as to "preach the gospel." At an early age I united with an orthodox church, hoping that I might find an answer to my prayers, that I might find the truth as taught by Jesus; but I did not find it there, yet from this time, although all material means of so-called help were physically, mentally, and spiritually failing me, these two promises were ever with me, and were indeed as the light shining in darkness: "Him that cometh to me I will in no wise cast out;" and, "I will never leave thee, nor forsake thee."

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When every other hope had failed, Science and Health was most unexpectedly brought to me. From the moment I opened that wondrous book I knew my prayers were answered,—that I had at last found the truth; and my Bible was illumined with the light of Spirit. One of the first thoughts which came to me was, "Take no thought for your life, what ye shall eat." From that moment I was healed of acute indigestion and have never since taken any thought as to what I should eat, whereas for three years before this I had been under a strict diet, and even then suffered continually. Chronic constipation was also healed during the first reading of Science and Health and has never returned. I at once had treatment of a practitioner and immediately received help, so that I have never since been confined to a sick-bed for a day. For a number of years I had been in bondage to so-called consumption, and for months before coming to Christian Science I had not known rest day or night, nearly every breath being accompanied by a cough. My voice, too, was failing me, so that at times I was unable to make myself heard, and when my voice was the strongest I could read but very few words aloud without being exhausted. Now I can read for hours at a time, and with a sense of strength. There was also another trouble that according to *materia medica* required an operation, which I was told I never would have the strength to undergo; this trouble was among the first to yield to Truth. In addition to all this, my nerves were a wreck, my physician said. I would say to those whose healing may be slow, that this accumulation of discord did not all yield at once. The way has seemed rugged, and the most bitter opposition has been manifested; yet Truth has always been the victor,—Love the only power; and now all the struggles are to me only as a bad dream from which I have awakened to health and usefulness. I might say in a few words that whereas before knowing of this healing truth I was unable to do much for myself or any one else, now every moment is full of work to be done, and there is always sufficient strength to do it.

For the physical healing I am indeed grateful, and yet that is as nothing compared to the spiritual light and strength which I have received. We know it is only as we gain an understanding of Spirit and are obedient to divine Love,—so clearly revealed in Christian Science,—that we can love and help our neighbor as ourselves. It is only by our faithfulness over a few things that we can prove our deep, unspeakable gratitude to our beloved Leader, who has so faithfully and clearly shown us the way out of darkness and bondage into the marvelous light and liberty of the children of God, infinite good.

GRACE E. ALLEN, Portsmouth, N. H.

I was for more than two years a sufferer from nervous exhaustion, and had been treated by different doctors. I was a member of an orthodox church and had strong prejudices,—was very "set" in my opinions. I would not investigate the truth, but continued to take medicine. My father had been a physician and I had been taught to rely on *materia medica* and nothing else, but I could not get relief and had my medicine in my pocket when I met a Christian Scientist to whom I had not spoken for years, because of a spirited argument we had had about this teaching. I was not at the time seeking relief for myself, but my wife, who was also a sufferer, had asked me to make some inquiry for her. In questioning this gentleman, I was impressed with his childlike simplicity. He answered my questions so lovingly and gently that it touched my heart, and I became so interested that I have been studying Christian Science ever since. When I left my friend I felt like leaping for joy. I knew that I was healed. The pain had left the back of my head, and I was not only able to sit up all day (something I had not done for many months), but I actually worked at manual labor. I have been working daily ever since and now weigh two hundred pounds. After reading Science and Health I was reminded of the fact that I was spending my money for that which is not bread, for I was a perfect slave to the tobacco habit. I quit the habit and have not had anything to do with it since. I had worn glasses for astigmatism for twelve years, and my optician had told me that I would never be able to go without them, but I did not need them any more and have never used them since. It is over a year since my healing. I am studying daily and growing in the understanding of Truth. I sometimes marvel that I could have remained in darkness so long. I absolutely know that Christian Science is all sufficient,—that a knowledge of it will meet every need. I am thankful to almighty God for this new-old truth that He has revealed through our beloved Leader, Mrs. Eddy.

I am rejoicing in the truth and trust that I may be deemed worthy to break the bread to poor misguided humanity.

GEORGE W. ODELL, Spokane, Wash.

In the year 1898 my attention was attracted to this truth which sets free, by the beautiful life of a neighbor, and I was subsequently healed in Christian Science of chills that all available material remedies had failed to relieve. Words are inadequate to express my gratitude to our beloved Leader, but I will endeavor to attest it by implicit obedience to her teachings. Our literature is glorious, and I am never so happy as when conning its helpful pages. Last, but not least, and for which I am most grateful, is this, that recently, when I took our text-book, "Science and Health with Key to the Scriptures," to the public library, it was gladly accepted. For all that Christian Science is doing for me, and for the world, I thank our Father-Mother God.

M. E. JANÈS, Paducah, Ky.

Christian Science came to me in a time of sorrow, when every conscious thought was a prayer for help. When Science and Health was placed in my hands, its wonderful spiritual import brought the dawn of a new life to me. My first impulse was to share this great treasure with those who were working with me in the Master's vineyard, for I was sure they too would rejoice in following the star of hope which was just rising for me, but I was warned against taking up the further study of Christian Science and told that it was the work of Satan. Though sorely grieved, I still hoped that the Christian Science literature would speak the words of Truth better than I had done, but when that too was refused, I knew that I must press on alone for a time. I studied diligently and gained enough understanding to enable me to stand firm when a serious illness seemed not to yield after several months' treatment by a loyal Christian Scientist, but this passage from bondage into freedom was not without its reward, and I have since come to be thankful that the healing was slow, as the truth learned during those months of trial has changed my life. By the constant declaration of the truth, unsuspected opposition in the home was uncovered and rendered powerless, and the demonstration of perfect healing was made almost immediately. Later, by the instantaneous healing of neuralgia after all material means had proved unavailing, this opposition was overcome and the way opened for the introduction of Christian Science to this fireside.

When our little church was organized I had the privilege of becoming one of its members, and also of uniting with The Mother Church. I have seen our church attendance grow from less than a dozen to nearly one hundred, including those who have been lifted up from almost every form of disease and sin. Prejudice and ignorance of what Christian Science is have given place to tolerance and understanding, and bigotry and hatred yield to charity and brotherly love.

While I am more grateful than words can express, for

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the many instances of physical healing, yet the joy and peace which have come into my life through our revered Leader's wonderful writings are much more to me. My daily prayer is that I may be accounted worthy to follow her as she follows Christ.

HANNAH MATTHES, Sandusky, O.

Though gratitude is best shown by earnest effort to reflect in our lives the blessings we have so richly received, yet I would express some slight part in words also. I did not recognize the truth when first it came to my notice, and it was not until I became conscious that relatives and friends were being helped, in cases where physicians had failed, that I began to think seriously about it. Then I read parts of our text-book, Science and Health, and would have put it aside, but that the evidence of its practice forbade. To be honest with myself, I must understand, if possible, what wrought such results. Continued study brought little light, until a practitioner said, in response to my plaint of not understanding, "If there is one statement that you do understand—use it—and others will become clear." I tried this method and found its truth continually proved. Light began to dawn, and it still comes in proportion as I make use of that already received.

The purifying presence of Spirit has freed me from many annoying illnesses, such as frequent headaches, sore throat, bilious attacks, and chronic catarrh. For such relief I am deeply grateful, but this physical healing does not mean as much to me as the changed condition of thought which follows even glimpses of Truth. From childhood to womanhood I had been oppressed with myriad nameless fears,—fears of being alone, fears of darkness filled with horrors, fears of impending disaster, etc. These were known to be senseless, but they caused more acute agony than any physical pain. Through the consciousness of Love as ever-present, they have all been dispelled. The removal of over-sensitiveness has also greatly benefited my life. The suffering and injustice which seemed to be in the world clouded my horizon and often made personal pleasure seem a positive sin, but the knowledge that God, good, creates all that really exists, and that perfect wisdom governs, opens vistas of hope for the time when all shall know God, when "the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not" (Science and Health, p. 495). I know that this recognition will destroy cruelty, greed, injustice, selfishness, race differences, ignorance, and poverty.

For all the blessings that Christian Science is bringing to a heart-hungry world I am indeed thankful, and gratitude fills my heart for the unswerving, consecrated work of our beloved Leader, whose great gift to us is the knowledge of a near and loving God, available in our daily need.

CARLOTTA SCOBEY SIGNOR, Chicago, Ill.

It is over a year since I put my trust in God and in Christian Science, and I am glad to say it has been the happiest year of my life. I am now twenty-seven years old, and the most of my life has been a disagreeable experience to me. I had many habits which were growing upon me, and I thought there would be no enjoyment in the world without them. I was a constant tobacco user from ten years of age, and from sixteen years old I used all kinds of strong drink quite frequently, and also profane language. From twenty-three I was more or less a gambler, a habit which was growing worse, for I was traveling from the light into darkness. I felt that I was a complete wreck, and that there was no remedy for me. I felt as if I were all alone in this world, but now I know that where I am, God is also. I concluded to try Christian Science as my only remedy. To-day I can say, through the help of God, and the kind words of a Christian Scientist, I have been led into the light. I have lost all desire for my old habits and many of my aches and pains have also disappeared. I was cured in forty-eight hours of a very severe attack of blood-poisoning caused by the cut of a rusty knife, also of constipation in a very short time. I am growing stronger in the love of God, and in gratitude to Mrs. Eddy for having brought us "Science and Health with Key to the Scriptures."—C. E. HALVERSTADT, Cozad, Neb.

Christian Science has brought me more blessings than I can number. It is over ten years since I first began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. So thick was the darkness about me that my growth has been very slow; but the darkness lasted only for the night and joy came with the morning. When my mother told me about the dear one who was showing us the same road our Master trod, I said, "How glad I am that I am living now!" Life to me had been nothing but a dark shadow, and Christian Science was the divine light thrown on my path. Sensitiveness, violent temper, hatred, and to some extent selfishness, are the dark clouds that have been dispelled by this wonderful light. Now I can see beauty and goodness all about me, where before appeared ugly forms all void of meaning.

Not long since, while removing a large button from a garment, the scissors slipped and a point penetrated my left forefinger to the bone. The muscle protruded from the wound and it seemed so painful and severe that I was aroused to immediate action. In a few moments I was able to silence fear and realize the truth. The pain vanished and the bleeding ceased. There was no swelling, and the pain was entirely relieved. I am very grateful for this demonstration, as it was another proof to a "doubting Thomas." Thanks to our dear Leader, Mrs. Eddy, who has given us the "Key" that unlocks the treasures of Spirit, and thus we are privileged to obtain the understanding that enables us to reverse the testimony of the material senses and find health and holiness.

I am very grateful for the privilege of being a member of The Mother Church, and also for the much esteemed privilege of contributing to the present Building Fund.

AMELIA A. MAELZER, May, Idaho.

Before reading Christian Science literature I was in an unsettled state. Although a member of an orthodox church, I did not feel satisfied with my spiritual attainments and was yearning for something better. I was prejudiced against Christian Science, as I had always heard it severely criticised by those who knew nothing about it, but when I began to read some of the *Sentinels* and *Journals* which a kind friend gave me, I realized almost immediately that Christian Science was true, and was what I had been looking for. In about two weeks after I began to read some of the testimonies, I was able to take off my glasses, which I had worn steadily two years for compound astigmatism. It is nearly ten months since I took them off, and I have no further use for them, as my eyes are perfectly well. Since reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I realize that God is Love, and that He is always ready and willing to help us whenever we go to Him. The Bible is now a dear book to me, whereas a few years ago I read it merely from a sense of duty.

My prayer is that I may so live this blessed truth as to be worthy of the name Christian Scientist.

CARRIE F. HOWE, Millis, Mass.

As the result of a fall my face was badly crushed, a tooth broken, and I was quite unconscious when picked up. On coming to consciousness I said, "I will be all right in just a minute." I declared the truth silently, and soon was able to walk. After having washed away the gravel, and taken a drink of water, I was able, with slight assistance, to climb the stairs to my room, and was left alone.

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I managed to get ready for a night's rest, and when the wish for a practitioner came, I realized that Truth was with me. I rested content, thought of our beautiful hymns and Lessons, and about one o'clock went to sleep. I awakened to find a lovely Sunday morning sun shining in my window. I wanted to go to church, but thought I could not. I could not even use my right hand to reach for a glass of water, but I declared the truth, and did. Little by little I got ready for the five-mile ride to church. I did not look in the mirror until after I got my hat on, and then the sight of my swollen face nearly frightened me out of going, but I started early and while on the car kept repeating the scientific statement of being. (Science and Health, p. 468.) By the time the Lesson-Sermon was over all pain had gone. In two weeks my face was healed without visible scar, the tooth was firm and well without soreness. The swelling was gone the next day, when I took a walk of two and one half miles without unusual fatigue. I could tell many incidents of healing that have come to me and mine within the last two years, while I have attended the dear Mother Church. With a loving word of gratitude to our dear Leader, Mrs. Eddy, I am glad to give this little testimony to the power of Truth.

MRS. C. C. DREW, Dorchester, Mass.

After many years of shifting, doubt, and indifference, in matters of religion, I have, during the past thirteen years, had abundant reason to value the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which has given me an understanding of truth, and its spiritual, moral, and physical healing power has been demonstrated to me. Christian Science has also given me a spiritual understanding of the Scriptures. I commenced reading Science and Health at the solicitation of my wife, who had become an earnest student of it, and the reading of the text-book in connection with the Bible soon convinced me that it was based upon Scriptures,—upon the life, teaching, and work of Christ Jesus,—and I needed no other incentive to continue the study. Prior to this I had ceased entirely to be interested in Bible narratives; mainly for lack of the light which Science and Health has since shed over its pages. This light has increased with the development of my understanding of Truth, while now the Bible and Science and Health are inseparably connected in my study.

While I did not take up Christian Science because of sickness, I may say that later on a long absence from home was necessary, and while so situated, a severe physical ailment developed, which my efforts at self-treatment failed to reach effectively. I finally asked my wife for help, and my case was placed in the hands of a practitioner. This brought relief quickly, and a cure. This experience with absent treatment was what I needed to prove to me that Christian Science methods are scientific. At an age when most men decline in business activity, I have been and am now very active, and the troubles which have appeared, some of them severe, have been overcome by Truth, hence I know that Christian Science is a living and livable religion, applicable to daily experiences and requirements. In following the teachings of our loved Leader, Mrs. Eddy, one learns that God is ever-present and is an all-powerful help in every time of need.—GEORGE W. CUSHING, Chicago, Ill.

[Translated from the German.]

I desire to express my gratitude for the blessings which I have received through Christian Science. During ten years I suffered terrible pain in the lower part of my back, for which I could find no relief. It seemed to grow worse from year to year, and sometimes I had to remain in bed. I had, of course, medical treatment, but found no help. The physicians examined me, but could not locate the trouble. About two years ago I went to a noted specialist, who made a thorough examination and said there was a tumor in my back, and that I could not be cured without an operation. I did not wish to submit to it and thought I would rather endure the pain, which I did until some months ago, when the suffering increased. I again went to the same physician and he gave the same verdict, adding that an operation was inevitable because the tumor had grown. He did not wish to take the responsibility alone and conferred with several other physicians. They all made the same statements and added that the operation must be performed as quickly as possible. I still hesitated, because the physicians said that they had never found such a difficult case. I understood what that meant for me, and feared that I would not leave the hospital alive, but all arrangements were made for me to come to the hospital, and the day was set for the operation.

It was at this time that I learned how wonderfully we are led. Two days before I was to go to the hospital I heard of Christian Science. The lady who told me of it gave me *Der Herold der Christian Science* to read, and the more I read in it the less I thought of my disease and of an operation. On Sunday I attended the Christian Science service, and then the Wednesday meeting. I felt more and more that I, too, could find my help in God. I went to my physician and asked him whether he would postpone the operation four weeks longer. He consented; I continued attending the meetings and felt confident in the thought that I would find help. I asked for treatment, and from the first I became aware that I was already well. I had in all six or seven treatments.

Meanwhile those four weeks had passed, and I went again to the physician. He received me with the words, "I hope you have considered the matter and are now ready for an operation." He examined me again, to find out whether the tumor had grown during those four weeks; but to his astonishment, and also to my own, he declared that there was no trace of any tumor,—it had entirely disappeared. He asked me what I had done and said it was a mystery to him. He could find no words to express his surprise. Finally he said that no operation was necessary. One may imagine with what joy I went home to my family.

I feel that I can never be grateful enough to God for this healing. Since then I am a faithful adherent of Christian Science.

FRAU M. KIRSCHKE, geb. v. Kronewsky, Berlin, Germany.

I first heard of Christian Science about fifteen years ago, and was narrow enough to ridicule many of the thoughts found in the literature, simply because I did not understand them. I then needed but little medicine and was a member of an orthodox church, so Christian Science did not appeal very strongly to me. Had I at that time accepted it, many of the bitter experiences which followed "boyhood's days" would have been unnecessary. I have found in Christian Science a remedy for tonsilitis, which had held me as a slave for about ten years, and which often required the surgeon's knife, to say nothing of medicine. Other troubles have been overcome by this truth as given in our text-book, Science and Health by Mrs. Eddy. While scarce six months have passed since I began the study of Christian Science, I am indeed thankful for the understanding already gained, and to all those who are traveling the rough and rugged road I would recommend Christian Science as the "Good Samaritan."—J. RAYMOND PROSSER, Haywards, Cal.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? You can make to-day the same for somebody. It is only a question of a little imagination, a little time and trouble. Think *now*, "What can I do to-day to make some one happy?"

MALTBIE D. BABCOCK.

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From our Exchanges.

The tendency to unite, now manifest in many religious bodies, is wholesome; but it will not reach the highest order of spiritual progress so long as anything but essential truth is the centre of attraction. Let all come together in one religious body who believe in immersion or in congregational government or in the rule of the Episcopacy or in Apostolic succession or in certain historic creeds. This tendency carried out will give us larger and more influential religious bodies which then will, if progress is to continue, feel some nobler form of attraction pulling upon their larger masses and making a lesser attraction seem insignificant. The strongest pull is not some mode of worship or form of government or tradition of words, but the truths which infuse life, hope, and courage into human beings, and give society its true ends of action. Give them free play, then religious union will mean something worth while.

The Christian Register.

The gift of the Spirit to Jesus Christ was unique, in degree if not in quality. "God giveth not the Spirit by measure unto him," for, as Paul puts it, it pleased the Father that in Him the whole fulness of divinity should have its permanent abode. Jesus Christ is singular both in person and powers. Yet in a lesser degree the humble believer may partake of the gift of "this same Spirit." There are diversities of gifts, but the one Source of grace. God was well pleased with His Son who welcomed His Spirit, and He will be well pleased with men only in the degree in which they receive the same gracious Spiritual Presence. The soul of Jesus was fully capacious to the Holy Ghost—it is the privilege and duty of men constantly to enlarge their capacity for the spiritual blessing.—*New York Observer.*

Rev. Joseph Hayes Chandler says in *The Congregationalist:* "Surely the present temper and attitude of mind and heart among large numbers of men in the ministry of our churches is cause for deep gratitude for what God has already done for us. Is it not, also, sufficient ground for a general spiritual awakening among our churches?

"The presence of Christ during all his ministry was a healing presence. That was not an incident but an essential element in his nature. It is not less so now than when he preached the gospel of the kingdom in Galilee. Christ in the church, in the home, and in the community brings healing and health wherever he is welcomed and obeyed. He gives to his disciples power like his own."

Religion is sunshine, hope, peace, love, and joy. It is a well of water within us, springing up into everlasting life. It makes the face shine with the reflected light of glory and heaven. The face of every true religionist, like that of Moses when he came down from the mount after communion with God, shines with a radiance not of earth but of heaven. Religion is music in the heart, in the home, and in all the walks of life. It is a foretaste of heaven even while we are upon the earth. REV. ROBERT S. MACARTHUR.

The Standard.

Is it the fact of the possession of small ability which inclines men to excuse themselves? It would seem if a man had only one talent it would be easy to take care of it. With a circumscribed field and small opportunity, it would be easy for him to discharge his obligations and meet his responsibility, but in the practical work of life we find that it is not easy. That talent is valuable, but because their work is small they seem to esteem it lightly, and give it but little attention.—*Pacific Christian Advocate.*

It is a good thing to have a model to imitate, but it is better to have within us a living spirit which will work out an inward ideal.—*Sunday-School Times.*

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CHRISTIAN SCIENCE SENTINEL

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

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Christian Science Sentinel

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Items of Interest.

National.

With the breaking up on March 4 of the tribal organization of the Five Civilized Tribes, the Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles, what is in reality the last chapter of the Indian's distinctive history on this continent began. They number only eighty-six thousand as against one hundred and eighty-four thousand of other tribes, but in point of development and location they may be considered as occupying the most important position. Henceforth the members of the Five Civilized Tribes will stand on the same footing as the other inhabitants of the territory which they occupy, and the Government will deal with them as individuals and not as tribes.

The Porte has yielded to the American demands and has informed the American Legation that orders have been sent to Beirut to admit duty free all consignments for the American schools in Syria. The same note declares that the Porte is ready to accord the same official recognition to American as to other schools, if a request to that effect is presented to the proper department for each institution separately. This is considered to indicate a further attempt at procrastination.

Captain E. H. C. Leutze, Commandant of the Washington Navy Yard, paid this high compliment to the character of work done by the skilled mechanics of the gun factory: "The men in the navy would rather stand behind a gun manufactured in the naval gun factory than one constructed by private contractors." He affirmed that the workmen there realized more fully than workmen in other factories doing work by contract the need of the utmost care in every detail of the work.

The faculty of Brown University has submitted to the student body a communication relative to athletic interests. The most important rule laid down is the barring of freshmen and graduate students from participation in 'varsity athletics. The students themselves were given permission to formulate rules of organization, eligibility, and play, subject to the approval of the faculty.

Acting upon resolutions passed by both houses of Congress, three members of the Interstate Commerce Commission have begun an investigation at Kansas City into charges made by independent producers of Kansas that the railways of Kansas discriminate in favor of the Standard Oil Company in the matter of oil rates outside that State.

The investigation of fraud and bribery in the Post Office Department, which was begun two years ago, has resulted in the conviction and imprisonment of the two chief offenders. Seven other convictions have been obtained by the Government, and one or more cases still await settlement.

During the month of February total Government receipts exceeded expenditures by $4,474,029, and for the first eight months of the present fiscal year there was a surplus of $1,101,304 as against a deficit for the corresponding period last year of $25,450,708.

The Senate, after amending the Statehood bill, has voted to admit Oklahoma and Indian Territory jointly as one State and has eliminated Arizona and New Mexico. The bill now goes back to the House for joint conference.

A communication has been received by the President and Congress and printed in the *Congressional Record* in which it is alleged that the United States is at the mercy of a powder trust.

The annual exhibition by the Copley Society of Boston consists this year of copies of old masters by modern artists.

American Rhodes scholars captured three firsts and one second in the Oxford field sports last week.

The Government finished its case against the beef packers in Chicago last week.

Foreign.

The Baker Street-Waterloo "Tube," London, was opened to public traffic last week. This is the latest addition to the underground solution of the city's traffic problem. The new line, which is about four miles long, runs north and south, traversing all the older lines, with which it is connected by subways, thus enabling passengers to reach within a short distance of any point in the metropolis. The construction of the road was begun in 1898. The time occupied in covering the distance is about twelve minutes, and the fare is twopence.

Germany has completed the laying of a new Pacific cable, extending from Shanghai, in China, to Yap, in the Caroline Islands, a distance of two thousand miles. This closes up the gap and gives Germany a cable encircling the globe. It is the first continuous non-English line around the world. The new cable is laid at the greatest ocean depth on record—26,247 feet at the lowest point, in the vicinity of the Linkin Islands. The American cable in the Pacific did not reach a greater depth than 20,469 feet.

The result of the first organized census of the British Empire shows that the Empire consists of an approximate area of 11,908,378 square miles, or more than one-fifth of the entire land area of the world. The population is about 400,000,000, of whom 54,000,000 are whites. The population is roughly distributed as follows: In Asia, 300,000,000; Africa, 43,000,000; Europe, 42,000,000; America, 7,500,000, and Australasia, 5,000,000. The most populous city after London is Calcutta.

A cable to the State Department says that commerce and trade in Manchuria are approaching the normal; that the Chinese Governor of the province is anxious to take over the civil administration as soon as possible, and that the Japanese troops will be entirely out of Manchuria in the course of a few days, when the country will be opened up to the world.

The value of mineral products of Canada for the year 1905 is $68,574,707, or $2,000,000 higher than Canada's best year, 1901, when it was over $66,000,000. The non-metallic is placed at $31,123,877 and the metallic at $37,150,830. Coal occupies the largely predominant position, making over $17,000,000.

Great Britain imports her raw cotton from America, Egypt, and India. It costs her manufacturers about two cents a pound more than the American manufacturers have to pay, yet the English manufacturer exports from eight to ten times as much cotton goods as are sent out of America.

A bill introduced in the Japanese Diet provides for the nationalization of railways and authorizes the Government to compel the companies to sell to it at a price based on the cost of building, plus twenty-fold the average profits of the last three years.

The International Waterways Commission met at Toronto last week to discuss the distribution of power from the "Soo" River and the diversion of water in the Niagara River.

The States of Australia have agreed to prohibit the growing of the poppy plant and the sale of opium except for medicinal purposes.

Industrial and Commercial.

The demands of the anthracite mine workers were rejected in toto by the committee representing the operators, who refused absolutely to make an agreement of any kind with the United Mine Workers of America. The reply of the operators was addressed to President Mitchell and his associates. In lieu of these demands the operators made a counter-proposition to the effect that the present agreement be continued.

Sensational, vicious, and suggestive billboard pictures were condemned at Detroit at the quarterly meeting of the directors of the Associated Bill Posters and Distributers of the United States and Canada. Resolutions instruct members to refuse, after the expiration of this year's contracts on August 1, to post objectionable pictures and titles. A penalty is provided.

At a meeting of the passenger officials of the Ohio railroads it was unanimously decided to put the two-cent a mile passenger traffic in effect to the exclusion of all other rates within Ohio. The reduction of all fares to a two-cent basis will do away with convention rates and all excursion rates as well as all charity rates, passes, and clergymen's permits within Ohio.

A one hundred million dollar corporation has contracted, so it is reported, to build an air line of electric road between Chicago and New York, the distance to be made in ten hours. The steam roads now operate every day sixty-eight through trains. The territory through which the proposed line runs has a population of over nine millions, or over one thousand per mile.

Trade between the United States and Switzerland during the latest period for which data are available, is in excess of $30,000,000, made up of about $20,400,000 worth of goods imported into the United States and $10,300,000 worth of imports into Switzerland from this country.

The consolidation of three of the largest independent sewing machine manufacturing companies in the country, the National of Belleville, Ill., the White of Cleveland, and the Davis of Dayton, is under consideration. The new concern may have a capital of $15,000,000.

The twentieth annual report of the Boston Chamber of Commerce shows that Boston has re-established herself as the second port of the country on combined values, leading New Orleans.

Chicago lithographers are supporting the movement for pure foods by refusing, it is said, to print labels unless they tell the truth.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Divine Sovereignty.

CLARENCE W. CHADWICK.

A CERTAIN writer has said that "the great secret of living is never to be in the way of others." This sentiment voices a wholesome truth, but it is doubtful whether it can be made practically operative until humanity learns that all-important lesson of never obstructing the way to Truth. This lesson cannot be learned until the individual is awakened sufficiently to look into the mental realm for all cause and effect, and to safeguard his own thinking against the intrusion of every thought which would deny the omnipotence and omnipresence of God, good. In other words, absolute obedience to the Golden Rule involves a scientific understanding of the Principle of right thinking as explained in Christian Science. All wrong thinking interferes with our recognition of the ideal, harmonious government of God, and it is the mission of Christian Science to eliminate all such thinking, and thereby establish in individual consciousness the true spiritual relationship between God and man.

The failure to admit that Mind has the right-of-way is perhaps nowhere more noticeable than in the futile attempt to help God out in the government of the body. It is usually only after repeated failures to realize normal and healthful conditions by the use of nearly every known human agency, that the mortal turns as a last resort to God, willing for the first time to trust Him. He claims to love God, and is taught to believe that He is all-powerful, but how to surrender unconditionally the selfish inclinations of the human will seems a most difficult problem, and "few there be" who are inclined to shoulder this cross until they have been driven by suffering to do so. This is not strange, however, since the inherent disposition of the mortal is to have his own way about everything. He has been brought up to think that this was right, and has been encouraged to cultivate rather than to subjugate the human will.

The moment the subject of spiritual healing in Christian Science is touched upon, many people, even those who profess to believe in God's omnipotence, are too prone to assert that it is simply the exercise of human will-power. This assertion clearly betrays the mainspring of all human interference. Until the influence of a false education is corrected, egotism and self-will arrogate to themselves the ability of omnipotence, even essaying to dictate to divine Principle, and to prescribe the time and manner in which Deity shall do His own work. Such unwarrantable presumption is wholly the result of false teaching, wherein the creature and not the creator is "worshiped and served."

Up to the point where it begins to meet with failure in seeking to accomplish its selfish purposes, the development of the human will is a growth away from God. It is not in accord with divine law, and only as the human will is made to surrender its false claims and to acknowledge the absolute supremacy of the one Mind, does the divine will appear to human sense. John the Baptist probably pointed to the surrender of the human will and the recognition of the sovereignty of the Christ when he said, "He must increase, but I must decrease." Could the simple significance of his words, so in harmony with those of the meek Nazarene, "I can of mine own self do nothing," dominate the early lessons of childhood, the glorious achievements of mature manhood and womanhood would practically reveal, through "signs following," the kingdom of heaven on earth. As it is, humanity has been led astray. Mortals have been taught that they could do something of themselves, that they were free moral agents to think as they pleased, regardless of the penalty attached to all wrong thinking. The practical import of that ancient saying, "Death is near one who follows his own will," has not been explained to them; they have not been taught that the exercise of the human will, unrestrained by spiritual thought, would be an interference with the government of God, and that this will must be not only subordinated, but ultimately replaced through the apprehension and acceptance of the will of God. Rather have they been told that the power to think and to act was within themselves, that it was their prerogative; and that the government and control of everything on earth rested with them, despite the Scriptural assertion that "the government shall be upon his shoulder." The belief in a multiplicity of mortal laws to-day is directly traceable to this teaching, and this belief will obtain until humanity comes to understand and obey the will and purpose of God alone; until it learns the mighty import of those words of the Master, "Without me ye can do nothing." Could the present generation have been taught from the cradle the truth of these words, that the human will can do nothing of itself, and were they living in accord with divine Principle, the millennium would be at hand.

Christian Science has come to teach humanity how to overcome the desire to interfere with God's government. One of its first lessons is to uncover the erroneous belief of a finite human will separate and apart from the divine, and to show humanity how to eliminate this belief through living in obedience to spiritual law, the divine corrective of sense-existence. No human being has any true conception of spiritual power, might, or dominion until he can say understandingly, "I can of mine own self do nothing," "for wisdom and might are his [God's]." The student of Christian Science is proving daily that the subjugation of the human will does not rob him of his individual rights; but, instead, enhances his God-given capacity to reflect divine power, wisdom, and understanding, enabling him to repeat the declaration of the apostle, "I can do all things through Christ which strengtheneth me." The remarkable growth and success of the Christian Science movement is due to the fact of our revered Leader's insistence upon the practical demonstration of this thought of unconditional surrender to the divine will in all our activities, whereby humanity is learning to reflect only such thoughts as originate in and proceed from the one infinite Mind, or intelligence; as Saint Paul expresses it, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The world is slowly but surely awakening to the fact that all wrong thinking is antagonistic to the law

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and government of God; and this is what seems to obstruct the consciousness of life eternal, the kingdom of heaven on earth. The whole weight of the Master's thought was constantly on the side of right. His declaration, "I am from above," gave him spiritual power and dominion, and in no other way can we reflect this same power, save as we recognize our oneness with God, good, by refusing to express all such thoughts as are "from beneath," which are at cross-purposes with the harmonious reign of Spirit in individual consciousness.

The slightest deviation from the first great commandment, "Thou shalt have no other gods before me," disrupts in human consciousness the sense of the activities of the divine government, and obscures our vision of the new heaven and the new earth. All such antagonism must cease before we can witness the fulfilment of that glorious prophecy, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Science vs. Superstition.

EVELYN SYLVESTER KNOWLES.

ONE notable feature of advancing civilization is the demarcation between established fact and mere conjecture. The former is classified under the head of science; the latter might be loosely included under that of superstition. Education is constantly tearing away the threadbare garments of superstition, and the cry for scientific fact in place of foolish fable is heard in every field of research. Indeed, so strenuous has been this call, that the dangers of modern ultra-criticism have threatened to exceed those of ancient erroneous belief.

Nowhere has superstition held its ground more firmly than in the religious world. From time immemorial religion has been based largely upon intangible beliefs, and even now it seems reluctant to leave this realm of tradition for the realm of the real. Singularly enough, too, superstitions (which might be broadly defined as unprovable supposition) have not been confined to the unlettered. It was a highly cultured race that accepted the teachings of mythology. To this people Jove actually reigned in Olympus, and Athene truly sprang from his head. Even as late as the fourteenth century the learned Dante accepted literally what to us are the wildest phantasms. We laugh at these old-time delusions, but a moment's reflection will convince us that even in our day, beliefs remain which are closely allied to what all now agree in denominating superstitions. To illustrate, let us glance at some cherished ideas still retained, —concepts long since proved by Christian Science to be as erroneous as the most ludicrous of ancient traditions. It is thought by very many that a draft of sweet, pure air can give one neuralgic pains; that to wet the feet with the shoes on may result fatally; that a disease manifesting itself on one body, can transfer itself to another; that the delicate perfume of a rose can cause great physical distress, etc. Apropos of this last, a story is told of a woman who suffered greatly each summer from rose-cold. Her family physician, finding his remedies unavailing, put an artificial rose in a conspicuous place and awaited the arrival of his patient. Scarcely had she entered when she saw the flower, and casting a reproachful look at the doctor, she conscientiously began to sneeze and cough. Her suffering was very real to her until the physician suggested that she smell the rose, whereupon she discovered her mistake and her trouble vanished forthwith.

There are those who would be horrified at the Salem witch-craze, and who make merry over the outworn belief in ghosts, and yet they cling tenaciously to their belief in contagion, in the law of heredity, and in the power of evil, all of which have long since been proved fallacious through Christian Science. With equal certainty the belief that God cannot or will not fulfil His promises, has been destroyed, not by argument but by gradually educating mankind into the acceptance of a nobler sense of the divine nature and government. Ignorance, stripped of wisdom's vestments, has appeared in all its ugliness, and in place of conceded falsity, men have become possessed of scientific apprehension, fit weapon for the temporal warfare between truth and error.

Nothing can make us afraid of a ghost when we know beyond peradventure that no such thing exists. Every schoolboy now knows that Apollo, Venus, and the host of classic deities are creatures of fable who never existed outside the deceived human sense. The discernment of actualities necessarily dispels illusions or superstitions of every nature, and this has ever transpired when truth has been perceived. When Paul shook the serpent into the fire the natives thought him a god; yet we know that he was but a man who, through adherence to the Master's teaching, understood a simple law,—"Nothing shall by any means hurt you,"—and who thus accomplished fearlessly what to their untutored sense was a miracle. Jesus spent nearly all his time in the endeavor to annihilate the flagrant superstitions of his day, and Christian Scientists are to-day occupied in the achievement of similar results. We are indeed loth to part from our pet beliefs, for as Browning has sung,—

Old thoughts they cling, they cling.

The superstition that there is a personal devil who is able to thwart Deity; that malice and envy, hatred and revenge can result in anything but the suffering of those who cling to these falsities, etc., all these are annihilated by the great spiritual truth which cancels every claim of material law; that God is all, and therefore there is no evil; that "God is a consuming fire," dispelling everything unlike Himself as light dispels darkness, and that if we keep the word of truth by living the Christ-life, we shall never taste of death.

Are we willing to put off the old (superstitious) man in order to put on the new (real) man? Are we ready to be educated out of the things we have believed to be true into the things we can *prove* to be true? If so, we shall be ready to accept Christianity as a scientific fact and, taking the divine rules laid down in Christian Science, we shall work out our problems to their complete solution.

[Written for the *Sentinel*.]

Harmony.

ASTLEY L. COOPER-KEY.

THOUGH oft belief around thee wind,
And gloomy shades of discord strive
Thee to engulf, in mortal sense,
Know Love alone, and thou shalt live
In harmony.

Despairing mortal, seek the truth
And rise to immortality.
Know thou that God alone is Life:
In Life thou art eternally
In harmony.

O sin-enslaved humanity,
Assert man's sacred rights divine,
And walk not silent in the shade,
But joyous in the light benign,—
In harmony.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

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Selected Articles.

The Text-book.

To the Editor of the *Hawick Advertiser*.

Sir:—Having been a citizen of your good burgh a considerable part of my youth, I naturally feel some interest in the welfare of the town. It was for this reason that I recently availed myself of the privilege and pleasure of contributing to your public library a volume entitled, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. With your permission I should like briefly to call attention to its nature, purpose, and work.

Science and Health is the text-book of Christian Science, a teaching quite prevalent in this country, and rapidly gaining a strong foothold in Great Britain as well as many other parts of the world. The author is a lady of refinement, with rare literary ability and attainment, who wrote the book after many years of earnest investigation and diligent research along both physical and metaphysical lines. The more immediate cause of its production was her instantaneous recovery from a serious illness, caused by an accident and pronounced by the attending physician as hopeless. The book itself is primarily of a religious nature. It does not set forth a new religion, but rather insists on a more practical application of the religion in which all true Christians believe. The Bible is used as a basis; also God, who is "Spirit infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth" (Shorter Catechism); Jesus, who shows us the way of salvation through his pure, self-sacrificing love.

The purpose of the work is to bring salvation and peace to the world, to help the needy, relieve the distressed, comfort the sorrowing, and heal the sick. The predominating idea constantly is that the proper understanding of God, and implicit reliance on Him, is more efficacious in healing disease and suffering than any other method. Directions as to how we may best attain and apply this understanding are also set forth.

The wonderful work accomplished by this book is the best proof that it is worthy of the earnest attention of all, especially those who are in need of help, physically, mentally, morally, or spiritually. It was first published in 1875, and is now in the three hundred and eighty-second edition of one thousand copies each. During that time, through the reading of its pages alone, thousands have been healed of all kinds of diseases. When it was published there was but a very small handful of followers, now there are over six hundred churches with a membership of about fifty thousand. Why this phenomenal growth? Because the teachings of Science and Health have been found practical and practicable. It has proved a panacea for all ills and, like one of old, has come "to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Trusting that this contribution to the library may prove of interest and profit to many of its readers,

I am, etc.,

JAMES J. ROME.

6 Blackwood Street, Boston, Mass., U.S.A.

February 1, 1905. *The Hawick* (Scotland) *Advertiser*.

One Day at a Time.

Jesus said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

It seems impossible not to give some thought to the future, and without doubt one of the most important things in this line is to note that the success, prosperity, the general welfare of the future depends largely, if not exclusively, on our taking good care of the present. He who does not take to-day's steps to-day cannot take to-morrow's steps to-morrow, but on the morrow will be obliged to take to-day's steps. If a link be dropped out of the chain, we are obliged to go back and replace it, in order that the chain may be unbroken. To-morrow's work can never be done to-day, for we have not reached it. We cannot even determine accurately to-day what we shall do to-morrow, hence the wisdom of James' words, "For ye ought to say, If the Lord will, we shall live, and do this, or that."

To-morrow's circumstances and environments are not yet arrived. Therefore, the testimony which is to govern to-morrow's decision is not yet in hand, and he is a very unwise judge who decides his case before the testimony is presented. The battles which we already have on hand demand all our thought, attention, ingenuity, and effort, and when they are properly provided for there is little time and opportunity left for to-morrow's cares. For the evil or burden of to-day—that which is necessary to be combated and overcome to-day—is sufficient, said Jesus. It is a sufficient undertaking for our strength, a sufficient task for our duty.

I have known business men to spend nearly all their time planning and arranging for the future, and even encumbering themselves financially, to the great detriment of their present undertakings, in their effort to get ready for bigger things in advance. Such men as a rule never get to the large affairs for which they plan, because they do not take sufficient care of their present matters to have a foundation for that which they undertake to build. A wise builder begins with a good substantial foundation and carefully and properly places each successive stone in its place. One may look ahead to some extent, but he cannot build ahead. If our plans for the future are constantly interfering with the execution of what we know to be the best thing to do in the present, we have the evidence that our plans are not made with sufficient intelligence. Our plans for the future should always be made with a proviso, for such arrangements are always made in the absence of at least a part of the environment and condition which may justly claim the right to indicate the proper course at that time.

ALFRED FARLOW.

Boston Times.

A Reply to Objections.

Christian Scientists have proved by experience and demonstration that Mrs. Eddy has discovered the spiritual meaning of the Bible, and explained in a marvelous manner the life, words, and work of Christ Jesus, which enables them to be better Christians, to be healthier and happier than they were prior to their acceptance of Christian Science. Why object to this good work?

Our critic says, "It is a good and noble thing to relieve pain and sickness, sorrow and bereavement, and to rescue men from the effects of these things." "But," says he, "it is also un-Christian to relieve them of their money for such services."

If the Christian Scientist who gives all his time to the service of humanity should not be paid for his labor, then why pay the minister, the doctor, the lawyer, or any one else for his labor? However, it is but just to say of Christian Scientists that much of their time is spent in ministering to the sick and needy without money and without price.

The Scripture makes no distinction as to whether the "power" to heal is "conferred" or is attained through prayer. The disciples on one occasion inquired of Jesus the reason for their failure to heal a certain case. He upbraided their unbelief, and said, "Howbeit this kind goeth not out but by prayer and fasting." It is also said of Jesus that "he did not many mighty works there [in Capernaum] because of their unbelief." If "unbelief" obstructed the work of our Master, is it not true that Christian Scientists encounter and have to overcome in their healing work the same unbelief?

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Our opponent asks, "Why are not the blind, the deaf, etc., healed by Christian Science?" There are instances where such cases have been healed through Christian Science. Might he not ask with as much propriety, "Why are not the drunkards, the gamblers, thieves, murderers, and all the sinners healed and reformed by the preachers in the other churches?" Certainly we have no lack of preachers to expound the gospel of Christ, and many Christians who pray for the redemption of sinners.

Paul says, "Be ye transformed by the renewing of your mind." If one is sick a spiritual transformation of the mind results in physical healing. The real work of Christian Science is the reformation of the sinner, and this removes sickness. Our critic denounces the practice of Christian Science as "un-Christian." Is it because we believe that the gospel of Christ, rightly applied, will produce the same effect to-day that it did two thousand years ago? Is it "un-Christian" to pray to God for the recovery of the sick as well as the sinner? Is it "un-Christian" to trust God with your life, to the exclusion of all material remedies?

Our opponent says, "Many of their paid healers have been brought before the courts to answer charges of criminal neglect, or worse." So it can be said, and with shame to this age, that occasionally a Christian Scientist has been prosecuted for failing to realize an answer to his prayer for the recovery of the sick. It is also true that Christ Jesus was prosecuted, convicted, and crucified for doing the work which Christian Scientists are endeavoring to emulate. Why would it not be as just to prosecute a "paid" doctor for failing to cure, or a salaried minister for failing to convert a sinner for whom he prayed, as to prosecute a Christian Scientist? Would it not be as just in one instance as the other?

JOHN H. WILLIAMS.
Florida Times-Union.

An Interesting Letter.

[We are pleased to have permission to publish the following interesting letter recently received by one of our contributors, Prof. Joel R. Mosley. The writer is a well-known newspaper man.—EDITOR.]

Portsmouth, Va., Jan. 23, 1906.

Dear Professor:—I have read your article in the December *Christian Science Journal* with a great deal of interest and pleasure, and I am wondering if you ever read in the Revised Version of the New Testament the passage you quote in the second page of the article; viz., "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The Revised Version reads, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark, 11 : 24). As I understand this, it is a perfect endorsement of Mrs. Eddy's position that our attitude toward an abnormality should be that *in reality* it does not exist. You know that this position of hers—the unreality of the abnormal—is a hard and exasperating proposition to mortal mind, and when I found that the scholars who revised the Bible (years subsequent to her discovery) absolutely, though unintentionally, of course, endorsed her position, I was pleased beyond expression. I could scarcely believe my eyes. But there it was in cold type, "believe that ye have received." Of course we cannot believe that we have received the answer to our prayer if the abnormality whose removal is desired is still in existence to us; and by putting it in the perfect tense, as the revisers have done, it is exactly the same thing as though they had said, "When ye pray, believe that the thing you would be rid of does not exist [is an illusion]." I was puzzled when, afterwards, I looked the same thing up in the American edition of the Revised Version, and found that it read, in that particular, just as it does in the old version and as you have it in your article. When I finally got it solved it was reconciled by the fact that it was a point on which the American and English revisers did not agree, and they had an understanding, I have learned, that on all points upon which they disagreed, the change from the old version should appear in full in the text of the edition represented by the advocates of the change, but only in the margin of the edition represented by the revisers who held to the sufficiency of the old version. And so the change, in this instance, went into the text of the Oxford (English) edition, and only in the margin of the American edition. The fact, however, that the ripe scholars of even one set of the revisers found, in the original, justification for the "have received," seems to me to be a most gratifying fact to Christian Scientists, who are the only people on the face of the earth who pray in that way.

Other changes which confirm and illustrate Mrs. Eddy's teaching are these: In the benediction which we so often hear in the Christian Science churches, "Now unto Him that is able to keep you from falling," etc., it reads, in the Revised Version, "guard you from [even] stumbling;" and where in the old it reads, "the only wise God," the new stands for perfect monotheism, viz., "the only God." I have so often wished they would adopt the revised form of this passage in the Christian Science benediction. Another and very remarkable endorsement of Mrs. Eddy by the Revised Version is its rendering of the thirteenth chapter of 1 Corinthians, which entirely justifies her position that we should see only the perfect man. The old version says, "Charity . . . thinketh no evil." The revised reads, "Love . . . taketh not account of evil" (*i.e.*, has only a perfect concept).

Changing the subject a little, did you ever notice how completely the parable of the tares and the wheat bears Mrs. Eddy out in her teaching of universal salvation? Only that which the bad man planted (sin) was destroyed, every grain of wheat (the original creation or planting) was garnered and saved. Even the orthodox people do not hold that the bad man planted anything but sin (tares) in the field, and yet they figure out that more than he planted (more than sin, or the tares) are to be lost.

I hope it may be a pleasure to you even to re-read the above references, if none of them are new.

With high regard, yours very truly,

RICHARD D. HAMILTON.

P. S.—Since writing the foregoing I have consulted an American edition of the Revised Version (never saw but one copy of the Oxford, and that was some years ago) and I find it just as I stated—for "receive" it has the word "received" in the margin.—R. D. H.

None realizes more fully than the Christian Scientist the danger of words without works. He has no time for idle controversy, no time to attack his neighbor's beliefs. He knows that the only way to turn men away from "false Christs" is by giving them a true perception of the Christ.

FREDERICK DIXON.
Kilkenny (Ireland) *Moderator.*

A Correction.

We are glad to print the following extract from a letter received from a friend in Grand Rapids and thus correct the mistake which we unwittingly repeated in the *Sentinel*.—EDITOR.

"In the *Sentinel* of February 24, 1906, page 405, there is a paragraph taken from the *Middletown* (N. Y.) *Times*, in which the Rev. J. Herman Randall of Grand Rapids, Mich., is spoken of as a Methodist clergyman. This is a mistake, as Mr. Randall is a Baptist clergyman and at the present time occupies the pulpit of the Fountain Street Baptist Church of this city."

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Among the Churches.

Arcata, Cal.

The lumber is on the ground for a new religious edifice in Arcata and in a few weeks the members of the Christian Science church of this section will worship under their own roof. The building will be so constructed that it can be made part of a large church in the future. The chapel is planned to seat about one hundred persons.

Arcata (Cal.) *Union.*

Dedication at Marshall, Mich.

The dedication of First Church of Christ, Scientist, of this city, was a happy occasion and one for congratulation. The service occurred Sunday afternoon [Feb. 17] and was attended by a large gathering of interested people. Messages of congratulation were read from Detroit and Grand Rapids churches, also from friends who were unable to be present.—*Marshall* (Mich.) *Expounder.*

Bloomington, Ill.

At the annual meeting of First Church of Christ, Scientist, of this city, the reports for the year were presented. These show a gratifying increase in both membership and attendance at church worship. At most of the services the church is crowded to its capacity.

Three years ago the local church pledged six thousand dollars towards the Building Fund of The Mother Church now in course of construction in Boston, Mass. During the past year the church has raised to apply as a partial payment on this fund two thousand and ninety-nine dollars and seventeen cents. In addition to personal contributions the collections on the first Sunday of each month are given for the same purpose. On hand in the local church building fund is one thousand eight hundred and six dollars and fifty-five cents. When payments are completed on The Mother Church Building Fund, then the attention of Bloomington Scientists will be turned to the erection of a new church here. The present membership of the church is one hundred and fifty-five.—*Bloomington* (Ill.) *Daily Bulletin.*

Growth in San Francisco, Cal.

The members of First Church of Christ, Scientist, held their opening services at eleven o'clock Sunday morning [Dec. 31] in the church edifice at the corner of Post and Taylor Streets. This building, which was formerly occupied by the Sherith Israel congregation, has been thoroughly renovated, painted, altered, and furnished to suit the present requirements, and will be used by the Christian Scientists until their new church is erected at the corner of Sacramento and Scott Streets. The main auditorium and gallery have been arranged to accommodate over eleven hundred people, and on the lower floor the partitions were removed to make a large room capable of seating over six hundred, which room will be used for the Sunday School and overflow meetings.

This church was organized Oct. 15, 1895, and for over two years occupied Beethoven Hall for its Sunday services, while several halls were used for the mid-week meetings as each was successively outgrown. In December, 1897, Sherman, Clay & Co.'s Music Hall and Elks Hall were secured for the regular services, and these have been occupied until the present time, when they have become too crowded to accommodate the people who wish to attend, thus making necessary another move to larger quarters.

San Francisco (Cal.) *Bulletin.*

The Lectures.

North Adams, Mass.

There was a very large attendance at the lecture on "Christian Science, Its Benefits and Blessings," delivered by Rev. Irving C. Tomlinson of Concord, N. H., at the Richmond Theatre yesterday afternoon [Feb. 18]. Charles E. Whitney, president of the City Council, called the meeting to order, and introduced Mayor Ford, the presiding officer, who spoke as follows:—

Friends, it may seem strange to this audience that one who is not a member of the Christian Science church should preside at this meeting. But I do believe that the influence which it exerts in a community is to elevate its members, and to make brighter and happier the lives and homes of men and women. A religious faith which has added so much to human happiness should command the considerate approval of the Christian world. I take pleasure in introducing the lecturer of the afternoon, Rev. Irving C. Tomlinson.—*North Adams Herald.*

El Paso, Tex.

An audience that filled every seat in Mount Sinai Temple listened to an address by Judge Septimus J. Hanna, last evening [Feb. 22], his subject being "Christian Science: the Religion of the Bible." He was introduced by H. W. Allen, who said in part,—

I am not a Christian Scientist. I believe, however, that these people square their faith more consistently with the Bible than do any other Christian people. If I believed in the Bible, I would have to be, so it seems to me, a Christian Scientist. While I have not been able to accept this philosophy, I will say that just as a tree is known by its fruit, so must we judge this religion by its effect, and I know of my own knowledge that it makes its adherents happier, more spiritually minded, healthier, and better in every way. And, after all, what better test can a religion have than that?—*El Paso Herald.*

New Orleans, La.

Mr. Bicknell Young of Chicago yesterday afternoon [Feb. 11] lectured to a large audience at Scottish Rite Cathedral. In introducing Mr. Young, Dr. Max Heller, Jewish Rabbi, said,—

Every man who stands for the life of the Spirit as the best of human existence must sorrow in his heart to see the noblest of aspirations drowned and choked in a deluge of covetousness; to observe how many men are jading and dulling, are defiling and debasing themselves in the greeds and the lusts of sensuous pleasure. There are the cowardices of the body as well as its appetites; much of our strength and worth is wasted in fear of pain, as much of our yearning turns to a fierce hunger for wealth. We are not as one, you and I, in many things; but an earnest striving unites us. You are doing your best to teach with a steadfast confidence that most fundamental of all Biblical principles, that the spirit is master, godlike, immortal, and not the body. It is because of such an influence that every honest teacher of spiritual living must wish you well, and I can but hope for inspiration from your lesson. I deem it an honor to extend the welcome of this audience to our distinguished speaker.—*New Orleans Picayune.*

Lectures at other Places.

Rochester, N. Y. (First and Second Churches).—Rev. William P. McKenzie, Jan. 21.

Ripon, Wis.—Edward A. Kimball, Jan. 26.

Massillon, O.—Edward A. Kimball, Jan. 28.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

The Efficacy of Christian Science.

It has often been alleged by persons opposed to Christian Science, that if this system possesses any healing efficacy at all, it extends only to nervous and imaginary diseases, and is not to be relied upon in serious cases or in those believed to require surgery; but however plausible this statement may seem on its face, it is not borne out by the facts of actual experience.

We receive many testimonies from those who have been operated upon without benefit, as well as those who have been pronounced incurable except by surgery. A case of the latter kind is that of Hon. Wainwright Cushing of Foxcroft, Maine, a well-known and much-respected public man, who writes as follows:—

"During the month of April, 1895, I had the misfortune to sustain a fracture of my left leg. The fracture was reduced in the usual way by a local surgeon, but I was confined to the house some three months. A few months after my recovery I noticed that a weakness had developed in this limb, which was aggravated by much walking, and I was obliged to use a cane or crutch at frequent intervals in order to get about. This difficulty grew from bad to worse until the summer of 1898, when I decided to consult one of the best surgeons in New England, who, after making a thorough examination of the limb, pronounced it a well-developed case of varicose veins. He advised me to submit to a surgical operation, as this, he emphatically stated, was the only known remedy. I naturally disliked to undergo this ordeal, and so put the matter off from week to week, wearing an elastic stocking and going about with crutches and cane. At this juncture a member of my family suggested that I try Christian Science for the trouble. I was skeptical—knowing but very little about this method of healing—and told them that I did not believe it could help in a case where surgery was the only known remedy. After a while, however, I decided to try this Science, and a local practitioner commenced treatment. At the end of three weeks' time I noticed that the elastic stocking which I had been wearing was becoming loose. This was very encouraging; so I continued the treatment, and was thoroughly healed before the end of the fall of 1898. This was nearly seven years ago, and I have had no return of the trouble. In addition to this, my general health, which had been undermined to some extent by the local troubles above mentioned, has been wonderfully improved. I am over sixty years of age and weigh above two hundred pounds, but I can walk long distances without cane or crutch and with no inconvenience whatever. I shall be very glad to make oath to the truth of these statements, and testify to my gratitude for what Christian Science, without the aid of drugs or any other material methods, has accomplished in my case."

A case where surgery proved unavailing is that of Mr. A. W. Watson of Salt Lake City, Utah. He writes:—

"For twelve years and over, I had suffered from throat trouble, called by some specialists paralysis of the vocal cords, by others catarrh. A throat specialist in London, England (one of the late Queen Victoria's physicians), charged me two hundred and fifty dollars for an examination, and later five hundred dollars more for an operation which gave me only temporary relief, telling me that it was all he could do for me. Another noted specialist in Melbourne, Australia, confirmed this opinion with the statement that my throat would never be well. However, as my business took me to different parts of the world, and my living depended on my voice (which at times left me entirely), I was compelled to continue my efforts to find a cure. Coming to this country, I went to a specialist in San Francisco, who operated on me with the same result as before,—relief for a short time. Here I was forced to give up the profession for which I had studied many years. I had been treated by seven specialists, all prominent in the medical world, had been operated upon four times, at a cost, for drugs and doctors, of about six thousand dollars altogether.

"While in Salt Lake City for a short time, I was persuaded by my wife to try Christian Science, and I did so, though with no expectation of getting any benefit therefrom. I had treatment one evening, and can any one picture my surprise and delight when, on rising the following morning, I found myself a well man,—my nose and throat free from all disease,—and that with only one treatment from a Christian Science practitioner, the cost being comparatively nothing. This was two years ago, and I have had no trouble with my throat since that time.

"The gratitude I feel for the help received from Christian Science, words cannot express; it has been good for me and mine, both physically and spiritually."

It will be noticed that the diagnoses in both cases cited were those of surgeons,—specialists,—and it is not to be supposed that these men would advise a patient to submit to an operation unless there seemed to be, from the standpoint of medical practice, no other means of cure. It has sometimes been alleged that the testimony of Christian Scientists, to the effect that they have been healed of certain diseases, is valueless, because they have no technical knowledge of disease; but this allegation is a severe indictment of the medical profession, for it is always upon the statements of the physicians who have treated them that Christian Scientists name the diseases from which they have been delivered by the Christ-method.

ARCHIBALD MCLELLAN.

The Missionary Idea.

LOVE for our fellow-men being the truest evidence of our love for God, it follows that the missionary spirit is vital to the Christian life. Faith is individual, but it cannot be isolated or exclusive; loving and alert interest in the betterment of others is no less an incident of the Christ-mind than is radiation of light; the two are inseparable. This has always been more or less clearly seen, and some of the most inspiring chapters of religious history are those which portray the splendid sacrifice and heroism of many who have found their pattern and their inspiration in the life of the great "Missionary to the Gentiles."

While recognizing the importance and the accomplished good of organized missionary work, it can but be seen that it has not proved wholly satisfactory or sufficient. His delegated place and prerogatives have tended to lessen the freedom and larger growth of the missionary, and to extend the ills of sectarian religion where unity of thought and effort might otherwise have been realized. Yet more serious disadvantage has appeared in the temptation which has been presented to the many to think that having contributed generously to this line of endeavor for others they have fulfilled their personal obligations in the matter. It is far easier to give gold to a neighbor and authorize him to present the Christ-ideal to men, than it is to bring that ideal into daily demonstration for one's self and for others. And yet upon this last, as is manifest, the vitality and effectiveness of Christianity depends. All missionaries declare that their preaching to the irreligious, whether at home or abroad, is largely in vain because it is not emphasized and commended by the life and

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conduct of Christian people. It is the demonstration of the sovereignty of the Christ-ideal, by the individual overcoming of sin and sickness, which alone convincingly and adequately witnesses for divine Truth. Nothing less than this is demanded of every follower of Christ and in no other way can the missionary work of the church be accomplished.

To this more embracing, more exacting, more inspiring, and more effective idea of Christian responsibility and privilege respecting our brother men, Christian Science gives its pronounced adherence. It is emphasized on well-nigh every page of Mrs. Eddy's writings, and she expresses her own consecration and adherence thereto when she says, "I repeat again, follow your Leader, only so far as she follows Christ" (Message to The Mother Church, 1902).

Every one must be both thrilled and saddened as he thinks of what it would have meant for the world if during the past eighteen centuries the demands of this ideal had been pressed upon the attention of every Christian believer,—if his worthiness and acceptability had always been measured to him in these terms and he had been stimulated and impelled, as is every Christian Scientist to-day, to bring forth the "fruit of the Spirit" in practical healing and redemptive work! Who can picture what the civilization of the twentieth century would have been as a sequence of the rule of this higher sense.

The growth of population and the impulses of legitimate trade have brought and are still bringing professed Christians into touch with every nation, kindred, and community, and if each and all were bearing about with them "the marks of the Lord Jesus,"—if they were commending Christian truth by healing the sick and sinning through the ministries of a pure and loving neighborliness, the Master's command, "Go ye into all the world and preach the gospel," would be grandly and efficiently obeyed. As did the early church, Christian Science places the greater emphasis upon the individual demonstration of the Christ-truth as the only authorized and adequate basis of Christian appeal to the un-Christian, and the wonderful spread of Christian Science in all lands gives evidence of the wisdom and propriety of this emphasis.

JOHN B. WILLIS.

The Building Fund.

WE are advised that reports are in circulation that the Building Fund of The Mother Church is complete and that no more contributions are needed. These reports are untrue. When it is time to stop sending contributions, Mr. Chase will give notice in our periodicals, and in the mean time our people should not be deceived by such reports, but should continue to send in their offerings.—EDITOR.

Contributions from the Sunday School.

THE great interest exhibited by the children who attend the Sunday School of The Mother Church is shown by their contributions to the Building Fund. The following figures are taken from the report of the secretary of the Sunday School and are most gratifying. Miss Nickerson reports the yearly contributions as follows:—

March 1, 1903 to February 29, 1904, $621.10; March 1, 1904 to February 28, 1905, $845.96; March 1, 1905 to February 28, 1906, $1,112.13; total, $2,579.19.

Letters to our Leader.

Macon, Ga., March 3, 1906.

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

Dear Mrs. Eddy:—The March number of *The Atlantic Monthly*, on page 414, contains a recognition of such unity in the healing work of Christian Science and that of primitive Christianity that I feel it will be of special interest to you. This recognition is found in a review, by George Hodges, of Professor Harnack's "Expansion of Christianity in the First Three Centuries," from which I quote as follows:—

"But the chief characteristic of the Christian religion in the time of its early expansion was its good, honest, helpful living. This was the convincing apologetic of the primitive Christian. They held the religion of the Spirit and of power, of moral earnestness and holiness; they preached and practised the gospel of love and charity; they offered to save men both from sin and from sickness; they went about, like Christian Scientists, with gifts of healing. Professor Harnack does not mention Christian Science by name, but he has it in his mind when he remarks that the Founder of Christianity did not explain that sickness is health. There was nothing artificial or sentimental, he says, about him. Nevertheless, he finds that the Christians made a great point of curing disease, and that they did it without medicine. He shows how Christianity supplanted the cult of Æsculapius. It would have been a fair thing at this point to acknowledge that the Christian Scientists, whatever their errors, have returned to the primitive practice of Christianity, and that the extraordinary expansion of their sect in our time is an illustration of Dr. Harnack's subject."

In an earlier paragraph, we note this significant sentence:

"Some [of the primitive Christians] were for humbling the human understanding under the word of ecclesiastical authority; some held that Christianity was a system of philosophy, reasonable and lucid and eminently provable; some were mystics, for whom religion was a sacramental mystery whereby they entered into the immediate perception of God."

Sincerely and gratefully yours,

J. R. MOSLEY.

The Hague, Holland, January 21, 1906.

Our Dear Leader:—It is with a heart full of gratitude and love that I write to tell you that divine Love has led us to make the demonstration of organizing the first Christian Science church in this country: First Church of Christ, Scientist, The Hague, Holland. Our membership is twenty-four, while our regular attendance at the Sunday services is between sixty and seventy. The sale of literature at our Reading Room is increasing steadily; during the last twelve months not less than one hundred and thirty copies of Science and Health were sold, about forty copies of your other books, and a great number of *Sentinels*, *Journals*, and *Heralds*. We feel very grateful for the help that comes to us through the different publications, bringing us in constant contact with all the dear Scientists on the other side of the ocean. The children in our Sunday School are taught in Dutch, till they can understand enough English to read Science and Health, but they all know and love you as our dear Leader. We all of us bless you in our hearts for having opened to us through your inspired book, Science and Health, the way to know the truth which makes free from sickness and sin, and leads us into the way of peace. The steadily growing interest in Christian Science, not only in The Hague, but all over Holland, is the result of the healing work done by the students of the Bible and the "little book," which is indeed a "Key to the Scriptures." We have among our number eleven who had the privilege of class instruction from your loyal students in London, and who now devote their time to bringing the gospel of joy and peace and health to others. We acknowledged our sense of gratitude for The Mother Church and all the blessings that come from it to us, the branch churches, by sending our mite to The Building Fund, when we found there was a surplus at the year's end.

Words are inadequate to express our love for all you have done for mankind and each one of us individually,

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but we know that we can best show our gratitude by faithfully striving to assimilate more of the Christ-spirit, to heal the sick and to reform the sinner as you have taught us; thus obeying Christ's command.

Gratefully and lovingly,
MRS. HELENE TH. JANSEN.

First Reader of First Church of Christ, Scientist, The Hague.

Tacoma, Wash., Feb. 14, 1906.

Beloved Leader and Teacher:—The demonstration of the gospel of Christian Science at the hands of a capable, loyal, and loving consciousness, is significant to its advance in ways and degrees which all true Christian Scientists will appreciate. They will also appreciate the world's indebtedness to your wise discernment in selecting Mrs. Mims of Atlanta, Ga., for this work of bringing the saving truth of Christian Science to needy humanity, and the Christian Scientists of the Pacific Coast would all, I am sure, express their gratitude to you for the privilege which they are enjoying at this time by reason of her visit among them. Large audiences have greeted her at each lecture, and instances of healing have been reported as having occurred at each of these assemblies. It takes rare courage and a splendid fortitude to undertake such an extended tour as she is now engaged in, and it is right you should know that we recognize that the maxmium of all which has made possible our enjoyment of this special visitation in the far West, finds its source in your keen perception of humanity's need and the most effectual way and means of meeting that need.

We earnestly thank you for the blessings which we are receiving through your triumphant leadership.

Lovingly your student,
CLARENCE C. EATON.

Milford, Utah, Jan. 5, 1906.

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

Beloved Leader:—We, the members of the little branch Church of Christ, Scientist, of Milford, wish to express our love and gratitude to you, for the manifold blessings and benefits received through your wise and great leadership; also for our text-book, "Science and Health with Key to the Scriptures," the study of which has enabled us to demonstrate so fully and forcibly the omnipresent power of Truth and Love. When, in 1902, the call came from headquarters for contributions to the Building Fund, we sent in our mite which we had on hand for our own building fund, amounting to three hundred and ten dollars and seventy-six cents. Afterwards we set aside the amount contributed the first Sunday of each month, to forward to The Mother Church; and again we obligated ourselves for two hundred dollars to establish a Reading Room here. Of this amount one hundred and forty-two dollars had been collected, and on receiving another call through the *Sentinel*, we at once forwarded this to Mr. Chase to apply to the Building Fund. The Sunday School has sent in twenty-three dollars and sixty cents, making a total to date of six hundred and nine dollars and ninety-one cents. We will continue to send in contributions of first Sundays until the completion of The Mother Church. The members of this church number eleven, of whom only four reside at Milford. This church has had the privilege of two lectures,—the first by Bicknell Young in November, 1904, and the second by Rev. William P. McKenzie, in November, 1905.

In conclusion, we wish to express our loyalty and love to you, our dear Leader.

Faithfully yours,
MRS. S. L. HARRINGTON, *Clerk.*

First Church of Christ, Scientist, Milford, Utah.

Testimonies of Healing.

When I was a comparatively young man a hernia was produced in my left side from overstraining. Ten years later an accident caused the same trouble on the other side. A double hernia was an affliction indeed, and from this I suffered for twenty-five years. I had never heard of a case like mine being cured, and the only relief the physicians offered was to fit me with a truss to support the injured parts. I never arose in the morning until this was in its place and never removed it until I retired for the night. All these years life seemed a burden with no hope of relief.

Until 1899 I had never heard of Christian Science. It was in the spring of this year that my attention was first directed to it by the successful treatment of my wife. I became very much interested in the beautiful teachings of Christian Science and through the word of Truth spoken to my consciousness I was healed. Seven years have passed since then and I am still rejoicing in my freedom from suffering with never a hint of a return. I was also healed of catarrh of the throat. At the time of my healing I was working as a clerk in the city health office and when I told the health officer of my relief, he and several physicians associated with him declared that it was most remarkable. These men were my friends and knew my previous condition because they had made examinations of my trouble and would gladly have offered some remedy to help me had any been known to them.

Christian Science has been to me in all these years a "gem of purest ray serene," and daily my heart is filled with deepest gratitude for the many blessings I have received from its glorious light. I am proud to acknowledge that I am a Christian Scientist, and have identified myself with Second Church of Christ, Scientist, of Houston, Tex.

R. G. ASHE, Houston, Tex.

About four years ago I was healed through Christian Science of several diseases, nearly all of which were of years' standing,—constipation from infancy, female weakness, tonsilitis, severe headaches, besides catarrh and heart trouble. I had trouble with the jaw-bone, supposed to have come from decayed teeth. On account of abscesses I had a dentist and doctor probe and lance my jaw many times, during a year and a half, causing me great suffering, so that I could not eat or sleep. I was so weak some days that I could not sit up all day. The doctor and the dentist said I would need to have the jaw-bone scraped or a piece of it removed,—an operation very painful and dangerous. Another doctor pronounced the bone trouble of a cancerous nature, as the others had done. He also said I had a bad heart trouble and that I would soon have consumption. He told me I could never be cured.

It seemed as if I could not die, and I was too miserable to live. It was at this stage that Christian Science found me. A neighbor came to see me and told me she had been healed through Christian Science, and I took treatment soon after. I had but three present treatments, the rest being absent, and I was entirely healed of all the diseases mentioned.

We bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. How good it was to find that God is not a far-off God, but that we live in Him and that He never made sin, sickness, or death. The practitioner was always turning me from the false sense of life, to God, Spirit, as the only Life. My husband and I both consider the Bible and Science and Health the best books we have ever read. Science and Health gives the spiritual meaning of the entire Scriptures. I used the knowledge I had of Science and was well and happy for over two years, then I had a severe struggle. There were no Scientists near

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us, and we did not write to a practitioner as we should have done. Relatives and neighbors wanted me to have a doctor, so we yielded, but divine Love never for one moment forsook me. After visiting in several places I went to the practitioner who had helped me before, and was entirely healed in a short time, the sensitiveness from which I had suffered all my life yielding last. I have always found justice in Christian Science, for which I am thankful. I went to church while in Spokane and saw a large crowd of cheerful and intelligent people. I have not found any Scientists in this neighborhood, but I read Science and Health, the *Sentinel*, and study the Lesson-Sermon, from which I am always benefited. My husband also reads Science and Health and the *Sentinel*.

The spiritual peace that passeth all human understanding has come to me through this healing, which was taught and practised by Christ Jesus, and which has been given to the world in our day, through inspiration, by our good Leader, Mrs. Eddy.

I am now making a demonstration over fear and loneliness by realizing that perfect Love casteth out all fear, and that the kingdom of God is within, not to be gained at some far-off time. How glad I am to trust the truth which makes us free.—MRS. ELLA BARRETT, Rearden, Wash.

With a heart full of gratitude to God, and to our dear Leader, I lovingly give the following testimony of an experience which has proved to us more than ever before the presence of God at all times. While one of our little girls, ten years old, was at play with other children at a neighbor's home, an altercation arose between two grown persons. In the midst of the trouble our little girl received a vicious blow in the abdomen, having been kicked by one of the participants in the fray. She was not visibly affected by the blow, except that she was deprived of her breath for a few moments. To all appearance she had received no other injuries, and returned to school for the afternoon session. Within a short time, however, symptoms appeared which were very serious and caused us a hard battle with fear. A suffocating fever developed, followed by frequent hemorrhages. While her condition seemed to be precarious, we clung tenaciously to the allness of God, realizing as best we could His ever-presence and protection. The injury was received on Tuesday about noon, and Wednesday it was considered best to give the case over to a Christian Science practitioner. This was done, and it was only a short time until improvement was very manifest. The fever grew less severe and the hemorrhage gradually diminished. Improvement was so marked that by Saturday she was able to go for a walk and spent considerable time gathering flowers. She slept well at night and her appetite grew stronger. By Sunday she was in her normal condition, although still showing evidence of having passed through an ordeal. This, however, soon passed, and within two days' time no evidence of the experience remained.

Our family is a large one and we sometimes have to prove the truth we are trying to live, but we find that as we do our part in its daily demonstration we have greater confidence that "the Lord's hand is not shortened, that it cannot save."—J. FRANCIS STROUP, Omaha, Neb.

For months before I first became interested in Christian Science I would not permit the subject to be mentioned to me, but one day while out walking I noticed, not very far from my home, a Christian Science church. I said to myself, "The Scientists have pitched their tent quite near. I must go in and hear what they have to say for themselves." I carried out my resolution soon after, with only one object in view, and that was to criticise adversely. I, however, came out as effectually arrested by the truth as was Saul on his journey to Damascus. There were very few in attendance that evening, in fact there were very few Scientists in Brooklyn at that time; but the few were all well acquainted with the subject. As I listened to the testimonies I reasoned with myself, Now these people can have no possible motive for trying to deceive each other, and they must know that they cannot deceive God. It came to me clearly that what I heard was the truth, and I immediately began to investigate it.

Little by little I began to see, and my eyes, which were at that time in very bad condition, according to mortal sense, began to improve. I was quite well read in *materia medica*, I had an electric battery, a highly approved medical work which I very frequently consulted, and a profusion of homœopathic remedies; these, with the exception of the battery, were immediately destroyed, while that was put away and I have never seen it since. I also laid aside my glasses, which I had worn for four or five years. When I had done this I could not read, except a few words in Science and Health. I can now see to write, read, and sew by daylight without difficulty. I have in every case tried to work out my "own salvation," but have not always succeeded without assistance. I was healed in a very short time of rheumatism, which I supposed I had inherited and which was every year growing worse. Acute bilious attacks, which I thought I must have every three or four weeks, were overcome with one treatment, and have never re-appeared.

My progress has been sure if slow. There is a long road between the recognition of a scientific truth and its realization,—even as we ascend a mountain and can see its peak although we may have gone but a little way, and many steps are to be taken before we reach it. I was always a Bible student, and my familiarity with Bible texts was of great benefit to me when I began to study that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In the midst of the struggle to understand something of the unreality of error this text came to me, "The fool hath said in his heart, There is no God," and it was a great help. I came to see, through Christian Science, that if every material thing were destroyed, God's spiritual creation, including man, would appear in all its glorious beauty and majesty,—good and "very good,"—the trail of the serpent (material sense) being nowhere visible. Mrs. Eddy tells us that error is like the thick, heavy fog which wraps everything within its bounds in a sheet of gray, but when it lifts every object shows forth as distinctly as if the mist had never hidden it. So when the mist of error, which has no foundation in Truth,—no Principle,—shall have disappeared, then will God's creation appear in the clear light of Science, perfect as it always has been.

MARY E. SNYDER, Brooklyn, N. Y.

I would like to tell of a demonstration which was made for me over nervous prostration. This trouble seemed to be brought on by a sense of grief and anxiety. I had become so weakened that I could not dress myself, could neither eat nor sleep, and was rapidly losing my memory. I was confined to my room, able to sit up only a little while at a time. My husband and daughter begged me to send for a practitioner, but I said that I thought this was for me to work out myself, though I seemed to be growing worse each day. One Saturday night a neighbor whom I had met only once before, though she was a member of our church, called on me. She saw my need and supplied it, by giving me audible treatment then and there. She stayed for over an hour and I felt very much better. The next day I was better physically, and so uplifted spiritually that on Monday morning I dressed myself and went to see the kind neighbor and asked for treatment. At the end of one week I was perfectly and permanently healed.

I am indeed grateful for this healing,—grateful to God, the giver of all good, and grateful to our beloved Leader.

MARY COIT WHEELER, Chicago, Ill.

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I have long wished to express my gratitude to God, and to Mrs. Eddy for the benefit I have received through Christian Science. I found, after a few short years of experience as my own housekeeper, with some public work as an elocutionist, that my duties were weighing very heavily upon me and my health becoming seriously impaired. When an operation was suggested, I tried Christian Science as a last resort, and found therein that which I was looking for,—health, hope, and happiness. All the dark forebodings which attended me at that period were removed, as was my seeming ill-health.

I thank God every day for my deliverance, and I earnestly desire to do some good each day to help our dear Leader in her loving work for the benefit of mankind.

MRS. ELLA B. MOSS, Plainfield, Ill.

Some time ago, through the help I received from an article in the *Sentinel*, the true sense of substance was demonstrated to me. Last year I accepted a position which involved both responsibility and the expenditure of money, and one which, previous to my gaining some knowledge of Christian Science, I had always regarded with fear. Shortly after this a business circumstance opened up the way for me to meet some people against whom I was prejudiced and whom I would rather have avoided. It was quite optional whether I should accept the arrangement or not, but I had an instinctive consciousness that I should not refuse. My whole desire was to be obedient to Truth, and governed by this desire I took each step as I saw it, but there was only a sense of duty in my thought, not of love.

When the *Sentinel* dated May 7, 1904, arrived, I commenced to read it. It contained a report of the National Christian Science Association Meeting, held in Chicago in 1888. I read the article through and it worked a miracle in my thought. As I studied it,—especially the description of Mrs. Eddy's appearance at this gathering,—the scene came before me very vividly. Material sense was hushed. I saw the humility, selflessness, and love of our revered Leader as never before, and a new sense of love was present with me. No words can express the influence which touched my thought as the first verse of "The Mother's Evening Prayer" by Mrs. Eddy (Miscellaneous Writings, p. 389) came to me. All the prejudice and dislike respecting the business associates which had troubled me, vanished like mist.

The next day, Monday, I met the people to whom I have referred, and only love was expressed between us. Soon after a considerable portion of my income was unavoidably stopped through another's loss. This caused me to work very earnestly in the truth, for I needed what seemed to have been taken from me. On the Wednesday morning, by the first post, I received a letter telling me that much pleasure had been felt at my visit of Monday, and putting into my hands more than sufficient to supply the loss I had just sustained. I knew immediately that I had seen the fulfilment of the Scripture, "Before they call, I will answer; and while they are yet speaking, I will hear." My gratitude and gladness of heart were very great, and I could but feel that the love which I felt in reading the article in the *Sentinel* had indeed brought out the proof that divine Love is substance.

I feel very grateful for Christian Science, and to Mrs. Eddy for the wonderful love she has shown to us all. By the interpretation of the Bible given us through Christian Science, I am learning to know what Jesus meant when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" and each time I demonstrate afresh that it is indeed the childlike simplicity of thought which enters into the kingdom, I am baptized anew into Spirit.

FLORENCE MAKIN, Brisbane, Queensland, Australia.

Were I to tell of all the blessings received since I have known what Christian Science is, my testimony would be too long. My mother had catarrh and I was fearful that I should have it. When it appeared I tried material remedies for years, but became weaker all the time. I seemed to cough with every breath, and the fear of consumption was always held over me. My friends and my family thought I could not live many months, and there was also the prospect of an operation before me. Such was my condition when Christian Science came to me, but one treatment healed the disease for which the operation was considered necessary. I had seemingly all kinds of disease,—all said to be caused by the catarrh, and that was very slow in yielding to treatment. At times the waves of error seemed to engulf me, but Christ, Truth, is always the victor. The Bible is no longer a sealed book to me since reading "Science and Health with Key to the Scriptures." Although I had been a Bible student, its study formerly confused me, so that I hardly ever read it, but that is all changed since studying Christian Science. Now I can open the Bible and always find what I need in the way of spiritual help. I feel very thankful for the Christian Science literature, and get much help from it.—MRS. MAY STEVENS, Ellis, Kan.

I first heard of Christian Science in 1899, when myself and family were healed of several ailments. I was healed of cancer, which had been developing for some time, also hemorrhage of the lungs,—consumption. All my life I have loved to read the Word of God and desired a true understanding of it. I am happy to say that since studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have the blessing of a much better understanding of the Bible than ever before. I also rejoice to see my children growing into the realization of divine Love.

We have had many beautiful demonstrations, one of which I will mention. When my boy was seven years old we were traveling in a covered wagon from Oklahoma to Colorado, and he was taken sick with typhoid fever. At this time I had only read in Science and Health a little. I did not know what to do, as he seemed to be so ill, and I sent to a practitioner to treat him. She received the letter the next morning about nine o'clock. At this time the child was seemingly dying, when all at once a change came for the better, and within half an hour he wanted me to hold him up to see it rain, which I did, only too glad to know that he was safe. He is well to-day and we are all very grateful for his healing.

I am thankful to Mrs. Eddy for showing us the way to true happiness.—MRS. EMMA J. KENT, Fowler, Col.

The "little book," "Science and Health with Key to the Scriptures," has been such a treasure to me during the last few years that I willingly send a testimony of gratitude to the author. Christian Science has awakened me to the fact that the healing of divine Mind is the only true and permanent remedy for every mortal ill. Ignorance has been enlightened with understanding through its study, and many ailments, such as headaches, neuralgia, abscesses, influenza, and others, have all been dispelled by the truth as revealed through the writings of Mrs. Eddy.

ANNIE B. GILLETE, Sutton, England.

Two years ago I had my first Christian Science treatment and was healed in five weeks of a disease of the throat called chronic laryngitis, which I had had for four years. I had been treated by several physicians, the last being a prominent throat specialist of this city, who failed to relieve me in six months' continuous treatment, and who feared a development of tuberculosis. Later, I took two months' osteopathic treatment with the same result. I was gradually getting worse, and had to give up singing entirely,

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but can now sing with greater ease than I ever could before. I am glad to acknowledge my debt of gratitude to God, and to Mrs. Eddy, and yet I am more thankful for the understanding of God that I have gained through my study of "Science and Health with Key to the Scriptures," than even for the physical healing. There was a time, when I first began treatment, that had it not been for the patience and unselfed love manifested, I should have given it up. Money can never pay for the hours spent in helping me to gain an understanding of God's allness and the Christ-truth.

MRS. ETHELINDA T. BOOTH, Kansas City, Mo.

It is over three years ago since I first heard of Christian Science. My brother, who had been healed through the reading of "Science and Health with Key to the Scriptures," wrote me that I did not need to be sick, and if I would read a book which had healed him he knew it would do as much for me. I thought it very strange that the reading of a book could heal any one. I had never known of any one being healed by reading the Bible, and surely what the Bible did not do no other book could. I must confess that I laughed at the thought, and at the same time I could not dismiss it.

Some two years later, when every known remedy and human agency had failed to heal me, I decided to try my brother's remedy. In answer to a letter of inquiry he advised me to get the book and read it, which I promised him I would do. I had many difficulties to overcome, but encouraged and helped by my brother I kept on reading, and as I did so the statements of truth began to appeal to me as a God-given utterance which was penned only by inspiration. When I arrived at this conviction I began at the preface and searched honestly, declaring fearlessly and conscientiously that Mrs. Eddy was God's messenger, and the light dawned. I saw that Christian Science is the truth which alone can right all wrong. My healing came slowly, but with it came many blessings and proofs of divine Love.

To God I owe endless praise, and to Mrs. Eddy loyalty and love. I am also grateful for the help received through the Christian Science literature, and for the testimonies I am especially grateful.

MRS. ELIZA M. SCHROCK, Uniontown, Pa.

[Translated from the German.]

About two years have passed since I began to attend the Christian Science services. My health was not good then, —I was afflicted with severe trouble in my eyes, which were inflamed, and this caused me much suffering. I applied home remedies, but they gave me no relief, on the contrary the trouble increased. After I had listened to several testimonies, I decided to take Christian Science treatment myself. After the second treatment I felt a great improvement; the inflammation began to disappear and after the third treatment my eyes were in a normal condition, which was a great cause for joy. Since my earliest youth I had been subject to a stubborn catarrh, accompanied by headache and loss of appetite; and from this trouble also I am perfectly healed. Since then I feel that I am born anew; my thought has become more pure; I have lost all desire for alcoholic drinks and smoking, and have instead a desire for spiritual elevation. Through this healing my understanding has grown, and the desire was awakened in me to be the happy possessor of a copy of Science and Health. I now study the Sunday lessons.

Words fail me to express my gratitude to God, and to our beloved Leader, Mrs. Eddy, for all the good that I have received.—HANS ROHE, Zurich, Switzerland.

About three years ago a lady told me about "Science and Health with Key to the Scriptures" by Mrs. Eddy. I at once became anxious to learn more about Christian Science, as I was not satisfied with my present religious belief, so I borrowed the book and read it through hastily, as I had to send it back in a short time. I greatly disliked to part with it, for I felt as if I were giving up a friend, and I earnestly desired to know more of this truth which makes men free. A short time afterward I had an opportunity to attend the meetings of a little band of workers in the town near which I lived. I then bought a copy of Science and Health, and have been studying it ever since. It gives me a much better understanding of the Bible, and such a spiritual uplifting that I shall not be "satisfied" until I gain the full knowledge of Christ, Truth, and "awake in his likeness."

One of my first demonstrations, for which I have never ceased to be thankful, was the overcoming of spells of nervous headache. I could not travel any distance or go in a crowd without having one of those attacks, and sometimes they would last two or three days. In this condition I seemed most miserable and often felt that I would be glad to pass away. As I had tried all kinds of material remedies in vain, I often pondered the healing work of our Saviour, wishing it could be done as in days of yore, but not then realizing that God is omnipresent and omnipotent. Now I know that He abides with us forever, if we keep His commandments, and through this knowledge of ever-present Love I have been healed. I have had many other demonstrations, among which are the overcoming of biliousness and constipation.

I thank God for giving to Mrs. Eddy this great message, and I thank her for giving it to the world "in His name." I am one who was sought and found by divine Love.

MARY E. JONES, Cottonburg, Ky.

About two years ago something which I at first supposed to be a corn, started to grow on my little toe. I treated myself as well as I understood how to do, but the case only became more aggravated. The toe swelled so that it was torture to wear a shoe. One day when I looked at my foot I found that there was a discharge and that the toe was beginning to separate from the foot. There was apparently no vitality, and gangrene suggested itself. The fear that I should lose the toe determined me in calling on another Scientist for help, and I think it was not more than three days before every vestige of the trouble was gone, and there has never been any return of it. I was perfectly healed. Christian Science has also helped me much in that it has lifted my thought to a higher concept of man and of all God's creation.

MRS. HARRIET L. FUNK, Cleveland, O.

The help I have received from the reading of testimonies in the *Sentinel* and *Journal*, prompts me to send an acknowledgment of the benefits I have received through Christian Science. It is over three years since I was healed of hay fever and asthma, after having suffered with these troubles for ten years and after having tried many remedies and changes of climate. I am grateful for the truth that made this and many other demonstrations possible, and in sincerest gratitude I acknowledge an awakened desire for the real, the eternal, the spiritual.—MARGARET S. FRICK, Tiffin, O.

I wish to express my thanks for the great blessing and benefit I have derived from reading the *Sentinel*. It has helped me over many rough places. I wish also to express my gratitude to God, and to our dear Leader, for my knowledge of Christian Science and for my own beautiful healing through this Science, also that of members of my family and friends.—MABELLE A. STROCK, Boston, Mass.

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From our Exchanges.

Study whatsoever incident you will in the career of Jesus, and you will find that the lasting power of it lies not so much in what Jesus himself was doing for others, as in the glory of the ideal he was setting forth to inspire self-sacrificing, successful action on the part of innumerable others One who takes this conception of the power of the life of Jesus will inevitably make little use of the term "saviour," preferring the more accurate term of "leader." Jesus is the greatest of the world's leaders because he leads in the deepest things of life and because by his unclouded success in personally obeying his own ideals he has made it clear that all men may live on the same high plane. As a leader he is brought near to us by the perfection of his life. He sets us free from that mistaken notion that to be faulty is to be human. This is not true. To be faulty is to be something less than human. The nearer moral perfection we get the closer do we come to the human ideal, the true sonship to God. Jesus has been and is the closest spiritual friend of every man who is obeying high ideals, because he is strictly human, because the perfect things we see in him are made by him so plain and convincing as to make us understand we can be like him. Whosoever could discover a flaw in the moral nature and life of Jesus would by that act set Jesus apart from human life and make him less of a leader for the world. On the other hand, whosoever even faintly understands the moral greatness of Jesus must thereby recognize that moral greatness is possible for himself.

The Christian Register.

How did the early Church make its wonderful impression on the world? By a superior morality, a simpler life, a courageous joy, a devoted loyalty, and a self-sacrificing brotherly love. If the lives of Christians had not been superior in these respects to the common level of life about them the first spread of the Church would be inconceivable. What did our Lord say to his disciples on the Mount? "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." This is not a condition of entrance into a future heavenly state, it is a condition of membership in a present, witnessing body on the earth.—*The Congregationalist.*

The Faith—which in order to be the Faith must be the Truth—has a wonderful way of taking care of itself. Men and churches must, whether they will or not, adjust themselves to its standards. Church authorities, no matter how they may retard, cannot arrest the progress of knowledge of the Truth, through whatever medium it is revealed. Those who believe in absolute freedom of research cannot enter into a biased defence of it.—*The Churchman.*

We succeed properly when we stand where duty calls, when we are loyal to the voice of the Spirit, when our lives and souls are in harmony with every interest and every principle contained in the life of Christ. When men and women shall see the face of peace and the bow of promise in our attitudes and in the spirit which prompts every action, we have succeeded.—*Pacific Christian Advocate.*

We cannot come to the Father in any other way than Christ's, because in the very nature of things there is no other way. Christ is the absolute truth, Christ is the absolute way, his life is the only true life. Hence it is that we must come through him, for there is no other way possible, even in the highest and best developments of our nature.—*Universalist Leader.*

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

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Items of Interest.

National.

Upon the recommendation of the Faculty of Arts and Sciences, the Corporation of Harvard University and the Board of Overseers have voted concurrently to adopt a new plan for the administration of the degree of Bachelor of Science and the higher degrees in applied science, and for the better organization of the scientific school. It will result in merging the present Lawrence Scientific School as a part of Harvard University into the collegiate department. A graduate school of applied science will be established at Harvard with the beginning of the next academic year, which will give professional degrees in a variety of special subjects in the field of applied science. The new plan will put the scientific school on the same plane as the college, and will allow the men studying for the degree of B. S. to elect whatever subjects they may wish.

The Senate Canal Committee is preparing an act which provides for the reduction of membership of the Isthmian Canal Commission from seven members to three, and that the offices of administration shall be upon the Isthmus instead of in Washington; that the President shall fix the salaries of members of the commission and of engineers, but that the salaries and wages for other officials and for laborers shall be determined by the commission; that the laws of the United States shall not apply to the Canal Zone unless expressly so provided. The purpose of this provision is to exclude the eight-hour law, the alien labor law, and the contract labor law from operation upon the Canal Zone.

An organization called the Simplified Spelling Board, including prominent men of affairs and of letters, has been formed to urge the simplification of English spelling. Andrew Carnegie has undertaken to bear the expense of the organization. The Board contains some thirty members, authors, scholars, editors of dictionaries, men distinguished in public and civil life. The establishment of the Board is the result of an effort made within the past year to secure the use, by men of position, of certain simplified spellings, adopted some years ago by the National Education Association.

Through the recent absorption of the Society of American Artists by the National Academy of Design, New York is to have a salon worthy of her position in art.

The Senate Committee on Appropriations has completed the fortifications bill, which carries appropriations aggregating $5,018,698.

Foreign.

The Czar's ukase of the 6th of March specifies the powers and composition of the Russian Parliament. The two houses of Parliament, the upper house and the house of representatives, will be convened and prorogued each year by imperial decree, and one-half of the upper house will be elected and one-half appointed by the Czar. Both the upper and lower houses will have the same powers and only bills that have passed both houses will be presented to the Czar for his approval. According to Associated Press reports: "The members of the upper house will be elected for a period of nine years, one-third being elected every three years; one member will be chosen by each zemstvo, six members by the Holy Synod, six members by the academy of sciences and the universities, twelve members by the trading classes, eighteen by the nobles, and six by the great landowners of Poland. The members of the upper house must be forty years of age and must have the bachelor's degree; the president and vice-president will be named by the Czar. The sittings of the Douma are to be public, and the laws which are passed by both houses will be presented to the Czar by the president of the upper house. The manifesto provides that in case Parliament is not in session and extraordinary circumstances should demand legislation, this may be cared for by the Crown Council.

It is reported that the Czar, greatly impressed by the revelations made to him by a Jewish deputation which he recently received, has instructed Count Witte to prepare a project providing for the equality of the Jews before the law for presentation to the National Assembly.

The delegates to the Moroccan conference, being held at Algeciras, Spain, rested last week, having apparently accomplished all that could be done until the French and German representatives, who were bound by instructions, were further advised by their Governments.

More than three million copper coins, weighing over twenty-eight tons, were taken last year by the Swinton United Gas Company from their slot machines in London.

Industrial and Commercial.

Silk culture is receiving considerable attention now in both the National and State Governments and it is believed that silk can be raised profitably in the United States. In Georgia some fifty thousand mulberry trees have already been set out and extensive preparations are under way for the development of the industry. North Carolina is also producing silkworms and selling them to citizens at cost, and has issued a bulletin describing in detail the method of silk cultivation, so that those interested may enter upon the work fully prepared for it. In Utah the Legislature has appropriated several thousands of dollars per annum for experimental work in silk culture, and the industry has now so far advanced that raw silk in small quantities is being put upon the market. Nearly seven thousand pounds of cocoons were raised last year. Sixteen classes in silk weaving and in instruction in the production of silk are under the supervision of the State commission. In California a bill was passed by the State Legislature of 1903, appropriating eight thousand dollars for experimental work in silk culture, but failed to receive the signature of the Governor because of lack of funds in the public treasury. For twelve years silk raising on a small scale has been carried on privately in the city of San Diego. Silk has been produced there every month in the year consecutively, from cocoons larger and finer in quality than any produced in foreign countries.

As far as our observation is a guide, says the *Scientific American*, the only conditions under which the steam turbine has failed to show a marked economy over the reciprocating engine are those in which the speed of revolution has to be cut down in order to accommodate certain speed conditions imposed by the nature of the work that is to be done. The one case in which this has occurred has been in the application of the steam turbine to ocean liners of the largest size, in which the design of the propeller governs the design of the turbine. The rather low (for a turbine) speed of revolution increases the size of the turbine to a point at which it does not yet appear to be able to show the remarkable efficiency which has been achieved by the marine steam turbines in vessels of moderate dimensions. With this exception, the data of turbine performance which are at hand prove that it is markedly superior, compared on a basis of steam consumption, to the reciprocating engine, when both are doing similar duty. This is true of the steam turbine when used in stationary plants, irrespective of its size, and it is also true of the marine steam turbine until it comes to be built in sizes of ten thousand horse-power and over.

By cutting a tunnel nine or eleven miles in length, according to the survey chosen, the Pennsylvania Road will reduce its elevation in crossing the summit of the Allegheny Mountains about six hundred feet. The Lehigh Valley Road also plans to reduce the summit elevation several hundred feet by constructing a seven-mile tunnel through the mountain range in which the Lehigh River has its source.

A syndicate of Pittsburg and West Virginia men have closed a transaction securing control of about one hundred thousand acres of coal land in Lawrence and Gallie Counties, Ohio, and Cabell and Mason Counties, West Virginia. The price was $3,500,000, the coal land having been bought up at prices averaging $35 an acre. In addition to the coal the purchasing syndicate secured the oil and gas rights.

An official report, published under Japanese auspices, says that the mineral output of Korea is chiefly gold. The value produced is about 121,000 ounces, or about $2,178,000. About sixty-six per cent of this amount is from placer mining, the remainder from quartz. The extent of development is as yet quite limited in proportion to the estimated field.

General.

The vanilla plant is grown in Bourbon on the east coast of Africa, in the Seychelles Islands, Tahiti, Fiji, and Mexico. The Mexican vanilla bean is the best and the Tahitian the poorest product, the former fetching from four to twenty dollars a pound, while the latter does not bring more than half a dollar a pound in the market. Vanilla of the quality grown in the Seychelles Islands fetches five dollars a pound on an average and an acre yields from two hundred and fifty to three hundred pounds. Cuttings of the vanilla plant are set about a thousand plants to the acre. The vines begin to yield about a year after being planted, but are not allowed to produce pods the first year. After being gathered, the pods are plunged into water nearly at boiling-point, in order to check vegetation and keep them from splitting. Then they are placed in blankets and the blankets in air-tight boxes, to "sweat" the bean. Next day the pods are taken out, wiped dry, and exposed to the sun. The sweating and drying processes are repeated for ten days or so, after which the pods are placed on shelves, where they stay until they are quite cured. Then they are made up in bundles of fifty, which are put into air-tight cases ready for market.

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CHRISTIAN SCIENCE SENTINEL

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

Christian Science and China.

[We have permission to publish the following correspondence between our Leader and Mrs. Conger, wife of the former American minister to China. These letters should finally dispose of some untrue and unauthorized reports which have been current in the newspapers.—Editor.]

Pleasant View, Concord, N. H., March 2, 1906.

Mrs. Sarah Pike Conger, C.S.B.

Beloved Student:—Since ever receiving your card I have desired to write to you; and now after what Miss Campbell has written I hasten to reply. Her report of the success of Christian Science in benighted China, when regarded on one side only, is cheering, but to look at both sides of the great question of introducing Christian Science into a heathen nation gives it quite another aspect. I believe that all our great Master's sayings are practical and scientific.

If the Dowager Empress could hold her nation, there would be no danger in teaching Christian Science in her country. A war on religion in China would be more fatal than the Boxers' rebellion.

Silent prayer in and for a heathen nation is just what is needed. But to teach and to demonstrate Christian Science before the minds of the people are prepared for it, and when the laws are against it, is fraught with danger. The dear Countess Von Moltke has come to see that your text-book, Science and Health, cannot be translated at present, not even in Germany.

Give my kind regards to our much-respected Minister, your husband, and give my love to Miss Campbell.

Please to pardon (if it needs forgiveness) my frankness in this letter, and know that it proceeds from the best motives. Lovingly yours,

Mary Baker Eddy.

44 Orange Grove Avenue,
Pasadena, Cal., March 8, 1906.

Dear Mrs. Eddy,

Beloved Teacher:—Your highly prized message just received. Many, many heart thanks go back to you for your precious letter. It is a joy to me—assures me that my religious attitude in China has your approval. Results brought strong convictions to that effect before I received your golden words.

Many things not true would appear in the papers about Mr. Conger and myself that made me work, but when it was said that I had interviews with Her Imperial Majesty, the Empress Dowager of China, upon Christian Science, I said to Mr. Conger, "That is too absurd for any one to believe;" but papers, clippings, and letters almost flooded me from many parts of the world. Almost in desperation I said, "What can I do?" Mr. Conger in his calm good judgment replied, "You can do nothing; it is false and must fall; ofttimes the papers would like to have us speak." I answered all letters of inquiry. The papers I did not recognize in words.

However much I may have desired to have the Chinese accept an understanding of Christian Science, I never taught nor even talked it to them. In the first place, I was not authorized to do this; I was not sent a Christian Science missionary into China. In the second place, I was not equipped for such a work; I did not speak their intricate language, nor did the Chinese ladies speak mine. We always conversed through an interpreter. While these interpreters were educated, broad-minded, lovely ladies, and in sympathy with me in my methods of reaching the hearts of the Chinese and winning their friendship, they were not Christian Scientists, but orthodox missionaries. These missionaries knew from the first that I was a Christian Scientist. My religion of love never seemed to offend them. It was my watchful prayer to live my blessed faith in all my intercourse with them and with the Chinese. I met them on their ground and strove to learn of them; there was much for me; I learned some of my most valuable lessons in China.

I visited the native temples; religious services of many kinds; their schools, colleges, examination halls; their feasts, their entertainments, their factories and different industries, their palace homes, their imperial palaces, and in a degree found the inner heart and thought of the so-called "heathen Chinese." It was the love-thought that did this; I touched the cord of sisterhood and we joined hands. I visited the foreign missions in their many lines of work; I received much and I gave of what I had. I never felt the unrest of a "war on religions," but a peace that bespoke an understanding, a friendship, a sisterhood. Friendly relations was my mission to China, and I strove to establish and maintain these relations with the Chinese, with the diplomats, the missionaries, and all with whom I came in contact. God alone knows the rest. Gratitude nourished hope, awakened courage, revealed strength; I read over and over and over your "Love your Enemies;" blessed thoughts. It was ever my earnest prayer that Her Majesty,—the Empress Dowager of China,—the princesses, and the Chinese ladies should realize the tender touch of the true friendship of a foreign lady. I never strove to undermine in any way the religion of the Chinese nor of the missionaries, but to add, if I could, a golden thread of love. At first my position as the wife of the American Minister and Doyenne of the Diplomatic Corps opened the doors that I greatly desired to enter. Friendship kept them open, but when the last good-byes were said, the clasping of hands and the language of the eyes told the "old, old story."

My visits with Her Majesty, and especially the very last one, gave me a rich assurance that she respected, honored, and cared for me; her words, her actions, and her gifts proved these things.

Had it not been for the efficient, willing, sympathetic assistance of our lady foreign missionaries I never could have accomplished what I so much desired to do and undertook to do in China. I can say to you what I dare not say to others, for you will understand. What I succeeded in doing in China (through Christian Science,—not teaching nor talking it, but striving to live it) is wonderful.

The two Love Books—the Bible, and Science and Health—told me how to pray and how to work. I strove to obey. Can you not recall the heart interview which you so freely gave Miss Campbell and me in 1897, as I was about to leave for South America? I took notes as I remembered it. It was a song of Love from beginning to end, and a benediction such as I never heard before. This little note-book was with

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me during the troubles of 1900 and I read it. It helped me to be more patient, kind, steadfast, trusting; taught me to be more watchful and fearless when I thought I was in the right.

I left much good will and affection in China, and it comes back to me in gifts and messages from "the throne;" from the princesses and ladies, in letters and other ways which are truly gratifying. These strange people with their worthy, strong characters are rapidly awakening to the demand of the hour. This is most remarkable when three years ago their doors were locked and their gates were heavily barred. They write me of their new doings; they send me copies of a woman's daily newspaper, the only one in all the world. They call their princesses together, their ladies together, their women together and discuss, read, and explain the contents of this paper. They are opening many schools for girls and women. They know from our past conversations that I am deeply interested in what they are doing and they try to keep me informed.

When I went to China seven years ago, I found no Christian Science sympathizers; now there are sympathizers and workers in Chefoo, Shanghai, Hong Kong, and Manila. They are all Americans and Europeans. I have never seen nor known of a Christian Science Chinese.

In China my diplomatic duties were arduous—and were not neglected—I strove never to forget that my husband was representing his nation among other represented nations in a foreign country. Our legation home was open to friendly courtesies and functions, both official and otherwise. With unfaltering faithfulness we endeavored to meet the ever-increasing demands. After seven years and more of an unprecedented life in China, and a political life of nearly thirty years, we longed to be free in our own dear land, under our own precious flag, in a much-loved little home. Mr. Conger resigned through his own pleasure his position as Minister to China, but before his resignation was accepted he was transferred as Ambassador to Mexico, which he gratefully accepted as a recognition of his efficient work in the "Far East."

The longing for a quiet home life was not given up, and he again resigned. Our home-coming was most gratifying. We have spent the winter in beautiful California, in the bright sunshine, among a wealth of flowers and rich foliage of "the green things growing," and here we hope to utilize the gatherings of past experiences. This is a long letter, but thoughts have kept coming, asking to be voiced to you.

Wherein I have failed to be true to you or your teachings has been the fault of my meager understanding. Through you, my beloved Teacher, I have been able to look upward, and the extended Christ hand has helped me safely through many very dark, threatening places. Truly Christian Science is the Love Science, the Christ Science. It scatters discords and reveals the harmony and unity of the ever-present, supreme good—God with us.

Mr. Conger bids me thank you for your kind message to him, and returns his most sincere and respectful regards. I shall be pleased to deliver your message to dear Miss Campbell. She is a loyal and untiring worker in Christian Science and her reward is surely great.

My gratitude for your precious letter I am not able to give in words,—I appreciate and prize it.

Letters similar to the enclosed we receive on Christian Science. I send it to you that you may rejoice with us.

Your affectionate student,

SARAH PIKE CONGER.

[The following is a copy of the letter enclosed by Mrs. Conger.]

S. S. Kurshan, Hong Kong, Jan. 4, 1906.

Mrs. Edward Conger, Des Moines, Ia., U.S.A.

Dear Madam:—In another week, a year has passed since I had the pleasure of taking you and Miss Campbell up to Canton. I have often thought of writing to you and thanking you and Miss Campbell for your loving kindness and the trouble you took in bringing to me a knowledge of Truth, through Mr. and Mrs. Dunn. I am indeed grateful to you both, for my beliefs in physical pains have been relegated to the past and I have found the road to salvation, health, and happiness. Had you left undone what you then did for me, I do not know what I should have been to-day. I am more grateful to you for being the means of my spiritual uplifting, for now I see light where before there was darkness and pain; still I would rather have had the pain continue than never to have known what it means to know that one is God's child.

I would write to Miss Campbell, but I do not know her address, and in the mean time I ask you to kindly convey my deep sense of gratitude to her, and I thank you both from the bottom of my heart.

Our small congregation is growing apace, and next Sunday, Jan. 7, we shall hold our first service in a public hall, having secured the Music Room in the City Hall. You see the seed you sowed in China is bringing forth its fruit.

I have had many beautiful demonstrations and I have had the happiness to help others as I have been helped. My wife had an old belief in lumbago which on her return from Europe was instantaneously cured through my understanding of the truth. My only regret is that I did not know Christian Science and its God long ago; but then I was not ready for it. I am now thankful that it took some time to get rid of my rheumatism, for the belief in the pain kept me reading and studying.

With best wishes, I remain

Yours gratefully,

IAC. J. LOSSINS.

From our Contributors.

After All, Why Not?

SAMUEL GREENWOOD.

IN view of the continued suffering of the race, and of the undoubted evidence which Jesus gave of the power of Christianity to destroy both sin and disease, one might well ask why Christian Science should not be admitted to be true and capable of fulfilling its promises, notwithstanding the incredulity it has encountered and the discredit which some have sought to place upon its healing and redemptive work. What is there about the teaching of Christian Science that ought not to be true, or that is inimical to the well-being of humanity, or that brings dishonor upon Christianity? What part of its exalted morality, its sublime optimism, or its practical reliance upon God, good, would sound out of place from the pulpit of any church consecrated to the redemption of mankind from evil?

Those under the control of prejudice, or influenced by beliefs that others have formulated for them, may be ready to condemn Christian Science, and to feel that they are thus doing God service; but before continuing this course, they might better, in a humanitarian spirit, inquire into the nature, tendency, and Scriptural foundation of this Science, and see whether for the good of men it ought or ought not to be true. Let them grant the case and assume Christian Science to be true, and say what result other than good could ensue from its practice. Feeling the tremendous pressure of human misery, the awful agony that darkens every day of earth, what God-fearing, humanity-loving man can lightly dismiss or decry that which holds out such hope and promise as does Christian Science, and which has done so much towards their fulfilment?

The teaching of Christian Science begins and ends with

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God, good, as absolute, infinite, Supreme Being, the only creator, power, or intelligence, whose ever-presence includes His entire creation, and whose law alone governs it. What Christian denomination does not stand upon this same platform as man's only hope and refuge from evil? Yet standing upon this platform, declaring with solemn lip their belief in these truths, what possible reason can they find for judging that Christian Scientists are in error because they abide literally in this Divine refuge when the storms of earthly woe would mercilessly batter and bruise and shipwreck their frail bark? These fundamental truths of Christianity are as a mariner's compass to those on the sea of mortality, for they always point Godward and guide the pilgrim into a safe haven. Why not use this compass and rely upon it, no matter from what direction the storms come, whether from sin, passion, and appetite, or from sorrow and disease, poverty and disaster? After all, brethren, why should not these things be so? Why should not that be the safest trust which always points Godward? Why should not every Christian do as Christian Scientists are doing, according to their ability and understanding,—that is, take God literally for what He is, and take nothing else? Why not?

Human opinions may differ from the deductions of Christian Science, though claiming to agree with the premise thereof, but that is not sufficient reason why Christian Science should not be true. Did human opinion or belief formulate or establish the premise of the allness or infinitude of God? Does any human theory or philosophy precede Truth, control its action, or detract from its prerogatives? Does any human opinion, though endorsed by ages of material reasoning, though nourished from the richest stores of human knowledge, and coming forth of the profoundest learning of the schools, have any weight in the balances of God? When these opinions are offered in support of the aggressive claims of evil, and of the conditions that destroy human peace, why should Christian Science be assailed because in following the teaching and example of Jesus it comes into conflict with them? Giving all due respect to scholars and theologians who maintain the belief of the reality of evil and matter, why is not Christian Science right in teaching that because God is good, and is infinite in power and intelligence, evil has therefore none of these qualities? or that because God is infinite Spirit, therefore matter is not a divine reality? Why not render unto God all that belongs to Him?

Why should not the statements of Christian Science be true, and those beliefs which are based upon the assumption of another power and creation than that of God, be untrue, when it is remembered that the former, demonstrated in human experience, bring peace and harmony and increase of love; while the latter have reduced mortal existence to a chaos of misery wherein man's hand is turned against his brother in greed and hatred? Apart from any doctrinal or educational difference, thinking only of the good of the race, and caring not what may be overturned so long as Truth reigns, what objection can be truthfully urged against Christian Science for its insistence upon God's supremacy, in this world as well as in the next, when there is no other way by which humanity can ever hope to escape from the bitterness and curse of evil?

There are some who seem disposed to object to the right of Christian Scientists to minister to the sick. Without stopping to discuss the question, will these open their Bible, and after a careful perusal say why they should not? If the Divine power to heal exist,—and Jesus proved that it does,—why question the individual's right to seek and rely upon it? After all, what better course is there? If Christianity had never healed the sick, then there were room for human doubt and fear in relying upon it now; but it has. It was borne to mankind upon the wings of healing; and the ministry of its Founder and his early disciples was glorified by it. Does it therefore seem wrong that Christian Science should have re-established this healing Christianity? All humanity needs it. Sin, disease, sorrow, and death have turned earth into hell because of the lack of it, and why should it not become operative again, and Christian ministers preach once more that the kingdom is at hand? When the people sought to kill Jesus because of these very things, Pilate asked, "Why, what evil hath he done?" Must this question he repeated in the twentieth century concerning Christian Science, because it seeks to repeat the life and works of the Master?

Think of the promises of God as recorded in the Scripture, and its bright record of their fulfilment,—are they to be read from our pulpits and to our children with no thought that they have present value and availability? Do they contain no hope nor help for the sick man? if not, is it because they are not true, or because they are not accepted? Why is it that a prayer to God, the giver of all good, the Father who sent His Son into the world to save it, is generally believed to have less healing virtue than a spoonful of medicine? Is the fault that this is so with God or with mankind? If it is with God then mortals are indeed helpless and hopeless, but if with mankind why not seek its removal through the apprehension of Truth, Christian Science?

Instead of disparaging or rejecting Christian Science, the followers of which accept and seek to demonstrate the whole truth of Christianity, giving thereby to many thousands relief from sin and suffering, would it not be better to protest against the monstrous and iniquitous claim of evil that it has power to despoil the "image of God" of his inheritance and consign him to continuous torment? Instead of submitting to the depredations of disease and misfortune, and the merciless mandates of so-called material law, would it not be better, far better, to repudiate whatever teaches and maintains the belief in the existence and power of evil, and of a law opposed to the Divine law, and to ask why, after all, the teaching of Christian Science should not be true, and evil of every form but a seeming shadow in human consciousness, which the Christ-mind will cast out?

There are dreary deserts in the human sense of being, which have been despoiled of their sweet flowers and fruit by the awful belief that God allows His children to be born in sin and reared in sorrow and affliction, a prey to the most diabolical conditions that fiendish ingenuity could invent. Think of the pitiful picture which mortal experience daily unfolds, and then think how this picture might brighten into better things, these deserts blossom as the rose, under the influence of the sweet healing gospel of Christian Science, whose God is infinite Love and goodness, as far removed from the cause and curse of evil as light is from darkness. The failure of physicians and philanthropists of every school and phase of belief,—noble, large-hearted men and women as they are,—to meet the needs of mankind, and the inadequacy of the best they know to cope with the problems of disease, poverty, crime, and misfortune, might well excuse them in pausing to inquire, with their faces Godward, why, after all that has been believed to the contrary, may not Christian Science be the truth which is to redeem the world, in fulfilment of Christ Jesus' prophecy?

Lo! all men had the like beginning, coming from one Father and one Mother. . . . Why then do ye men pride yourselves above others, without cause, for your high birth, seeing ye can find no man but is highborn, and all men are of like birth if ye will but bethink you of their beginning and their creator? True high birth is of the mind, not of the flesh; and every man that is given over to vices, forsaketh his creator and his origin and his birth, and loseth rank till he fall to low estate.

KING ALFRED, on Nobility of Birth.

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Selected Articles.

Christian Science and the Higher Criticism.

To the Editor of *The Herald*.

In the *Literary Digest* of March 3 there appeared an article entitled "The Protestant Episcopal Church and the Higher Criticism," which contained the following quotation from the *Outlook* of New York:—

"Literalism has been the nurse of every form of eccentric offshoot from Christianity. Mormonism, Dowieism, and even Christian Science are based upon the acceptance of Scriptural statements as verbally inerrant."

It is very probable that the writer of this statement had in mind the fact that Christian Scientists do accept Jesus' command to "heal the sick" as no less literally binding and authoritative to-day than is his command to "preach the gospel." The association, however, in which this teaching of Christian Science is placed in the paragraph quoted, tends to awaken misapprehensions respecting the attitude of Christian Science toward the Scriptures, and an adequate explanation of this attitude is therefore needed.

While Christian Scientists recognize and seek to honor the plain, unmistakable command of the Scriptures to heal the sick as well as to cast out evils, they understand and teach that it would be quite as impossible to live in keeping with the demands of Christianity without being bodily benefited and benefiting others thereby, as it would be for the sun to shine without dispelling the darkness; and hence that the healing of sin and sickness could not fail to be a sequence of Christian living, whether or not it were thus literally enjoined by the Master. We may well rejoice that Christianity, the Science of Spirit, is the menace of matter, and that it does give ground for humanity's higher hope. Christian Science delves beneath the verbal declarations of the Scriptures and discovers that deep, spiritual meaning which is demonstrable in all ages, and which, when apprehended, renders Christian faith no less practical than it was in "the early days of Christianity."

It is a matter of the greatest significance that the so-called school of higher criticism has grown up since Mrs. Eddy discovered Christian Science. Under the impulsion of spiritual aspiration and with a sublime moral courage, she ignored an unwarranted, though time-honored, traditional literalism, and sought and found that truth of God which is not subject to or limited by formula or statement, since it is sustained by its demonstrability. Nothing can express more bravely the higher criticism than Mrs. Eddy's spiritual version of the Lord's Prayer and her general exegesis of the Scriptures; and her interpretations have this supreme vantage and indorsement—that they heal sickness and sin, thus proving their truthfulness by something higher than verbalism. She discerned the Principle of Christianity, the vital truth of the Bible, and, clinging to this Principle and its logical sequences, she boldly insists that Scriptural interpretation shall be purged of all inconsistencies, and thus be brought into harmony with the eternal premise which through her demonstrations in Christian Science has been proved true.

No writer has been more successful in escaping the bondage of textual literalism than the author of "Science and Health with Key to the Scriptures," and the discovery of the new sayings of Jesus near Cairo has called attention to the interesting fact that she had already expressed the same ideas and that her statements had been decried by scholastic critics. Her writings are leavening the whole body of human thought to-day, while incidentally nourishing a liberality which encourages other religionists to freely interpret for themselves. The small hope of prayer which has hitherto enthralled the pulpit and press is disappearing in the dawn of the spiritual over the material. Christ Jesus' works, as well as his words, characterize Christianity, for, as aforetime, evils are being cast out and the sick are healed. While in the past scholastic Christianity has in large measure depended upon the acceptance of undemonstrated statements, mere beliefs, for salvation, Christian Science is making the divine power evident in a manner and degree which is bringing about the kingdom of heaven on earth. The mission of Christianity is to destroy all that is unlike God and to bring about ideal conditions. When, therefore, the Scriptures are not made to disclose a plain and definite way to achieve this end, they provoke skepticism and jeopardize the confidence of the practical truth-seeker. Thanks to the higher criticism of Christian Science, the Bible has been saved, although, like humanity, its state was well-nigh "incurable," having "suffered many things of many physicians" and being "nothing bettered, but rather worse."

The mention of Christian Science in connection with Dowieism, or any other isms based upon mere belief, is a mis-classification, to say the least. Christian Science rests its whole plan of salvation upon the atonement of Christ, whereby the divine scientific relationship between God and man is apprehended and brought into practical demonstration.

ALFRED FARLOW.

The Boston Herald.

The Northwest.

In the Pacific Northwest the first systematically organized work of the Church of Christ, Scientist, began a little more than twelve years ago.

In the years that have intervened these simple gatherings have grown, and their influence has spread, until to-day, in the three states of Oregon, Washington, and Idaho, there are some forty organized churches and societies as well as many smaller gatherings at which regular services are held. Eighteen of these organizations maintain free public reading rooms in the business sections of their respective cities. In fact in every city and almost every town of the Pacific Northwest, including those of British Columbia, there are to be found those established in the Cause of Christian Science, by reason of the spiritual, moral, and physical benefits received through its ministry.

The unusual growth and increasing interest in Christian Science is sometimes cause for inquiry, but this seems reasonably accounted for by the fact that a large proportion of its present adherents have first sought the ministration of Christian Science by reason of sore physical or mental distress, rather than faith in its doctrine, and this seeking having been rewarded by the attainment of better health and increased peace and good will, the recipient naturally associates himself with that which has been the means through which this betterment has come, and in turn desires to share this glad gospel with his fellow-men.

It is truly affirmed by the Founder of Christianity that a tree is known by its fruit, and at each mid-week service of every Christian Science church grateful personal testimony is given of the continuous operation to-day of the healing and saving power of the infinitely loving, divine Mind.

Editorial in *Pendleton* (Ore.) *East Oregonian.*

Is not the kingdom of heaven at hand? Is not the kingdom of God within? Does not the understanding of this fact, even in a small degree, enable us to free ourselves from the trials and tribulations of this life and enter into the "secret place of the most High," wherein is found nothing that "worketh abomination, or maketh a lie"? Experience has shown that Christian Science flourishes best in those towns where the churches are living up to their very highest concept of righteousness, notwithstanding what our critic believes to the contrary. In such soil Christian Science finds wholesome growth, and its beneficent influence extends far beyond the borders of its own adherents.

ALBERT E. MILLER.

Williamsport (Pa.) *Gazette.*

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The Lectures.

Houston, Tex.

Mr. Bicknell Young lectured on Christian Science at Turner Hall, Monday evening, Feb. 12. He was introduced by Col. Thomas H. Ball, ex-Congressman from the Eighth District of Texas, who said in part,—

Christian Science has passed beyond the stage, if such ever existed, of the word "tolerance." The character, standing, and works of those who are its followers command respect, not tolerance. The belief of Christian Scientists, that it is their mission not only to point out the way whereby the sin-sick soul may be healed, but that all physical ailments and diseases can be cured without the use of medicines, is confronted by the greatest incredulity; the common saying is that "the day of miracles is past." It may be in harmony with the utterance of the defiant and rebellious infidel, "I deny," and the hardly less respectable exclamation of the agnostic, "I do not know," to thus meet the professions of the Christian Scientists, but those of us who, while not Christian Scientists, believe in the Scriptures from "cover to cover," can ill afford to mock at their belief and faith.

We know that under the old dispensation, when men walked with God, King Hezekiah was advised by the old prophet that he must die, but he turned his face to the wall in prayer, and his petitions were answered, his life spared for yet fifteen years; that when Elijah was undergoing dire persecution and was hidden from his pursuers, ravens were sent to bring him food; that when oppressed Israel was passing through the trackless wilderness, manna came from heaven to feed them; that the arm of Moses, stretched out with the strength of faith, struck the adamantine rock and there flowed therefrom, in crystal freshness, refreshing water for famished Israel; and that the waters of the sea divided, that they might walk across dry-shod and escape the flood which swept down upon their enemies.

Then, under the new dispensation, when the meek and lowly Jesus walked among men, under his gentle touch and at the sound of his blessed voice the blind saw, the crippled walked, and the dead arose. When his disciples were sent forth, they went with instructions not only to preach the gospel but were commissioned to heal the sick. Then shall we, though not of the faith of the Christian Scientist, say that the command thus given has lost its efficacy, or that the arm of God has been shortened now as compared with that time?—*Correspondence.*

Spokane, Wash.

Mrs. Sue Harper Mims delivered a lecture upon Christian Science Sunday afternoon, Feb. 18, in the Auditorium Theatre, to a large and appreciative audience, every chair being taken from the main floor to the gallery, all standing space occupied, and many being turned away.

Four men were healed during the lecture as follows: A gentleman having an obstinate case of eye trouble found that he was healed after the lecture was over. The second reported that he was healed from an inflammatory sore throat; the third from deafness of long standing. The fourth gentleman came in late, found all space filled near the lecturer, and being deaf, thought he would leave the room, believing he could not hear; but on reaching the door he remained, and was healed.

Mr. Cyrus Happy, a leading attorney of this city, introduced Mrs. Mims as follows:—

Nineteen hundred years ago our divine Master was crucified for teaching this same Science and religion of love, peace on earth, good will to men, in the practice of which he overcame sin, sickness, and death. Happy it is for us that we live in this country and era, which affords each one of us the opportunity, if he will, of accepting the teaching of the divine Master, not only in part, but the whole of it.

All a religion has now to fear is criticism, public or otherwise; that all religions must expect, but from this criticism truth need not shrink or fear. I doubt if this new-old religion would ever have met with any considerable criticism if it had stopped short of claiming the power of healing sickness as well as sinfulness. This claim, all must admit, is based upon Christ's teachings. These teachings, as explained by Mrs. Eddy, must go far toward removing doubts as to what are called miracles, which are no longer called such when explained and construed in the light of spiritual law. I am only a seeker after Truth, and as such I am here this afternoon.—*Correspondence.*

Newburyport, Mass.

A good-sized audience greeted Rev. Irving C. Tomlinson, in Griffin Hall, last evening [March 6]. George C. Morrill introduced the Rev. C. F. Andrews of Hyde Park, a prominent clergyman of the Universalist faith, and in the course of his remarks introducing the lecturer, Mr. Andrews said,—

Christian Science had its introduction to the public as a distinct religious organization during that period of doubt and despair which followed the American rebellion. Christian Science comes to the distressed in mind and body, as a blessed relief from suffering, both mental and physical. It cannot be satisfactorily explained through a merely mental or intellectual process. It is a spiritual religion more than a human philosophy, clear and rational to those who have mastered its teaching. It appeals to all who have been touched by its healing and uplifting power, of whatever station in life, healing the sick and lifting the fallen to noble manhood and good citizenship. It is entitled to the respect and honor accorded to all other branches of the Christian church, and I question the moral right of any professed Christian, and especially any minister of the gospel of Jesus, to condemn or unjustly criticise Christian Science, if it has been effectual in lifting one human soul from despair or degradation to nobility and purity of manhood or womanhood. It deserves our study and sympathy if (as has been demonstrated over and over again) it is proving a blessing to one of God's children.

The Newburyport News.

Lectures at Other Places.

New York, N. Y. (Fourth Church).—Hon. Clarence A. Buskirk, Jan. 30.

Cocoanut Grove, Fla.—Bicknell Young, Feb. 4.

Jacksonville, Fla.—Bicknell Young, Feb. 6.

Kansas City, Mo. (First Church).—Judge Septimus J. Hanna, Feb. 6.

Orange, N. J.—Hon. Clarence A. Buskirk, Feb. 8.

Dallas, Tex.—Judge Septimus J. Hanna, Feb. 8.

Portland, Ore.—Mrs. Sue Harper Mims, Feb. 9.

A New Pamphlet in the German Language.

The pamphlet, "Christian Science: Its Compassionate Appeal," has been translated into German, and orders for it are now being filled at the following prices: One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address $1.15; fifty copies to one address, $2.25. Address all orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5. Applications must be in the hands of the Clerk on or before May 14.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Phase of the Publication Committee's Work.

THE following extract from a letter by Mr. Albert E. Miller of Philadelphia, recently published in the *Telegraph* of that city, is an example of the work our Publication Committee is compelled to do in order to correct a certain class of misstatements which, if allowed to go uncontradicted, are likely to lead to an entirely erroneous concept of Christian Science, and to create or foster a prejudice against its teachings. Mr. Miller writes as follows:—

"To the Editor of *The Evening Telegraph:*

"In *The Evening Telegraph* of March 8 appears a news item with the heading, 'Goes Insane over Christian Science.' . . .

"In the present instance your news item errs in its statements concerning this lady, who is supposed to have become insane through the study of Christian Science, because it has been found that it was a church of another denomination in which she had become interested, and of which she had recently become a member just prior to being overtaken by this misfortune. The lady in question is Mrs. Kate Jarvis of Palm Beach, Florida, and this correction is offered on the basis of information obtained from her friends and relatives."

It may seem to some that such corrections are unnecessary, but the experience of those who have had this work to do has shown that it is as necessary to ascertain and state the truth in these matters as it is to refute the most serious misstatement of the teachings of Christian Science. Before this work of publicly correcting such erroneous news items as the one referred to by Mr. Miller was undertaken, there was prevalent a very general impression that Christian Scientists were doing all manner of foolish things and that they were going insane, or dying, by hundreds. This false impression was largely due to just such reports as the one from Palm Beach, which is now ascertained to be untrue so far as Christian Science is concerned, and we have no doubt that many sufferers have been deterred from resorting to this Science because of fear or prejudice engendered by these reports. We know how hard it seems for newspaper men to discriminate correctly between the true and the false which comes to them over the wires, and how little time there is for investigation, but we believe they will be justified in withholding mention of Christian Science in connection with ninety-nine per cent of the sensational stories in which it is mistakenly made to figure. While there has been a very great improvement in this respect during the past five or six years, there is still room for much more, and we urge our friends of the daily press to still greater discrimination in coupling Christian Science with these stories, and thus avoid doing an unintentional injustice to a system which has for its sole object the good of humanity by the destruction of sin and sickness through the same means that were employed by our Master.

ARCHIBALD MCLELLAN.

"Whose image?"

THE way in which the great Teacher so wisely parried the subtle attempt to entrap him with the question, "Is it lawful to give tribute unto Cæsar, or not?" should commend itself to Christian Scientists when they are in doubt as to the rightness of any demand made upon them. We are told that Jesus took a penny and asked his questioners, "Whose image and superscription hath it?" When they answered him that the image was Cæsar's, he said that they should render unto Cæsar the things that are his, and "unto God the things that are God's." In this case superhuman wisdom quickly met a carefully planned attempt to show that Jesus' teachings were subversive of law and order. The question of paying tribute to Cæsar was easily disposed of by the Master, since the representatives of a materialistic sense of religion shrank from meeting the larger one of rendering unto God the things that are His.

At that time the Roman power, represented by Cæsar, stood for the highest existing form of human government, and it was uniformly successful in proportion to the justice and impartiality with which it ruled. Its weakness was the weakness of all merely human governments,—worldly policy was allowed to outweigh the question of absolute right; as when the Nazarene Prophet was condemned to death, in order to placate an envious priesthood which was discredited by the people on account of Jesus' marvelous teaching and even more marvelous works.

The question, "Whose is this image and superscription?" may well be asked by the Christian Scientist when some demand is made which involves a doubt as to its rightness or authority. Whatever the answer, there can be no evasion of duty by him, for he has learned that by rendering unto God the things that are His, he of necessity fulfils all the obligations of good citizenship, not the least of which is the maintenance of a sound moral sentiment. That which would be subversive of universal right and justice can hardly be said to have even the authority of Cæsar, for human governments at least claim to represent justice, whose demands must be enforced in spite of the blindness of prejudice and injustice, which must ever shrink into darkness when the challenge is given, Whose superscription is this?

To render unto God the things that are God's demands an intelligent apprehension of the distinctive quality of all the thoughts which present themselves for our consideration, since otherwise we may entertain, not angels, but enemies to our peace and progress; while obedience to this divine requirement will bring results which are clearly expressed in the words of our revered Leader, who says, "By purifying human thought, this state of mind . . . brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor." She adds, "This practical Christian Science is the divine Mind, . . . melting away the shadows called sin, disease, and death" (Miscellaneous Writings, p. 204). Thus will the "image and superscription" of eternal good appear, and be universally acknowledged as the only insignia of authority; "principalities and powers" owning the sovereign sway of Truth and Love. ANNIE M. KNOTT.

Unconscious Ministry.

WE learn in Christian Science that the most helpful influence we can exert is that which has the least flavor of personality. It is the fragrance of a flower that we may indeed bear to others, but its sweetness is its own product and impartation. From Stephen to the latest martyr the saints have ever been unconscious of their aureole, and the men and women whose lives have been most gladdening and stimulating to others have been those who were so responsive to the divine idea as to present no obstruction to its continuous and redemptive activity. As the grasses that cushion the summer stream mark its course by yielding to its flow, so have the world's best helpers revealed Truth's presence and power by denying everything of self that would have retarded its progress. The commands of a superior, whether parent or teacher, are remembered for a day, but the silent appeal of a mother's pure and unselfish living,—how it reverberates through the years!

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The measure and explanation of true helpfulness are thus found not in our preaching, but in our spiritual attainment and potentiality, our unconscious reflection of the divine attributes. In so far as we have acquired the habit of being just and merciful, consistent and unselfish, honest and true, patient and loving, in so far we have become an open channel for the transmission of the things that are of God, and both our own progress in the demonstration of man's godlikeness, and our daily and hourly contribution to the betterment of others, are assured thereby.

The story of the garden of Eden takes on a new and richer meaning when interpreted in the light of this thought. It is said,—"A lake also sprang up in Eden to supply the garden with water and from there it divided and became four sources" (Ferrar Fenton's Translation). The description of these outflowing rivers and of their far-reaching distribution points to the unlimited range of that life-giving stream which, as John saw, proceeds "out of the throne of God and of the Lamb," and which, welling up an unfailing spring in the garden of individual consciousness, flows outward to water the thirsty lands of human sense. This possibility and promise of our transmission of good is one of the occasions for that abiding joy into which every sincere Christian may enter, and which will save him from the tendency to self-depreciation which forgets, if it does not deny, the fundamental teaching of Christian Science, that man is indissolubly linked to his Father-Mother God and, therefore, that through the simplest and humblest life His mighty works may continually be accomplished.

Jesus evidently recognized this possibility of our becoming avenues for the manifestation of Truth when he said, "The Father that dwelleth in me, he doeth the works," for later on he declared that the works he did we are to do also, and in the strengthening and inspiring consciousness of this wondrous privilege and call, his disciples, though but unlearned commoners, made their true living a leaven in the earth to which all subsequent Christian triumphs are directly traceable. Who, therefore, shall estimate the significance of our unreserved consent that God work in and through us "to will and to do of his good pleasure"?

Christian Science is awakening thought anew to the power of the unseen, to the practical effectiveness of the spiritual integer in human consciousness. It is reiterating the declaration of Jesus when he said, "This is the work of God, that ye believe on him whom he hath sent." It is leading men to see that *to be* is *to do*, and that our own salvation and joy is but an incident of that responsiveness to truth which enables us to be an unconscious blessing to all about us. As the beacon-light pierces even the distant darkness with its guiding rays, so does the benison of healing and quickening thought radiate from every consciousness that has become a highway for Truth and Love, and this constitutes the greatness and glory of humble faith, as revealed in Christian Science. JOHN B. WILLIS.

The Building Fund.

THE progress of the work upon the extension of The Mother Church is such as to require larger payments to be made at this time than at any other since building operations were commenced, and in order that these payments may continue to be made promptly when due, the Treasurer of the Building Fund requests that branch churches, societies, associations, and individuals will largely increase their subscriptions and remit immediately.

The total expenditure for the new building will be within the amount pledged for the purpose at the Annual Meeting in 1902, but a considerable sum is still needed to complete the work, and every Christian Scientist should appoint himself a "committee of one" to see that this money is sent to the Treasurer without delay. Mr. Chase will give notice when a sufficient sum is received, but in the mean time remittances should be prompt and liberal.

Letters to our Leader.

[We are glad to publish the following grateful letter from one who is blind and who has read "Rudimental Divine Science" in the embossed types. In announcing this edition of our Leader's book, we said, "Mrs. Eddy's writings have proved a blessing to all who have studied them carefully, with the desire to put their teachings into practice, and the demand for the extension of their help to another class of readers is further evidence of the work she is doing for humanity." That the author is receiving such letters of appreciation from those for whose benefit the book was issued, is proof that it is meeting a need.—EDITOR.]

Dear Mrs. Eddy:—I wish to express my gratitude for the dear little book, "Rudimental Divine Science," which has just been published in the New York point. Truly the "everlasting arms of Love are around, beneath, above."

I daily read it, and my prayer is that for this blessing I may be truly grateful by demonstrating more and more love.

Yours tenderly,

Orleans, Mass. ORISSA S. LINNELL.

Milwaukee, Wis., Jan. 11, 1906.

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

Beloved Leader:—With our hearts full of gratitude for the great blessing which has been bestowed on mankind through your labor of love in giving to the world Christian Science, we desire to tell you of a small demonstration which proves to us the necessity of realizing the fact that the time for work is now. After resuming the usual work of the Sunday School, at the close of a vacation of two months, the pupils, sixty in number, decided by unanimous vote to contribute one hundred dollars to The Mother Church Building Fund. The amount then in the treasury was forty-one dollars and six cents. No mention was made as to the time of completing this demonstration. After the expiration of ten weeks, the treasury showed sixty-six dollars and seventy-six cents, an average contribution of two dollars and a half per Sunday. At that time an editorial in the *Sentinel*, under date of Nov. 25, 1905, headed "The Building Fund," was taken into consideration, and in accordance with the request contained therein, on Dec. 3, 1905, the superintendent of the Sunday School requested the pupils to consider the advisability of completing their demonstration of one hundred dollars toward The Mother Church Building Fund by Christmas, and after a few moments of such consideration, it was unanimously decided to complete this demonstration at the aforesaid time.

The pupils being advised to reflect Love, as set forth in your teachings, the response was immediate; the contributions more than doubled, the amount in the treasury at the end of the three weeks following being ninety-six dollars and forty-two cents, an increase of over twenty-nine dollars. The children, after learning of the deficiency, at once decided to complete their demonstration, and in consequence asked for one week's grace, and accordingly the demonstration was completed.

All the contributions are gifts and demonstrations of love. Yours gratefully and lovingly,

SUNDAY SCHOOL, THIRD CHURCH OF CHRIST, SCIENTIST,
Milwaukee, Wis., R. C. S., *Superintendent.*

Carthage, Mo., Feb. 7, 1906.

Dear Mrs. Eddy:—The members of First Church of Christ, Scientist, in Carthage, Mo., desiring to express our gratitude for the establishment of our church through the guidance of divine Love, and also our love and gratitude to you for your unceasing labor and prayer in showing us the way through Christian Science, send a short history of our work in establishing this church.

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In August, 1904, a little band of four loyal Christian Scientists met at a private residence and held their first Christian Science service. The meetings continued to increase in interest and attendance, and on Jan. 1, 1905, we organized a society with an average attendance of twenty-three. We then rented a hall in which to hold our meetings. The following September we became incorporated as First Church of Christ, Scientist, Carthage, Mo., with fifteen members and an attendance as high as thirty-six. Shortly after, we established our Wednesday evening meeting and our Reading Room. Our Sunday School is small in numbers, but not in understanding, as the children seem to grasp the simple truth readily. Last Thanksgiving it was a pleasure to send a small sum to The Mother Church Building Fund. We shall give a lecture soon, as we feel that it is greatly needed. Carthage is a city of twelve thousand inhabitants and this is the first work in Christian Science which has been done in this place. We are not making rapid strides, but progressing slowly and surely, as the field is broad. "If God be for us, who can be against us?"

MRS. MARTHA B. SAYLER, *Clerk*.

Louisville, Ky., Jan. 10, 1906.

With love to God, and to our beloved Leader, Mary Baker Eddy, First Church of Christ, Scientist, of Louisville, Ky., submits the following report: It is with gratitude that we note the proofs of progress to be seen in the record of the church for the year 1905, first among which was the union of the two churches, by the decision of the Second to disband and make individual demonstration of one Church of Christ, Scientist, in Louisville. Accordingly, the second Sunday in January, 1905, found us all "with one accord in one place." A further indication of progress may be seen in the greater numbers visiting our Reading Room, both of those investigating and those seeking the healing, also in the increased sale and distribution of literature, the sales of our text-book having been forty-nine copies during the year. There has been no lack financially, divine Love having supplied every need, and besides meeting all current expenses three hundred and fifty dollars has been sent to The Mother Church Building Fund.

According to the decision of the Board of Trustees, the regular collection on the last Sunday of the quarter, commencing with April, has been set aside as a fund for the distribution of literature in the State, subject to the order of the Publication Committee. Through the prompt action on the part of our Publication Committee in refuting adverse criticisms, and a greater willingness on the part of the press to receive and publish such matter, Christian Science is becoming better understood, therefore more in favor with the public.

Grateful for the steps already taken, we move on to greater victories, and "in patient obedience to a patient God," we "labor to dissolve, with the universal solvent of Love, the adamant of error,—self-will, self-justification, and self-love" (Science and Health, p. 242).

FLORENCE G. MERROW, *Clerk*.

Moscow, Idaho, Dec. 15, 1905.

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

Revered Leader:—We, the children of the Christian Science Sunday School, of Moscow, Idaho, as an expression of loyalty to Christian Science, send twenty-five dollars to the Treasurer for the Building Fund of The Mother Church, with the earnest desire to have a part in the Church Building. We are few in number, but, we trust, great in promise. We send our contribution with a prayer of love that it will increase an hundredfold to supply the need. With great gratitude and love to you, from

THE CHILDREN.
By MRS. AMELIA OPPENHEIM.

Testimonies of Healing.

I am very thankful to God for what He has done for me. I was suddenly left alone, with many troubles and trials, and I took up the study of the Bible. I was trying to understand it, prior to joining some church, as it seemed to me this would be expected. I had attended all sorts of churches from my childhood up, but never could find any that met my need. As time passed on my condition became very alarming. Sciatic rheumatism, that had troubled me for some years, became so severe I could scarcely do anything. Then there appeared some complications, so distressing that I was unable to walk far, and had to sit down frequently by the way. I thought I had Bright's disease,—such excruciating pains, no tongue could tell my sufferings. With all these things upon me, death seemed very near. I had never joined any church, and I thought it now too late, as I would have to wait six months on probation, and I would be dead before that.

About this time I made some inquiries of my sister in reference to Christian Science, as she had already turned to that faith, and I soon found that it was just what I had been looking for. I saw at once that it declared the truth and nothing but the truth. I commenced reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the New Testament, along with it. I wanted to find out what Jesus said, as I did not expect then to live long. I did not go to the meetings, nor did I read Science and Health to be cured,—not thinking of that,—but to be saved from an everlasting hell hereafter. My sister urged me to have a practitioner, but I kept on reading, and praying to God in silence, and what happened? Where had my sciatic rheumatism gone? where had the Bright's disease gone? I persisted in reading Science and Health, together with the Bible, with the knowledge that God as revealed by Christ Jesus can do everything, that He made everything that was made, and that He can and does heal the afflicted. He has healed me, thanks to His most holy name! Thanks to Mrs. Eddy for the light she has given. I believe I am now as sound a man as lives. May God speed the day when all shall know the truth as found in Christian Science.

GEORGE J. HIBBARD, Charleston, Ill.

About three years ago I was taken sick with what the doctors called typhoid fever, and from that time on I became a constant sufferer from different diseases,—chronic indigestion, cystitis, liver trouble, kidney trouble, varicocele, etc. I tried different doctors, specialists, and many remedies, but could get only temporary relief, until finally, in one of my bad attacks, it was thought I would never be able to get up again. One doctor had already advised me that nothing but a change of climate would help me. I had two doctors and both said they had done all for me that could be done.

I had suffered so much that I thought death would be a great relief to me. They advised me to be moved to Arizona, and when I asked if they thought I was strong enough to stand the trip, they could not assure me, but said it was my only chance, so I decided to try it. One of the doctors came with me to take care of me, and when we got to Tucson I was able to walk about a little. The doctor left in a few days and my wife came to wait on me. We moved out in a tent and I improved for a little while, but began to grow worse again, when the doctor advised me that I must have some operations performed. I came to Los Angeles and had five operations, but that did me no good, and finally my wife and I concluded that she could take care of me better than they were doing. My doctor then turned me over to a specialist on chronic diseases. I had been told that I had consumption of the bowels and Bright's disease, with my other troubles, so I thought I was

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doomed to die, but my cousin persuaded me to try Christian Science. I had not much faith in it, but I had tried nearly everything else, and had been given up by three doctors, so I thought I would try it as I was suffering so much. The Christian Science practitioner came and treated me, and from that first treatment I felt different and the fear began to leave me. The next day I got up and went with my wife and cousin to the practitioner's office; the next day I walked four blocks, and the following day I walked about two miles. In two weeks I went to work in a grocery, doing the heavy work, such as lifting heavy packages, etc. I was completely changed. I hardly knew how to act. I had put away my stomach-pump, atomizer, etc., in fact all my medicines, and I gained ten pounds a week until I weighed one hundred and sixty-eight pounds. I could get up at five o'clock in the morning and work hard until eight at night. I was like a different person and I certainly feel grateful to Christian Science.—W. O. Lusk, Los Angeles, Cal.

Soon after I commenced the study of Science and Health I was taken with rheumatism so badly that at times I could not walk across the floor without great pain, and at night I could hardly turn over, the pain seemed so intense. My friends urged me to try material remedies, but I decided that Truth should be my physician. My understanding of the Principle of Christian Science was very small, and the disease did not yield readily, but I kept on denying the reality of evil and seeking to learn the perfection of God's children, and to-day I rejoice in being free from that fear which kept me in bondage.

Another proof of divine Love was the healing of a bone felon on my thumb, which was very badly swollen. One night I awoke with a sense of severe pain in my thumb. I at once began to declare the truth but seemed to get no relief, when like an angel's whisper came that beautiful declaration of Paul, "In him we live, and move, and have our being." Then there came such a sense of peace and trust that all fear left me and in a few minutes I fell asleep. When I awoke the next morning, it was to find that all pain had left me. Having had previous experience with a felon, which did not heal for about two months, I was very thankful that in this last case I was able to use my hand in about three weeks.

Not only has Christian Science been a help to me physically, but I have been made better spiritually, in the overcoming, to a great extent, of a very quick temper and also of an indifference for my fellow-beings. I am learning to love, my thought is purer, my aim higher than ever before.

I thank God that through my efforts others are being brought into the truth. I am very grateful for the *Sentinel* and the *Quarterly*, which are so much help in overcoming error.

With a thankful heart I go on my way, rejoicing that God through Mrs. Eddy has revealed the true meaning of the Scriptures so that he who runs may read.

Emma Sowers, Cottonburg, Ky.

When Christian Science was presented to me, I was suffering with a serious complication of diseases, such as lumbago, sciatica, stomach trouble, and severe nervous trouble. I had been confined to my bed most of the time for three years, I had tried a number of physicians and had given *materia medica* a thorough trial, also electricity, osteopathy, and various other treatments, but found them of no avail. At the beginning of the third year I found myself rapidly growing worse.

After a few months of treatment from a Christian Science practitioner, and the study of the Bible and Science and Health by Mrs. Eddy, I found that I had not only been healed of my physical troubles, but of the tobacco habit, also of profanity. All these have been destroyed by the revelation of this truth that makes us free, and my thoughts and conduct have turned in an opposite direction, although I have taken treatments for sickness only. My day's work is now accomplished with more ease and satisfaction, the scales have fallen from my eyes; I have learned that "man is spiritual and not material" (Science and Health, p. 468); I have been brought to the realization that I am living in a world of peace, harmony, and love instead of one of darkness and despair.

I can never say enough for Christian Science, which has made me a better man, morally, physically, and spiritually. May we never cease to thank God for this truth which has made us free, and may His blessings be with the one who has so patiently brought it to us.

Paul W. Hill, Charleston, W. Va.

Words are inadequate to express my gratitude for the blessings I receive every day by the application of the truth as understood in Christian Science. Five years ago my life did not seem worth the struggle needed to live, but Truth was leading me into the right path, and when I was told of this new-old religion it appealed to me as the most beautiful teaching I ever heard. I sent for that wondrous book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and by its study, in connection with the Bible, I have been made whole. This physical healing is, however, not to be compared with the spiritual uplifting, the illumination which comes with each perusal of our text-book. Is it any wonder that we have such love for the one who has made it possible for us to have this freedom? I am indeed thankful that I am living in this progressive age, when we have this Science of God and of man's relation to Him to live by. Truth has been our only help and physician the past five years, and gratitude is no longer a form of words, it is the truth demonstrated.

Mrs. Clara S. Ackerson, Buena Vista, Col.

I would like to add my testimony to the harmony that comes to us through Christian Science. Recently, when it seemed that all was confusion and I could not think clearly to help myself out of suffering, I took up an old copy of the *Sentinel* and read a testimony which told how a woman had been taken out of the very jaws of death, as it were, being awakened from unconsciousness as the words of the 91st Psalm were heard by her. And I thought, How great is the power of God! Immediately my own sense of helplessness lessened and I was able to work mentally.

Christian Science has helped me in many difficulties. When I first came into Christian Science, and while being treated for another trouble, my hair, which was so thin I could not do it up at all, became at least twice as thick, and I had not even mentioned it to the practitioner. Since then I have been able to overcome entirely a tendency to faint, from which I suffered at the least excitement. Less than a year ago I was able to have a finger sewed up which had been severely injured,—the bone being entirely bared,—and this was done without my taking any drugs to keep me from fainting. I was calm, and the fact that my consciousness was of God and therefore indestructible, was quite clear to me, in spite of the medical opinion that I was going to faint. The fear was overcome, and the surgeon said it was the most remarkable thing she had ever witnessed. The finger, which she wished to amputate, was treated in Science, and did not become inflamed, and before long I was doing all my housework, although I had been told by the same surgeon that I would be in bed six weeks and my entire arm would be terribly swelled.

I am indeed thankful for this understanding which has helped me in so many physical difficulties, and a great deal more thankful for the happiness and peace it has brought me. There is much to be overcome yet, but I give thanks

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to God, who has sent this truth to us through our beloved Leader.—Mrs. Mabel Laughlin, Chicago, Ill.

Through many years of incessant pain and illness, the cry ever and anon rang out to God,—"Please help me." Night would never close in without a great dread of the dark hours to be gone through in agony and sleeplessness, but "God said, Let there be light." Through what was meant as an effort of kindness, in the old way, a very serious scald was accidentally received, which made it seem too cruel to believe that there could be a God who was cognizant of such pain. But "God said, Let there be light: and there was light." After skilful physicians had administered their remedies and failed, a lady came and asked if she might not give me help in her way. Her religion had always seemed to me a part of her character, and the night seemed so black that anything so simple as her words implied could not really reach my manifold weaknesses. My case was seemingly hopeless, but I told her, "Yes, do your worst or best, whichever it is." The pain was relieved and I slept that night without morphine; still I did not fully believe in the efficacy of Christian Science, but I knew there must be something in it. After I got better I went to a teacher. My faltering footsteps were gently led into the supreme light which reveals the ever-presence of divine Love. I owe sincere gratitude to Mrs. Eddy, whom God has so richly endowed with the light that shall lighten the world, the light that never fails.

Mrs. Maude M. von Pustau, Brooklyn, N. Y.

Under widely varying conditions, physical as well as mental, Christian Science has been proved to me to be a panacea for all discords. Ever since taking up the study of this truth, over seven years ago, neither my wife nor I have resorted to any material remedies, nor have our two children taken any. When discordant conditions have appeared in our home, Truth has been the healer in every instance, dispelling the dark clouds of sense, sometimes instantaneously. Chronic catarrh, which had annoyed me for several years, and which did not yield to the physician's efforts, was overcome by reading "Science and Health with Key to the Scriptures" by our beloved Leader.

I wish to relate a case of healing which proved beyond a doubt the healing power of Truth. About four years ago our little boy was suffering from a heavy cold. My wife and I had been called away, and not fearing for the safety of the child, we left him in charge of a relative, who was not a Scientist. Upon our return that evening, we were advised by this relative to do something at once to relieve him. I had a clear sense of the power of Truth, and rebuked the error audibly. The relief was instantaneous, the child resting peacefully thereafter.

I know that thousands already "rise up" with me, and call our Leader "blessed,"—those who seek a higher, purer sense of Life, of God.

Richard C. Luders, Jersey City, N. J.

It is only two years since I came from darkness into the light of Christian Science, and to me the spiritual uplifting has been wonderful, to say nothing of the physical healing. Words cannot express my gratitude for the benefits I have received in that time. For five years I suffered with that dreaded disease, eczema, all over my body. Five doctors said there was no help for me. The suffering seemed as terrible as the hell fire that I had been taught to believe in. When Christian Science came to me two years ago through a dear friend, she gave me a copy of Science and Health and asked me to read it. I told her that I would, for I was like a drowning man grasping at a straw. I had been a Bible student for twenty-eight years, but when I commenced reading Science and Health with the Bible I was healed in less than a week. I never had a treatment. A case of measles was also destroyed in twenty-four hours after it appeared. I study the Bible and Science and Health, then take everything to God. My desire is to so live the truth that I may be worthy the name Christian Scientist. Thanks be to God, and to our beloved Leader that she was enabled to bring us this truth.

Mrs. Mary B. G. Buster, Vermilion, O.

Nearly twenty years ago I was sent away from my home in Leadville, Colorado, to Denver, in the hope that the lower altitude might prolong my days on earth at least a few weeks, or months, which was all that could possibly be hoped in my case, as the best physicians in three States were all agreed that I was in the last stage of consumption. Away from home, facing death, and only waiting till the summons came, it was then that Christian Science found me, by way of a letter from my husband, announcing to me that he had put my case into the care of a Christian Science practitioner in Littleton, N. H., and that many very intelligent people were interested in this study or religion, among them some friends who had told him about it and induced him to ask for treatment for me. My first impulse was to write at once and put a stop to what seemed to me the very height of folly; but a second thought caused me to realize that my husband was putting forth the last possible effort in a case past hope, unless this new, hitherto unheard of method might chance to meet my need. So, without the slightest desire, hope, or understanding upon my own part, and really without any further thought upon the subject, except when my husband wrote to me enclosing letters from the practitioner (which I never read), my healing began, and in four and one half months from that time I was practically a well woman. I still coughed some, but the change was remarkable to the eyes of all observers, and I knew that I was well.

Since then I have never tasted medicine, and have enjoyed twenty years of excellent health. After my return to Leadville I secured the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after a careful, prayerful, studious perusal of the same, I began to apply my understanding of the Principle of healing as set forth in that volume. Since that time there has not passed one day without my use of the understanding gained through the study of Christian Science, not only in regulating my daily walk and conversation, but in the treatment of others by the method which was so successfully practised in my own healing.

Mrs. Jennie B. Phillips, Los Angeles, Cal.

It is four years since I sought Christian Science for the healing. All my life I had had constipation, using almost every material remedy prescribed for that trouble. I had never known what it was to eat like other people, and the year before I took up Science I had indeed "suffered many things of many physicians." My stomach almost refused to act at all, and the little food I ate caused great distress for hours, even though I took medicine which was supposed to digest it. That winter I suffered so intensely from hemorrhoids that an operation was considered necessary, the result being that I was a complete nervous wreck. When in this miserable state of health, a friend who had been healed in Science advised my trying it. She loaned me a copy of Science and Health, and after reading it for some time, I bought a copy for myself. I could not at first grasp the meaning of very much of it, although the chapter on Christian Science Practice helped me. I then went to Denver for the purpose of taking treatment, and in four weeks I returned home a well woman.

I cannot be too grateful for the blessings this Science has brought to me, and for the spiritual uplifting that has

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come with it. My heart goes out in gratitude to Mrs. Eddy for bringing this wonderful saving truth to us.

GERTRUDE L. EBERHARDT, Salina, Kan.

Over nine years ago I turned to Christian Science because everything else had failed to help me. I was suffering from catarrh of the stomach and bowels, also heart trouble. I was without God and without hope in the world; but thanks be to the Father, I cannot recount the blessings which have come to me through my healing. After having been a sufferer all my life, Christian Science has wrought a very great change in many ways. It has awakened me from the mortal dream and I was healed of several diseases. It also unveiled the character of my mortal concept of existence and pointed out the Life that was exemplified by our Master.

I am indeed grateful to our Leader, Mrs. Eddy. I am a member of The Mother Church, and of a branch church here.—HESTER A. BLACKMAN, Eureka Springs, Ark.

About twelve years ago a friend spoke to me of Christian Science, and gave me some reading on the subject, but I put it aside. Six years passed by, bringing much sorrow, and I still called upon God in the same old way, often wondering why He allowed all the seeming conditions, but still clinging through faith to Jesus, as the Saviour upon whom all my hopes were centered. About this time Christian Science was again offered to me, when a dear niece who had been healed through Christian Science from every ill to which flesh is heir, offered to give me a copy of Science and Health, if I would promise to read it. I said to her that if it conflicted in any way with the Bible I would not read it. She sweetly replied, "Love gives this to you," and I began reading it. I felt the power of Truth, and found that divine Love had indeed given me the book, and that it is truly the "Key" to His Word. In September, 1903, I took my name from the church record, purchased a *Quarterly* and began to study; asking and receiving spiritual sight. There is no organized society here, but I have service now alone with God each Sabbath, and a few of us meet and study the Lesson, knowing that "in due season we shall reap, if we faint not." Since beginning to understand in small measure something of the truth which is revealed in Mrs. Eddy's works, my heart often goes out lovingly to her, and I long to be fitted to help those about me.

MRS. HARRIET E. MOREY, Union City, Mich.

I am grateful for all that Christian Science has done for me. About two years ago I was quite ill, and after a night of suffering, when the pain had been intense, I asked my brother to telephone a practitioner. He did so, and five minutes later all pain had disappeared. I have never forgotten that experience.

When I was in St. Louis, last November, an attack of the grip was overcome for me in one day. I returned to my work the next day, perfectly well. Christian Science has done everything for me in my work. It has given me the work and given me ability to do it. I can truthfully say that all I have I owe to Christian Science.

FRANCES DONAHUE, New York, N. Y.

For years I had been troubled with rheumatism and neuralgia. I had been treated by a great many different physicians, but without receiving permanent relief. Two years ago I had a very severe attack; one Sunday I had gotten very low and my left arm had become almost paralyzed; it was so cold and lifeless I could not raise it to my head, and it was thought I could not live until night. My husband had a little understanding of the truth; he gave me a treatment and I was healed instantly. I got up, and went out and helped my daughter get dinner. Through the reading of Science and Health I have been healed of constipation. I had worn glasses for seven years, and through my understanding of the truth I have left them off and can do anything without them. The spiritual uplifting is, however, more than all the rest. I realize more fully every day that God is "a very present help in trouble." I want to thank our Leader for bringing us this truth, whereby we are made free from the bondage of sin, sickness, and death.—MRS. LYDIA GOULD, Findlay, O.

I became interested in Christian Science, but had a great deal of opposition to contend with and darkness seemed to enclose me around. I was in a very bad condition physically. I went to a physician, who made an examination and pronounced my condition tumorous. She gave little encouragement, and I went directly from her office to a Christian Science practitioner. After I had been treated, and while on the way home, these words that Jesus spoke to Martha came to me, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" I knew that God would heal me! I was entirely healed in about four weeks. I am indeed grateful for physical healing, but to me the spiritual uplifting was far greater.

Words cannot express the gratitude I feel to God, who has guided me into the right path, and to our dear Leader, Mrs. Eddy, who has shown us the way from sense to Soul.

MRS. ANNA HOYTING, Roxbury, Mass.

Seven years ago I was a great sufferer, having sciatica, stomach and brain trouble, besides a tumor. I had had many doctors and taken many kinds of medicine, but had received no benefit. My doctor told me I would never be better. I could not walk without great pain, and as a last resort I tried Christian Science, and was healed after being sick eighteen years. I thank our dear Leader for the truth she has brought to mankind.

MARY E. REEVES, Kingston, Ont.

It is with a heart full of love to God that I express my gratitude for the gift of Christian Science. I became interested in this great truth through my healing of neuralgia, from which I had suffered for three months. One absent treatment brought relief, and in a week I was completely healed. It is over fifteen months since I became interested in this Science, and during that time I have seen many forms of disease destroyed by the application of the truth that makes us free.—MARY F. ELLIS, Twin Lake, Col.

Christian Science came to me in a time of need. It was tried as a healing remedy when everything else had failed, —*materia medica*, climate, hygiene, etc., everything that we ever heard of for asthma, but all had ceased to give even relief. The healing came slowly, but I could tell of many demonstrations of healing. For this one demonstration of the power of Truth I am more than grateful to God, and to our dear Leader, Mrs. Eddy.

MISS MAUD TRAER, Toronto, Ont.

Go up and on! thy day well done,
Its morning promise well fulfilled;
Arise to triumphs yet unwon,
To holier tasks that God has willed.

. . . . . .

Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free.

To Garrison:—J. G. WHITTIER.

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From our Exchanges.

The new truth of the time is knocking at the door of all our minds, and nearly everywhere it is met with distrust. We fear that, if the old apparatus of religion is destroyed, religion itself will be lost. The fear is perhaps natural; but cannot the same spirit that shaped the older forms of worship give us new ones in their place? Is God dead? It is to such an attitude of distrust in His living presence that we are led by the moral hesitation which stands doubting before this glorious universe, unwilling to test its resources by making any vigorous choice of good, but asking, like Pilate, "What is truth?" Truth, once again, is never a formula, but a faith. It is the inspiration of a pursuit that engages all our active powers on the side of the highest excellence we know, so that with definite help from us the things in which we most believe may come to prevail in the world. So long as we fear to face the new conditions of thought and to modify or surrender our untenable beliefs in obedience to the larger revelations of the Time-spirit, we shall remain passive by the wayside of life, fingering the fringe of the garment that we ought to put boldly on and "walk in the triumphal procession of truth," where we belong. REV. RICHARD W. BOYNTON.

The Christian Register.

If Jesus had not understood what work he was to do until thirty years of age, he, no doubt, never could have performed it, for even he must be prepared for his work. While a life-work may be done in a comparatively short time, yet no life-work can be adequately done unless the whole life has been a preparation. An apprehension of it and preparation for it are as essential as the actual doing of it. One thing we ought to be sure of. In early life we should get sight of some high and worthy aim and get our life started in the right direction. This vision may come early in life, even before we understand all that is involved in it. Those who are aimless and have no well-defined purpose as to what they will be or do until middle life, seldom come to any definite and noble service.—*The Standard.*

Before we complain of God that He has not taken full possession of our hearts, let us ask ourselves whether we have ever for a single hour fully desired that He should enter there and rule. For while the Holy Spirit comes with warning uninvited and will not let us go untroubled on the way to death, for blessing and control He will not come unless we open the door and bid Him in. Do you desire the teaching and controlling presence of God's Spirit? Then be assured that He will come and dwell with you and fill your life with blessing and with power.

The Congregationalist.

Love reaches out for that which is lovely and of good report; seeks after that which is pure and uplifting; assimilates that which is nutritious and invigorating; finds more satisfaction in giving than in receiving, more blessedness in serving than in being served. Therefore love is not hard to please. Living in an atmosphere of good will, and ready to respond to every call which duty demands, the loving heart makes joy for self and others while "marching through Immanuel's ground to fairer worlds on high."

The Universalist Leader.

There is no reason why a believer in a divine revelation through Jesus Christ should doubt that God to-day may heal men without the use of visible means; to deny the possibility is to affirm arbitrarily that God is a slave to laws and forces which man claims as his own servants.

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

Next to the decision depriving corporations of the privilege of immunity for witnesses, handed down last week, the most important judicial event of recent weeks, says *The Literary Digest*, was the decision, given also last week, in the Chicago street car controversy. The companies held that the act of the Legislature in 1865, extending their franchises for ninety-nine years, gave them the right to continue operation irrespective of their contractual relations with the city. The court approved the validity of the franchises, but held that the use of the streets was a question of contract with the city which was not bound by the terms of the franchise grant.

The right of a railroad company to compel passengers to retain hat checks given in exchange for tickets and to produce them upon demand, is denied in a decision made last week by the Appellate Court at Bloomington, Ill. Two men traveling from Chicago to St. Louis and Chicago to Alton were ejected from the train because they refused, upon demand by the conductor, to produce the checks given them in exchange for their tickets. They sued and were awarded $500 damages, the action of the jury of the lower courts being sustained on appeal to the Appellate Court. The railroad company will carry the case to the State Supreme Court.

The complete surrender of the position of the three oil companies who have defied the orders of the Missouri Supreme Court, that they give information as to their connection with the Standard Oil Company, is believed to be due to the recent decision of the United States Supreme Court in the paper trust case. In that decision the Court, in effect, ruled that while a person might be immune under the Constitution in giving incriminating testimony against himself, a corporation was not entitled to the same immunity. A similar decision as to immunity has been found in the beef packers trial.

The United States floating dry dock Dewey, en route for the naval station at Olongapo, Philippine Islands, which arrived at Las Palmas, Canary Islands, Feb. 23, and stopped for repairs made necessary by the rough weather encountered, left last week in tow of the colliers Brutus, Cæsar, and Glacier, and the navy tug Potomac.

The Commission on Additional Water Supply for New York City has recommended that steps be taken at once toward the building of reservoirs, aqueducts, and filters sufficient to store, purify, and convey to New York City 500,000,000 gallons of water daily from various new sources among the Catskill Mountains.

The fortifications appropriation bill, taken up and passed in the Senate, carries an appropriation of $125,000 for the erection of a powder manufactory. It is claimed that the nation is entirely at the mercy of a "powder trust." As passed the bill carries an appropriation of $5,278,995.

The House, by a vote of 48 to 12, passed the anti-discrimination bill which is intended to oust the Standard Oil Company from Iowa or compel a revision of its business methods.

Plans involving over two million dollars for new lighthouses and lightships are before the House Committee on Interstate and Foreign Commerce for consideration.

Foreign.

During the session of the Porto Rican Legislature just closed a bill was passed authorizing a million-dollar insular loan to be covered by four per cent bonds. The money derived from this source will be used exclusively in the construction of roads and bridges and other permanent public improvements. As soon as the loan is available work will be begun at once, building roads from coast towns into the interior, and from one interior town to another, and completing roads already partly constructed.

The budget committee of the Swedish Folkething has endorsed the Government's proposal to appropriate $36,000 for Mylius Ericson's projected expedition to northeast Greenland, whence he will attempt to reach the North Pole. The attempt will be made in the spring of 1908. Ericson contemplates crossing the unknown ice dome, ten thousand feet high. He will sail from Copenhagen July 1.

The railway nationalization bill passed the Japanese House of Representatives without amendment by a vote of 243 to 100. It is expected that the bill for the purchase of the Soul-Fu-San Railway will also pass. The cost of the purchase of the home railways is estimated at $250,000,000. The purchase can be effected, it is thought, within five years without disturbing the market.

The South African Compensation Committee, which has been examining claims for losses sustained during the Boer War, has completed its labors. The committee examined 80,000 demands, the aggregate of which amounted to $310,000,000. The sum of $47,500,000 has been allowed for the settlement of these claims.

The Russian Government is reported to have prepared a naval programme involving the expenditure of $100,000,000 during the next two years. The sum of $25,000,000 has been assigned for four first-class battleships similar to those now building for Japan.

The total expenditure for the British navy for the fiscal year just closing is $184,208,305. Of this total $172,280,410 has gone toward the maintenance of the active service, and the remainder in such payments as half pay, pensions, and gratuities.

Industrial and Commercial.

Interest in the railroad across the Isthmus of Tehuantepec is increasing, both as a possible competitor with the Panama Canal and as an important interoceanic route. The line itself is practically completed. It is one hundred and ninety miles in length from port to port, is rock ballasted, equipped with steel bridges, and has ample docks, supplied with facilities for the speedy unloading of vessels. Arrangements have already been made for steamship service on both sides of the Isthmus. As compared with Panama the time of transit between New York and San Francisco or Puget Sound ports is claimed to be three or four days less than by Panama for all ordinary freighting steamers. It is believed that the cost of transfer, loading and unloading, will not greatly, if it does at all, exceed the canal tolls. It is a Mexican enterprise.

The new steel, the Bookwalter cast steel, is an evolution of the Bessemer process. In the latter the air for the purpose of purifying the metal is admitted through tuyeres in the bottom of the converter. By the Bookwalter process the air is admitted through tuyeres in the sides of the converter. The danger of over-oxidization is reduced to the minimum, and a steel is produced that is free from blow-holes and can be cast easily in minute and fantastic forms without the metal losing any of its strength.

The Railway Age says: There will be great activity in railway building in the United States during the year 1906. Not for years has the outlook been so favorable, and many of the new lines to be built are of such magnitude as to insure large additions to the railway mileage of the country, not only for the year 1906, but for several years to come. Over thirteen thousand miles of new railroad are under contract or actually under construction, while the live projects aggregate 8,433 miles.

Rabbi Joseph Silverman, at a recent meeting of the New York State Conference of Religion, expressed the wish that all the churches in the city discard their different names and be numbered like public schools. His reason was that in this way the people would forget to what denomination they belonged and the interdenominational strife would be eliminated.

On the recent voyage from New York the Deutschland maintained continuous communication by wireless telegraph with the station at Lizard Head, Cornwall, from a distance two thousand miles out until she reached Plymouth, England.

Oil burning locomotives have proved a success on Mexican roads, and the twenty-five big engines recently ordered by the Mexican Central will all be equipped with the most up-to-date oil burners, built to use the Mexican crude oil.

Europe takes two-thirds of the exports of the United States, over one billion dollars, and supplies practically one-half the imports. The value of tropical and subtropical products brought into the United States in 1905 was $508,000,000.

The production of Pennsylvania anthracite coal in 1905 was the largest on record, amounting to 60,339,152 long tons, valued at $141,870,000. The production in 1904 was 65,318,490 long tons, valued at $138,974,020.

The Mexican Government is sending circulars to all the farmers, merchants, and manufacturers of Mexico, explaining its plan for ships to carry permanent exhibits to all the principal ports of the world.

It is intended, under State authority, to hatch and liberate forty million lobsters in Connecticut waters this summer and so endeavor to revive the lobster industry of the State.

The steamer Silvertown, with the Commercial Pacific Company's cable on board, has left Manila for the purpose of laying the cable from Manila to Shanghai.

About fourteen thousand pounds—seven tons—of artificial silk are now being made daily at factories in nearly all the countries of the civilized world.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Quest and Questionings.

HON. CLARENCE A. BUSKIRK.

My thoughts were not at rest. I visited the vast solitudes of the mountains. Majestic peaks mounted into the clouds. They stood rock-ribbed and ancient, seemingly able to defy victoriously the merciless anger of the tempests and the inappeasable hunger of time. Below were mighty ravines where wild torrents had once dashed like the waves of an impetuous sea. Far away I saw a solitary eagle sailing in a slow circle, and I cried, "Surely, here one might dwell in peaceful hermitage, undisturbed by the warring passions of his race; and thus find peace!"

But my thought was answered, as if some phantom of the mountains had spoken: "No sustenance is here for human happiness. We arose through fierce agonies of fire and flame. Even our most precious metals and jewels are the children of indescribable turmoil. We seem to be at peace; but within us are the unquenchable fires of the past. The only history we can offer to human thought is that of chaotic violence, the only prophecy we can furnish is final demolition. We have no antidote for human misery, nor can all our treasures purchase even an anodyne. Unsatisfied ambitions, despairing affections, remorseful memories may live within these solitudes as elsewhere."

Sorrowfully I pursued my quest. On fertile plains I saw thousands of human habitations, surrounded with green pastures and coming harvests. I saw how adventurous pioneers, through years of persevering toil and patient privation, had slowly accumulated comfortable homes. I saw the rewards of thrift and industry on all sides. I saw a vast empire which had been redeemed from savagery only a few decades, now blossoming into affluence. I saw busy towns and cities everywhere rising into being as if by the wave of a wizard's wand. I saw teeming traffic and overflowing granaries; I saw palpitating messengers of commerce speeding in all directions; I saw the currents of business flowing full and strong.

It was in the fairest season of the year. It was the season when the clasping sunshine warms the responding energies of the earth into their gladdest activities; when exquisite colors, sounds, shapes, and suggestions abound everywhere; in brief, when June comes like a radiant maiden from the skies for a holiday amid earth's most enchanting greenery. "Surely," I cried, "are not these the scenes and the proofs of human happiness?"

Then before the vision of my thought arose ugly and formidable shapes, like chilling fogs from marshes. I recognized them as discontent, greed, hatred, malice, worry, fear, dishonesty, and their like, and I cried, "Why are you here,—you who belong to other scenes than these?" and they answered, "We are bred in the dark places of human consciousness; we abound amid even these scenes of bounty and beauty."

Again I pursued my quest. I fled to the ocean. Our ship moved like a mighty albatross, and trackless waters were around me. "Surely," I thought, "the sounds of human turmoil cannot traverse these vast stretches of solitude, the fires of human passion must here be wholly quenched under the subduing glances of the stars!" But the voices of the waves replied, "We can give no surcease to human sorrow and suffering. The passing centuries have paid us their tributes, but we yield up only the moans of the dying, the bones of the dead. We have no secret for the attainment of happiness." Then I took my way to the mightiest city of our land. I saw at its wharves the commerce of the world. I saw its gilded theatres, resounding with the feigned pain and laughter of the years, and offering exciting draughts to youth, a brief forgetfulness to age and care. I saw its splendid galleries in whose painted canvas and sculptured marble was stored the genius of the world. I saw its hostelries and homes where millions had been lavished in the hope that accumulated luxuries might furnish peace and content. I saw its marvelous network of travel and traffic, its vast public buildings, its innumerable achievements of collective energy and wealth. I saw the city's libraries, its parks, its mirth, its brightness, its noble charities; I looked upon the fine equipages, the jewels and rich raiment, all the favorite toys of the children of fortune.

Thus I had hoped to escape from the dark enigma of human wretchedness, or to find its cure; but wholly in vain. The same dark spectres arose before my thought, pinched squalor, guilt, vice, and wretchedness were in evidence everywhere. I discerned that all the pleasures purchasable by wealth and power are succeeded by weariness and satiety; that all selfish enjoyments are gateways to sorrow; that happiness refuses to dwell within the marble-walled palace no less than within the humble cottage; that under flowers which look fairest and brightest too often lurk the serpents which are most subtle and stinging. I saw human virtues so often interwoven with selfish aims and motives that they were like blossoms which appear only to mildew and perish. I saw that all human happiness based on earthly things is a brief delusion.

In my doubt and despair I cried, "What, then, do we live for? What can be the purpose of human existence? Why are we permitted to cherish false beliefs which are as ashes and wormwood? Can God be, and yet suffer such things to be? what an enigma around, beneath, above!"

In that despairing moment thought brought me where I seemed to look down from a great height upon the earth. I saw its mightiest structures shrivel to ant-heaps. I discerned the utter insignificance of the proudest works and monuments erected by the industrious genius of men, and that they can endure but for a moment in the calendar of eternity. Then Christian Science, the apprehension of divine Truth and Love, came to me, and I perceived that I had been looking at temporal appearances, not reality. I saw that the beliefs based on physical perceptions, so-called, do not reach the true, the real, the eternal, for these are "the things not seen" and wholly outside of the transitory realm of physical perception. The momentous question, "What is Truth?" was a natural one from the earthly viewpoint of Pilate, and its despairing repetition by millions of mortals from a like viewpoint is not to be wondered at.

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Yet am I now absolutely sure that there is truth, that there is reality, that there is eternity. The physical gives but hints of these. Therefore, to be aware of their existence (indeed, even to think about them or to suspect them) is the highest evidence that I am more than physical. I had made the mistake of confusing reality with the appearances of reality. I had thus mistaken the temporal and unreal for the true and eternal. All that is true and real is eternal and incapable of change; the simplest rule in mathematics always has been true and always must remain true. What is true can never become untrue, and what is untrue can never become true; the real can never become unreal, the unreal can never become real; the eternal can never become changeable and transient, the transient and changeable can never become eternal. All which is not true is false; and the false does not exist, because only what is true is of God. That which is untrue is but a false belief of mortal sense. That which is true must always have been true, and therefore must always have existed; hence what has not always existed must be a seeming and not actuality. We cannot affirm that human misery always has existed, that it can never change, that it can never cease. Therefore, it is not a truth of being. It differs from the belief that twice two is three only in degree, not in essence. It is not strange, therefore, that we have searched in vain for human happiness as an outgrowth or condition of earthly environment. What we term the miseries of human existence are but the illusions of sense; they spring from ignorance of the true,—an ignorance which will disappear more and more as we progress into better beliefs, and finally into true understanding.

"But," says one, "for all practical purposes, what is the difference whether you call human suffering a seeming or a reality?" In answer it may be said that if human suffering were a reality it would be true, and as a truth it never could cease. All will admit that they have many beliefs from which they suffer for a time, and which they afterwards find to be wholly false. A false belief is not true because it leads to a sense of suffering. A sense of suffering is not the test of reality or truth.

Later, I returned to the mountains, to the prairies, to the ocean, to the city, and they brought me new suggestions of beauty and brightness everywhere. A great calm came to my heart, and a broader and tenderer love for my fellows, and I questioned God's ways no more.

Reflection.

W. D. STRONG.

In our work in Christian Science we unveil in individual consciousness the true reflection of God, and reject whatever is unlike the perfect creator. If we simply say, "I know error is nothing," this does not destroy it; we must first see what it stands for; expose it under every guise as a lie, give it neither power nor reality in our own thought; then we have begun, however faintly, to *prove* the truth of our statement.

The more we are overcoming error, the less we shall voice it, for by watchfulness our thought will be constantly protected against its hidden subtleties, and we shall attain the perfect consciousness which instantly detects, and thus uncovers, error's secret methods, their influence on others as well as on ourselves.

In proportion as the true reflection is brought to light, we attain to the "mind of Christ" spoken of by Paul, and in the degree we realize that we have no consciousness apart from God, we attain to that attitude which listens for His voice. We are helped by knowing that we are not doing the work; but that our part is to stand and witness the overcoming of Truth, the glory of God. When error's dream-shadows are cast across the disc of consciousness, it is our own fault if we are mesmerized by them, since we know that by reversal their very seeming proves the existence of the reality,—that a genuine coin must exist before its counterfeit can appear. Science and Health (p. 267) says, "Thought is borrowed from a higher source than dust, and, by reversal, errors serve as waymarks to the one Mind where all error disappears in celestial Truth." How much better it is for our growth, to deny error, instead of serving it by saying, "I have so much to meet." It is only by persistent denial of its slightest claims, that we find the open door to the fuller realization of divine Truth.

In order to have error disappear to our consciousness, we must do our part faithfully. Let us hold ourselves mentally apart from all impurity, knowing that thus only can we reflect God, and that Truth can never be reversed by error, which has no foundation, no authority, and no action, whereas the reflection of Truth is the expression of the divine nature in man and the universe.

Gratitude to God untold should be ours for giving us our Leader, through whose labor of love the uplifting truths of Christian Science may be made practical in the lives of all who will receive its pure teaching.

Jealousy Overcome.

ZAIDEE D. ADAMS.

It has been said that jealousy is one of the primal passions of mortal man. It is therefore incumbent upon all Christians to eradicate this manifestation of error as quickly as possible, for when we are no longer under the influence of this sometimes unrecognized fault, there is room for the growth of beautiful thoughts and kindly acts of love. It is astonishing how spontaneously the flowers of good will and brotherhood spring up when this bitter weed no longer crowds the soil. For instance, how eagerly the dead are praised,—those who are no longer our rivals in any sense. The good deeds of the departed crowd thickly upon us, and we are glad to have the opportunity of speaking kindly of them. Now, instead of this post-mortem praise, how much better to rid ourselves of every suggestion of envy and jealousy by promptly meeting it with denials of its right to exist, and by declarations of Love's power, thus saving ourselves and others much unnecessary pain, and leaving a clear space in consciousness for divine Love to fill and overflow. If we but remember that the supply of good is inexhaustible, we will not try to climb upward by pulling down our brother, but will strive to show that the supply of infinite good is ours, and that this supply increases for us as we utilize its abundance.

[Written for the *Sentinel.*]

Love's Sufficiency.

MARY WHEELER.

I ask no riches but to know
Love doth give all.
I wish no pleasure but to go
Where Love doth call.

I crave no wisdom but to learn
Self to refuse.
I seek no honor but to earn
Love in Love's use.

Self-ruled, I nothing am or have;
Love-led, all things are mine.
Losing myself, Love me doth save:
Such is Love's law divine.

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Selected Articles.

Does God Afflict Us?

Many people have a very strange idea of Deity—seem to think of Him as simply a magnified human being possessing all the qualities of the carnal mind. Their God is a God of both love and wrath—at once a preserver and a destroyer. They do not stop to think that two opposite qualities cannot exist in the same cause, and it appears to make no difference to them how paradoxical their belief may be. The logical process seems something entirely foreign to their method of reasoning—and that they do not think straight is a matter of indifference to them.

It is a great pity that in such an important matter as the very starting-point of existence—God—they should be so careless of accuracy, since no right conclusion can ever be reached if the premise, or starting-point, be wrong. The popular mind appears never to have discovered that that which stands for the preservation of a thing, cannot possibly stand also for its harm—for its disintegration or destruction. It is admitted that God is the preserver of all things, and then straightway many declare that He also kills and destroys. It is said that He "spares" one's life, as though His chief business were to kill people. It would be just as rational to speak of salt "sparing" the soundness of foodstuffs, as to speak of the author and sustainer of life "sparing" life. It would be just as easy for the sun to cause darkness, as it would for God—who is, in the very highest and most literal sense, the Life of the universe—to in any way contribute to the abnormality or disintegration of anything.

The popular thought has lost sight entirely of the fact that it is through the transgression of the law of God that untoward conditions come about. The Biblical explanation is that "sin" produced the long line of wretched conditions from which humanity suffers, but mankind seems to feel no hesitancy whatever in reversing the fact and charging the "wages of sin" up to Deity. And a very peculiar thing about it is that people well versed in the letter of the Scriptures, and even many ministers of the gospel, talk as though sin had stopped having its legitimate effect, and that the cause of all good had somehow changed places with sin and now causes sorrow, sickness, and death. They will tell you that God has sent this and that afflictive circumstance upon us for our good, and they seem not to know that such a thing is utterly impossible, by reason of the very office and nature of Deity, as the One "who forgiveth all thine iniquities, who healeth all thy diseases."

This awful misconception of Deity is no doubt largely due to the fact that many very good people suffer a great deal, and it is difficult for the popular mind to understand that if sin, and sin only, causes suffering, how it is these good people suffer so much. It seems to be much easier for the popular thought to see the impossible; viz., that God in such cases punishes goodness with affliction, than it is for it to see that these good people can possibly come within the category of the ungodly. The reason for this is, that the popular mind is used to thinking of certain things, such as lying, stealing, committing murder, etc. (of which the good people referred to are not guilty) as sin, and loses sight of the important fact that all transgression of the will of God is sin. Now the plain will of God is that His creation shall depend upon Him—trust Him—in all things, and it will be found, upon close examination, that many very good people have very little faith (trust) in God and a great deal of faith in evil—you can't have both. They are constantly expecting evil things to happen, little realizing that this very unfaith in God is the worst of sins, and that out of their fear in various directions—out of the depleting, debilitating, disorganizing, disease-promoting effect of fear on the physical being—grow the afflictions which they have been supposing were God-sent. One of the best men we ever knew always looked under the bed before he slept. It would have been considered sacrilege by the general public for any one to have accused that man of sin, and yet his distrust of God was woefully evident in the fear which made him look under the bed every night.

That perfect poise of being which is the fountain of happiness and of health does not grow out of fear, and fear when analyzed is found to be nothing but belief in evil, *alias* unfaith in God—the chief of sins. Fear—distrust of God—is the most universal thing in the material universe, and is the thing which through the ages has been our undoing. We are afraid of everything—to us all things seem loaded with harm, and instead of it having been God who has afflicted us, we have afflicted ourselves and missed the immunity from affliction which trust in God would have brought.

In unwittingly carrying out this conspiracy against ourselves, mankind is misled, too, by a misinterpretation of Scripture—taking as literal the beautiful figures of speech with which the Bible abounds, and taking as mere figures of speech its most literal passages. As soon as this subject of affliction is broached, you will be quickly told that "whom the Lord loveth he chasteneth," and to this passage is pinned the doctrine of "God's afflictive providences," it being forgotten the while that it isn't possible for God and sin to both perform the same office in the universe—that if one afflicts, the other, its opposite, cannot possibly do so. The passage referred to—"Whom the Lord loveth he chasteneth"—is one of the most striking and beautiful figures of speech in the Bible. The chastening that God (Love) does is exactly that which the signboard does to the weary traveler. We start to a certain place, and after traveling twenty miles a signboard lifts its friendly hand and says, "Stop, you have traveled twenty miles in the wrong direction." We feel sorely chastened—fretted and annoyed—to think that we have wasted so much time and energy. But the chastening which the signboard has done was really an expression of love, and not only pointed us in the right direction, but saved us a further waste of time and effort. Just so the only chastening that God (Love) ever does is to reveal himself, through His immaculate Son, in our pathway and show us our mistakes; and although the contrast between the right and the wrong chastens us and makes us feel much regret over the unworthiness of the past, yet we are blessed in this chastening. Let a person do a really good act to the person who has treated him ill, and the latter feels at once and sharply the only chastening which God (Love) ever brings. Editorial in *Portsmouth* (Va.) *Ledger*.

Christian Science Healing in Halifax.

Not a little inconsequent and thoroughly worthless comment has been leveled at Christian Science and Christian Scientists, yet the number of Mrs. Eddy's followers grows apace, and all hold with greater tenacity than ever the truth which they profess. The members of First Church of Christ, Scientist, this city, are being recruited daily from those who assert that they believe in Christian Science because it has to them personally proved as efficacious in the cure of physical disease as of spiritual, when all else has failed. The *Stroller* could enumerate, if good taste did not forbid it, at least five cases of alleged physical cures which are simply marvelous. The fact remains that whatever cured them, cured they are. "Whereas I was blind, now I see," said one, nor is any man likely to be shaken by sneers or ridicule who has an argument like that on which to plant himself. It is an impregnable rock, and cannot be shaken. When all is said, it remains—so far as may be judged by its adherents in this city—that it is a belief which makes people singularly happy, gentle, unselfish, both in action and—what is much more unusual—in speech. In the various discussions which have from time to time engaged public attention as between Christian Scientists and

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their opponents, the former have shown a notable self-restraint under occasionally very malignant attack. The world in general has a remarkably sound belief in the logic which judges a tree by its fruits, and has very high authority for doing so. Christian Science, as it may be judged by its local adherents, is a fruit-bearing tree whose leaves are uncommonly like those of one said to be for "the healing of the nations."—*Halifax* (Can.) *Evening Mail.*

No one will dispute for a moment that the greatest need in the world to-day is for some such efficacious plan of moral and physical salvation as that which Christian Science offers. On every side we see great suffering and sorrow. Advocates of medicine have made noble efforts to alleviate this, but have they succeeded in lessening disease? Are not conditions in this respect as deplorable to-day as in the time of Jesus and the apostles? Is there not as great need of succor now as then?

It is upon this scene that Christian Science has made entrance, and with all the energy its followers can summon to their support they have called upon men and women to lift their eyes to higher things and seek in the contemplation of that which is spiritual and holy the much needed relief for the ills of mankind.

It is no new thing to find opposition to this message from among the clergy and the medical fraternity, although many of its advocates have arisen from among their ranks. From the very outset Christian Science has had to prove its worth every step of the way. Had it not been able to offer a reasonable return to all who sought its help, it would have long since fallen by its own inadequacy.

ALBERT E. MILLER.
Williamsport (Pa.) *Gazette.*

Our critic asks how we account for disease in the dumb animals if disease originates in the mind. It should be understood that the animal is subject to the same laws which govern mortal man. For this reason the wild animal is less subject to disease than the domestic animal; and the animals owned by those who understand that God cares not only for man but for the beast, and for the lilies of the field, fare much better than those which are under the influence of people who depend less upon God. Isaiah prophesied, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." He did not say this would come through the spiritual regeneration of the animal, but gave his reason therefor, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Such a time was to be contemporary with our attainment of the fulness of spiritual knowledge.

That men have recovered from illness accidentally or incidentally, or apparently under the use of medicine, or in spite of medicine, does not in any degree affect the authenticity of Christian Science healings, but adds testimony to the teaching of Christian Science that the apparent healings of medicine are possible because of changes in the mental condition of the patient. The fact still remains, that multitudes are alive and well who showed no signs of improvement until they commenced the treatment of Christian Science.

ALFRED FARLOW.
Boston Times.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5, 1906. Applications must be in the hands of the Clerk on or before May 14, 1906.

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

Among the Churches.

Organization in Cornell University.

Accepting the privilege given in the Manual, the students of Cornell University who are members of The First Church of Christ, Scientist, Boston, have formed the Christian Science Society of Cornell University. The meeting for organization was held Feb. 16, at Barnes Hall, the home of the Cornell Christian Association. Permission was also given to hold the regular monthly meetings of the Society at the same place.

The objects of this Society as given in its constitution are: (1) To unite the Christian Scientists within the University in closer bonds of Christian fellowship; (2) To welcome Christian Scientists entering the University, and (3) To afford, to those so desiring, opportunities to learn the truth about Christian Science, as taught in the Bible and in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The secretary of the Society will be glad to hear from graduates of Cornell who are members of The First Church of Christ, Scientist, of Boston.

H. E. WEAVER, *Secretary.*

Little Workers in Plymouth, Wis.

Last July, when we asked our little Sunday School tots if they would have their usual vacation, they replied in the negative, as they had agreed to save all their collections until they reached twenty-five dollars for The Mother Church Building Fund. Circumstances made it advisable for us to ask the Sunday School to take its usual vacation, and at once some of the little ones proposed that during the vacation they should all earn and save as much as they could for the Fund. At the close of the vacation, Sept. 1, though only sixteen in number they had collected ten dollars, and by Thanksgiving they had twenty-six dollars. With love-offerings contributed in different ways their savings now amount to seventy-five dollars, which they forward with love and gratitude to The Mother Church.

Correspondence.

Stillwater, Okla.

Wishing to be obedient to our dear Leader's request, the children of First Church of Christ, Scientist, of Stillwater, Okla., have sent to-day to Stephen A. Chase a love-offering of ten dollars for the Building Fund of The Mother Church. Our church was built and dedicated in 1895 and it was the first Christian Science church in Oklahoma. We know Love guided in its building and is guiding in the building of The Mother Church. We send our love to our dear Leader, who has so reflected the divine Truth and Love that we can see how to work out of the seeming material darkness into the eternal light.

The sincere and devoted Sunday School scholars of First Church of Christ, Scientist, of Stillwater, Oklahoma.

MRS. I. ALICE TALBOT, Teacher of the first class.

Omaha, Neb.

The children of our Sunday School are happy in being able to further aid the early completion of The Mother Church Building Fund by temporarily suspending our local building fund, and contributing all their collections, except that of the first Sunday of each month, which will be devoted to the needs of the Sunday School general expenses, to The Mother Church Building Fund. Accordingly, until the need is supplied, these remittances will go forward on the first of each month. The first remittance will include the balance now on hand in our local building fund.

BLANCHE IRENE MARSHALL, *Assistant Secretary.*

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Lecture for The Mother Church.

HON. CLARENCE A. BUSKIRK, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, will lecture on Christian Science at Symphony Hall, corner of Huntington and Massachusetts Avenues, Boston, Tuesday evening April 10, 1906, at eight o'clock. The lecture will be free and all are cordially invited to attend.

The Lectures.

Prescott, Arizona.

A lecture on Christian Science was given last evening, Feb. 22, by Mr. Bicknell Young, in the Elks' Theatre, to a large and attentive audience. The speaker was introduced by Hon. E. S. Clark, Territorial Attorney-General, who said in part,—

Probably the ideas of most of us relating to the subject of the lecture are extremely vague. So far as I am personally concerned, I can say this with absolute assurance. And yet there is a wide and increasing interest in it. The presence of this great audience here to-night testifies to it. The mere mention of it excites instant attention everywhere, and attention leads to investigation; investigation leads to knowledge, and knowledge leads to a proper understanding of facts and principles, and this, I am told, is one of the corner-stones of Christian Science. At least, the doctrine is offered to us in the name of truth and justice, and in the spirit of brotherly love. In like manner, he who first healed the sick and raised the dead offered the religion of Jesus, and if the claims asserted by the adherents of Christian Science seem at first glance to be startling, it must be remembered that the first to exploit a great truth has ever been assailed by the skeptic, and the posterity of the doubting Thomas keeps pace with the onward sweep of demonstration and achievement. Christianity is the beacon-light of the world, yet the lowly Nazarene yielded up His life on the cross because men would not accept its truths.

Men live in captivity because of ignorance, yet their bonds have become somewhat loosened as they have discovered and applied the truth. Working within the narrow limitations of the finite, they have accomplished much; it is the claim of Christian Scientists that mankind has failed because of disbelief in the availability of infinite aid and co-operation. Who then shall say that as Christian Science becomes better understood it may not work out in large measure Christian purposes on earth, and that the splendid benediction which of right belongs to those whose hands dispense blessed relief from pain and disease may not follow its disciples?—*Journal-Miner.*

Jamestown, N. Y.

The First Unitarian Church was hardly adequate to accommodate the large crowd eager to listen to the address yesterday afternoon [March 18] on Christian Science delivered by Rev. Irving C. Tomlinson of Concord, N. H. The audience was a representative one, there being many who are attendants of other churches. Rev. R. S. Kellerman of Bradford, Pa., in introducing Mr. Tomlinson, spoke as follows:—

Ladies and Gentlemen:—I desire first of all to thank the members of the Christian Science church for their cordial invitation to be present and to introduce to you my old-time friend and brother. You are the youngest, and perhaps I might say the fairest, of the daughters of the great Christian church. If you are an alien, and persecuted, I greet you all the more cordially, because, after an existence of one hundred and thirty-six years, my church still waits in vain for the fellowship of the churches.

I am glad to be present on this occasion, because I find myself in accord on the great basal doctrines of the Christian Science church: (1) God—the Allness, Wholeness, Supremacy, and Sufficiency. He is Spirit, and Spirit is enduring Substance. (2) Man—the son of God. In God's own image—a child of God. (3) Christ Jesus—son of God. He is Leader, Enlightener, Teacher, and Friend. His life-work was teaching, cleansing from disease and sin the bodies and the souls of the heavy-laden and oppressed. He gave all this work into the hands of His disciples, who in turn have committed it to us. (4) The consummation of things is good, and good alone. Evil is temporary and must perish. Good alone is permanent, and all mankind will reach at last the supreme summit of felicity.

Being, therefore, so nearly in accord with their teaching, I entertain the highest appreciation of their efforts, crowned with such extraordinary success, to practise their religion. I have sometimes wished that the flood-tide spirit of your church might sweep me off my feet and bear me upon its crest into the sea of your greatest activities and enjoyment.

I am not here to vouch for the integrity and the pure life of my brother. I could do so if it were necessary, but his life is clean and singularly open, like the pages of a book. Neither am I here to vouch for his understanding of Christian Science. You yourselves will bear witness to that shortly. It remains for me only to assure you that this is Rev. Irving C. Tomlinson of Concord, N. H., whom I take pleasure now in presenting to you.

The Jamestown Post.

Montclair, N. J.

Rev. Arthur R. Vosburgh lectured on Christian Science in Montclair Club Hall, Feb. 18. He was introduced by Edward H. Holmes, cashier of the Bank of Montclair, who said in part,—

I have said that Christian Science is new, but by that I do not mean to be understood as saying that Christian Scientists claim the discovery of any new truth. There is no such thing as "new Truth." Truth always has been! must always be! But it is a newly discovered old truth which is set forth in Christian Science, which Christian Scientists not only believe but which they are endeavoring to set forth in their daily lives, and it is my firm conviction that no one investigates this Science,—as it has been my privilege to do to some slight degree,—with a mind open and free from prejudice, without becoming convinced that Christian Scientists have found something of which this old world of ours stands in need; and which the institutions and teachers of all ages, scholastic and theological, have in some unexplained manner failed to grasp.—*Correspondence.*

Lectures at other Places.

Pasadena, Cal.—Mrs. Sue Harper Mims, Jan. 16.
Michigan City, Ind.—Edward A. Kimball, Jan. 19.
Sandusky, O.—Rev. Arthur R. Vosburgh, Jan. 28.
Alameda, Cal.—Mrs. Sue Harper Mims, Feb. 1.
West Palm Beach, Fla.—Bicknell Young, Feb. 2.
Hattiesburg, Miss.—Bicknell Young, Feb. 9.
Bradford, Pa.—Rev. Arthur R. Vosburgh, Feb. 11.
Puyallup, Wash.—Mrs. Sue Harper Mims, Feb. 12.
Galveston, Tex.—Bicknell Young, Feb. 13.
Fort Worth, Tex.—Bicknell Young, Feb. 15.
Walla Walla, Wash.—Mrs. Sue Harper Mims, Feb. 16.

Important Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 2, 1906, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Our Leader's Tribute to the Bible.

In these days of Bible criticism—higher and lower—it is well that there should be at least one to speak whose estimate of the Book of books is based upon actual demonstration of the truths found therein.

Christian Scientists do not need to be told what their Leader thinks of the Bible—they find that opinion emphatically expressed in all her works; but the following tribute to the Bible, brought out by Mr. Wessels' gift of an interesting specimen of the Martin Luther Bible, will be none the less appreciated by them for its inspiring spirituality.

To those who are lovers of the Bible but not Christian Scientists, these words of our Leader will reveal a phase of Mrs. Eddy's character and thought which cannot fail to impress strongly upon them the sincerity of her purpose and the richness of her achievement.

MRS. EDDY'S LETTER.

Pleasant View, Concord, N. H., March 24, 1906.
Mr. Edward J. Wessels, 275 Clinton Avenue,
Brooklyn, N. Y.

Dear Student:—I am in grateful receipt of your time-worn Bible in German. This Book of books is also the gift of gifts; and kindness in its largest, profoundest sense is goodness. It was kind of you to give it to me. I thank you for it.

Christian Scientists are fishers of men. The Bible is our sea-beaten Rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men. Sincerely yours,

MARY BAKER EDDY.

MR. WESSELS' DESCRIPTION OF THE BIBLE.

275 Clinton Avenue, Brooklyn, N. Y., March 18, 1906.
The Rev. Mary Baker G. Eddy.

Beloved Leader:—While traveling in Saxony last summer, we halted for a day in Herrnhut, which, you know, is the headquarters of the Moravian church. The quaint village contains many things of historical interest.

During our visit to the museum, I was able to purchase an ancient Bible, which goes to you to-day. It is in fine condition. The copper engravings are very interesting and are an acute reminder of the concept which Germans of that day had of Holy Writ. Looking over its pages, one cannot help wishing that they, too, had possessed Christian Science to ease and beautify their often hard lot, for then, more perhaps than now, the material so greatly overshadowed the spiritual.

The strong belief in personality appears in the large amount of space devoted to Dr. Martin Luther and in the page plates of the titled personages under whose auspices the edition was issued. Happily we are moving away from these tattered beliefs, and the day must come when the Bible will appear minus the flattering and unearned dedication which prefaces too many editions.

What is now your Bible recites that Dr. Luther began the translation in 1522, ended it in 1534, and that it was printed in Nuremberg in 1733. Its red print is undimmed; although the inscriptions of the various owners have become somewhat faint, the print has not. The Apocrypha is included.

Will you accept this memento, with our love and grateful appreciation of your unselfish, tireless toil for us and all mankind? Lovingly,

EDWARD J. WESSELS.

This Bible has found a place in Mrs. Eddy's library at Pleasant View.

LEWIS C. STRANG, *Associate Secretary.*
Pleasant View, March 29, 1906.

Sin its own Punishment.

THE following excerpts from an editorial in the Philadelphia *North American* entitled "Reflections on Hell," are strikingly in accord with the teachings of Science and Health, and they indicate in a measure at least the extent to which Mrs. Eddy's views are influencing the opinions of thinking men upon the vital facts of religion. The *North American* says,—

"The fair, reasonable supposition is that men in the other world are just about what they were in this world. Possibly there may be some process of intensification or large development of personal qualities; but, upon the whole, there can hardly be any immediate revolutionary change at the moment of death. If, then, a man who is depraved and degraded and filled with greed and uncleanness, shall be struck by lightning and killed at the very moment another man dies who has lived a life of spiritual exaltation and self-sacrifice, how could the claim be made that both went at once to the same place and entered into similar circumstances in the world beyond?

"Nobody can help believing that both men, an hour after death, were just what they had been an hour before death; and, as they could not have been congenial companions in this life, there is a fair inference that they could not have fellowship or love for the same things in the other life. Of all the miracles that have been recorded as fact, or have been invented or guessed at, no miracle could be more amazing or more incredible than that involved in a proposition that a man's entire inner nature—the real man, indeed—can be completely transformed by the dissolution of his body. As well ask us to believe that a man may divest himself of his personality when he puts off his overcoat.

"Can it be that the man who loves evil in this world, and finds a kind of joy in cleaving to it, carries his love with him into the world beyond—the very same love—and then has a sort of happiness from his devotion to spiritual evil? The man here who has become debauched and degraded and likes to have it so is completely shut out from the heavenly things of earth—the pure heart, the pleasures of doing right, the joys of domestic peace, the blessings of religion. It is a kind of hell which forces him to miss the best things here. Is it incredible that the other hell of which we hear so much is just that—the man's exclusion of himself, by his own act, from the celestial glories of the spiritual world?"

Mrs. Eddy writes in Science and Health (p. 290): "If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so;" and on the following page she says, "As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needful change." The old doctrine of eternal punishment and the belief in a lake of burning brimstone are giving place to the gospel of universal salvation, and in this reformation of religious fundamentals Christian Science is at the forefront. No one knows better than the Christian Scientist that sin brings its own punishment. He also knows that escape from this punishment must come through the forsaking of sin, and that the denial of sin's reality does not give license for sin, but rather distinctly aids us in its abandonment.

ARCHIBALD MCLELLAN.

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"Remember Lot's wife."

THE question often presents itself to the earnest student of the Bible,—Why did not more of the people accept and adhere to the teachings of Christ Jesus? It would seem that his ministry left nothing unprovided for, since it was at once the culmination and fulfilment of prophecy,—an epitome of all the good achieved or hoped for by the Hebrew nation. The good which he revealed and demonstrated was not negative or privative; its rule was ever, "Seek ye first the kingdom of God [good], . . . and all these things shall be added unto you." The sufficient answer to this question is found in the fact that people felt there was something to be given up, and this made them pause. It has been said that "fear is the attraction of mortals to earthiest earth." Thus when Lot and his family were fleeing from the doomed city of Sodom, although literally driven out by smoke and flame, they yet feared to trust the divine guidance which had brought them out of deadly peril. The wife longingly looked back upon the scene of their luxury and false pleasures—and perished.

That this tragic experience is of special significance to Christian Scientists is very clear from the Master's warning concerning the time "when the Son of man is revealed." He spoke to his disciples of the days before the flood, the gayety, the revelry, the absorption in materiality, then the destruction of this false sense of life. He also reminded them of the destruction of Sodom under similar conditions, and said, "Remember Lot's wife." In our efforts to escape from materiality with its false sense of pleasure and pain, of life and substance, we need to bend all our energies to the task of reaching a place of safety,—"the secret place of the most High,"—not merely resting content with greater ease in material belief, as such a condition of thought invariably tends toward retrogression, and may even lead those who indulge it to look backward, perchance to the evils which were once given up.

How often did the Master counsel those who essayed to be his followers, to count the cost before they started out; and yet in all his warnings there is no hint that would favor hesitation. He was daily demonstrating the allness of spiritual being and the nothingness of that which seemed real to mortal sense, therefore he knew what glorious possibilities lay in the free choice of the spiritual, and that even the seeming deprivations which accompany this choice are "not worthy to be compared with the glory that shall be revealed in us." So said St. Paul, who had proved the truth for himself; who actually gloried in his trials and said, "I am exceeding joyful in all our tribulation." No hint here of looking back to the fleeting joys and false pleasures of the senses! Here was one who had proved what Christian Science to-day insists upon; namely, that joy and not woe, fruition not failure are the guerdon of those who faithfully follow Christ, Truth.

The "Son of man"—man as God's perfect idea—is clearly revealed to those who experience the healing power of Truth in Christian Science. They know what a priceless possession is the understanding of the truth, and the great Teacher's warnings show the need of unceasing watchfulness that we be not robbed of this treasure. To these are added the constant admonitions of our revered Leader, who is showing us how all the promises may be surely and speedily realized if we look not back to the plains of sense, but press forward to the city in which is no sorrow, sin, pain, or death.

ANNIE M. KNOTT.

Christian Science Reading for the Blind.

A RECENT addition to the Christian Science publications is "Rudimental Divine Science" by Mary Baker G. Eddy, printed in New York point for the use of the blind. This further expression of our Leader's love for all mankind has already met with such grateful recognition from those directly benefited, that an account of the steps that led to it will be of interest.

Last October Mrs. Eddy received a letter from Mrs. Jennie M. Hayes of Naples, N. Y., asking for permission to copy portions of Science and Health in raised type for the purpose of study. Mrs. Hayes wrote: "We who are blind are almost debarred from the means of gaining an understanding of Christian Science, not being permitted to receive class instruction and being unable to read for ourselves."

While Mrs. Eddy did not deem it wise to grant the request to copy from the Christian Science text-book, this appeal touched her, and she forthwith made arrangements for printing her important work, "Rudimental Divine Science," in type for the blind. With customary thoughtfulness, one of Mrs. Eddy's first acts, when the book was ready for distribution, was to send a copy to Mrs. Hayes. Mrs. Hayes' letter of appreciation of this courtesy follows:—

Naples, N. Y., March 17, 1906.

Dear Leader:—The little book reached me safely, and I thank you with all my heart. I thank you.

Reverently and lovingly your student,

MRS. JENNIE M. HAYES.

This letter is only one of many received by our Leader from the blind, who already have found inspiration and comfort in perusing her writings for themselves.

LEWIS C. STRANG, *Associate Secretary.*

Pleasant View, March 23, 1906.

Letters to our Leader.

Indianapolis, Ind., Feb. 24, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—A heart filled with gratitude to you for the great benefits that have come to me through the study of "Science and Health with Key to the Scriptures" prompts me to make acknowledgment to you of blessings received. I was located in a small place in Michigan when a friend loaned me Science and Health. At that time I knew absolutely nothing about Christian Science, but I studied the book earnestly, and it unfolded to me from the beginning. I knew nothing of practitioners nor where to find one, yet I knew I needed help. I got that help through the study of Science and Health, working out my own salvation by earnest study, and I soon threw away all my medicines, though I was then taking several kinds, and had been for five years. That was over four years ago; I have never taken a drop of medicine since, and I am now as healthy as any one. I had never attended a Christian Science service until after I had disposed of the medicines and turned to Truth for relief. When I think of the change that has come over me through reading your valuable works, it seems astonishing,—medicine thrown away; the tobacco habit overcome; my spare time devoted to the study of Christian Science and in seeking a better understanding of divine Principle, as pointed out by you. I was brought up in one of the strictest orthodox denominations, raised on old theology and medicine, as my father was a physician and an uncle a minister.

I take Science with me in my business, and what a help it is. If the world only knew what that "little book" contained, or had the slightest conception of its contents, how eagerly they would reach out for it. It was my privilege to attend class last November taught by one of your students. Begging pardon for intruding on your valuable time, I am

Yours in truth and love,

J. A. MITCHELL.

Boston, Mass., March 7, 1906.

Dear Leader:—I greatly appreciate your kindness in writing me, and the fact that I do not intrude upon your

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thought more frequently is in evidence that I have learned to keep my impulses somewhat in leash.

I am more and more impressed with the significance to the Cause of your insistence upon an exact statement of the scientific apprehension of truth, and of late I have been thinking much of the discrimination you have made in the use of the words idea and ideal. In Science and Health, page 565, line 16, it reads "Christ, God's idea." On page 333, line 26, it reads "The divine ideal, or Christ." Are we right in understanding that Christ is the "divine idea" with respect to God, but the "divine ideal" with respect to man—God's idea being the ideal of human aspiration, whose attainment is the goal of our endeavor? Do not be troubled to answer this if I have rightly sensed your thought.

And now let me tell you of a most interesting case of healing. A young Norwegian recently told me his story, in such a spirit of thankfulness and with such a light upon his face as would have gladdened your heart. He had been a dreadful sufferer from bone disease, and had undergone ten operations, each of which left a running sore that would not heal. All hope of his recovery had been given up, and at the end of three bedridden years his death was anticipated from day to day. At this juncture a friend who had been in America returned to his Norway home, bearing a copy of the "little book," and though he knew but very little of Christian Science he gladly told the long-time sufferer of its healing work, and, so far as he could, of its teaching. This drop of the water of Life served to revive the sufferer, and he straightway began to improve, so that in a little time he was getting about on crutches, and later with canes. Meanwhile the friend returned to America and he was left with nothing but the quickening assurance that divine Truth does heal the sick, and when a favorable opportunity presented itself to come to America he left all that he might learn more of that which had healed him.

He arrived in New York about five years ago, without friends or money, and wholly ignorant of the language, but he succeeded in getting work at three dollars per week, and for two years or more he lived on bread and water, during which time he secured a copy of Science and Health and read it through three times when as yet he knew the meaning of only here and there a word! "I didn't know the English," he said to me, "but I knew the truth that healed me was in that book, and I knew that my ignorance of the words could not keep it from me; and though alone and so poor, I was happy all the time." His face was all aglow as he told me of it, and I could but think of what an interesting addition he had made to Paul's enumeration of the things which are not able to "separate" us from the love of God. During this period of struggle he was once taken very ill, but he turned to the book with the thought, as he said, "The truth is here and it will heal me," and his simple faith found its fruition. He is now well, walks without a cane and with only a slight limp, and his love for you, like that of the unnumbered thousands who have been healed through your ministry in Christian Science, is very tender and true. His heart is centered on Christian Science work, and his one purpose and plan is to learn more of the truth and acquire a better command of English, so that he may return and spread the good news among his people. How little the old Norsemen dreamed of the greater discovery that was to be made for them in that fair Atlantis whose shores they reached after long and heroic struggle!

Wife joins me in tender love to you. We are earnestly seeking, and with ever-increasing joy, to live the Christ-life to which you have called the world,—a life of honest, unselfish, and consistent loyalty to the redemptive truths of Christian Science, every moment and in every thing.

Your affectionate and grateful student,

JOHN B. WILLIS.

Testimonies of Healing.

In February, 1895, I became ill with the grip; and as I had previously suffered from the same ailment without any serious effects resulting therefrom, I purchased some quinine and proceeded to doctor myself. After a few days the symptoms of grip were overcome; but I then became subject to nervous paroxysms which I thought resulted from having taken too much of the drug. The paroxysms were accompanied with much dread; they depressed me greatly, and completely unfitted me for business while they lasted. I soon placed myself under the treatment of an experienced medical practitioner, by whom I was treated for nine months, during which time I gradually grew weaker and less able to resist the paroxysms, which were occurring with increasing frequency.

Late in November, I became so weakened that I lost hope of help from medical treatment; but I thought a change of climate and work might benefit me. This was not convenient at the time, and at the solicitation of friends, I reluctantly turned to Christian Science for help; but with little hope of its healing me, because I was an agnostic. I had never before been able to glean anything helpful from my conception of religion.

For several weeks I had been unable to sleep without first taking a sedative. The evening I resolved to give Christian Science a fair trial, after receiving a treatment I threw my medicine away; and that night I slept soundly and awakened in the morning feeling more refreshed than I had at any time for months.

The experience of this one night and the evidence of benefits received by friends were sufficient to encourage me to make a determined effort to regain my health; and, at the same time, learn something of this method of healing. I then commenced the study of Science and Health, devoting about three hours each day to this work; and, as fast as I learned how, I applied the instruction so gained in my daily experience. At that time my healing seemed slow. Although I received treatment for twenty-two weeks, it required two years' time before I could say I was thoroughly healed and the paroxysms were of the past. At the end of this two years, I had gained forty-five pounds in weight. I also had an entirely new apprehension of religion. The Bible, that before appeared as an impractical guide, became animated with instruction and admonition when interpreted by our text-book.

Now for eight years I have depended wholly on Christian Science, and since being healed I have enjoyed the best health of my lifetime.—ROBERT O. CAMPBELL, Peoria, Ill.

Four years ago, when first told of the healing power of Christian Science, I was suffering from a severe attack of bronchitis. As I was not getting any better under *materia medica* I decided at once to try this Science, and was very quickly healed by reading Science and Health. This encouraged me to apply the same truth for an illness from which I had suffered for about seven years, and which had been diagnosed by different physicians and specialists who treated me, as nervous prostration, stomach trouble, heart trouble, and locomotor ataxia. At one time I was only able to walk across the street and back. Not having received any permanent benefit from *materia medica*, I was only too glad to turn to Christian Science for help. While the healing was slow, the disease has been entirely overcome, also chronic sore throat, and headache from which I suffered nearly every day. All this has been done through Christian Science alone, as I have never once used any material remedy since the day I was first told of this truth. I am very thankful, not only for the physical healing but for the spiritual uplifting also. I am deeply grateful to Mrs. Eddy for this understanding of Christ, Truth, that heals us spiritually as well as physically.

H. L. BURGESS, Detroit, Mich.

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My mother suffered with dropsy of the heart for many years, and was told by several prominent physicians in different cities that she could live but a short time. She was, however, healed in Christian Science, inside of a month, when sixty-eight years of age, and was able to attend to her household duties. This was in 1894. Since that time, until about two years ago, she has not been obliged to ask for help, having been able through her study of the Bible and Science and Health to keep well, and to help others many times.

About two years ago she was in a railroad wreck and when removed she was thought to be dead. She was laid on a stretcher, covered with a blanket, and remained in that condition for several hours. When consciousness returned she opened her eyes to find a woman bending over her, and when she asked what was the matter the woman was startled at a voice from one supposed to be dead. Help was summoned, and my mother answered all questions clearly, all the time wondering how she could get Christian Science help. While they were waiting for a train a gentleman sat beside her, picking splinters, gravel, glass, etc., from her head. A ride of eighteen miles by rail was followed by two and a half miles by team to the railroad hospital.

The wreck occurred on Wednesday evening and it was seven o'clock Thursday morning when they reached the hospital. In moving mother it was found that she could not use her arms. After caring for her the physicians decided that owing to her age she could not live, and they would not torture her by trying to set bones, etc. I was notified by telegram at six o'clock Friday evening, and immediately called a practitioner over the telephone and read the message to her. She said, "You know what to do. God is Life." The only thought that came to me was, that God was with my mother, and that He is Life; that in Him she lived and moved and had her being. I knew from the telegram that my mother was not expected to live, and I left my home in Minneapolis to go to her at once, reaching the hospital about eight o'clock Sunday morning. The physician took me to her, after telling me that she was a wonder and that she always said she was all right. She afterwards told me that whenever she was asked how she was, she *knew* that God was taking care of her. The doctors said she had a compound fracture of the shoulder; the muscles of the arm badly injured; one cut across her forehead, two across the nose, two on the left cheek; both ears cut, swollen, and black; and a large cut on the back of the head, with many large bruised spots on different parts of the body. Her whole head was a mass of splinters, etc., and it took days to remove them. There was nothing done for her except to keep the blood washed off, as the physicians felt so sure she could not recover and, in their great kindness, they disliked to cause her extra suffering. On Saturday they bandaged the shoulder and head, but the broken bones they did not try to set.

From the time Christian Science treatment commenced she improved wonderfully. The treatment was all absent. There were times when the suffering seemed intense, but in each case we realized that God is an ever-present help, and Truth was the victor. Two different times the physicians said she could not live until morning, but in a little less than two weeks we left the hospital with all her bandages removed except the one to keep the broken shoulder in place and a small plaster on the back of her head. The scars were almost entirely gone. After a week in Chicago, mother insisted that the bandage should be removed from the shoulder, and that was done. After visiting a while in Chicago we came to our home in Minneapolis and the improvement was very rapid. In a short time she began helping about the house and was soon doing much of the housework, using the injured shoulder with a great degree of freedom.

With hearts filled with gratitude, and hoping that this proof of God's love and care for His children, as demonstrated in Christian Science, may be a help to others, we press on, assured that the way will grow brighter "unto the perfect day."—Mrs. Mary M. Beavis, Chicago, Ill.

[Translated from the German.]

In passing through many and severe diseases I went from one physician to another, and they did all they could to help me. I found temporary relief, but the trouble was not cured. Finally, when I had spent my last money for doctors' bills, but was still suffering pain day and night, and knew not what to do, in my extremity I cried to God. Then God sent me Christian Science through two ladies, who wished me well. I asked for treatment, although I did not know what it would be, but I was advised to attend the meetings first, that I might understand something of it. When I went for the first time, I did not seem to learn much, but one thing became clear to me,—that there really is a God and that He does help us. Because of all my troubles, a doubt had crept in, whether there really was a God; for I had prayed and He did not seem to hear me. Through Christian Science I soon learned that God does help us. The more I attended the meetings the more I understood and the better my condition became, not only physically, but also mentally.

Two years have passed since I first knew of Christian Science, and I have needed neither physicians nor medicine. If an ailment appears I can always overcome it by the truth. I am working for my whole family, and I hope they may all be led to the light. I used to suffer much from fear, but this has entirely disappeared. I know that God is with me and that no evil can befall me. My life is very much changed, I can sleep well at night and have found rest and peace. I am very thankful to God for the truth, and grateful to all who spread the knowledge of the truth.

Georgine Geissler, Dresden, Germany.

I had heard of Christian Science several years ago, but although I was ailing at the time, I never thought to try it for myself. I had gone through an operation nine years before, and was never well after it. The two years following this operation seemed very bad indeed, for three weeks out of four were spent in bed. The doctors could not do anything for me. They finally declared I had heart trouble, which was considered incurable. My trouble growing worse, the family sent me abroad, hoping the change would do some good, but I came back feeling worse than when I left. The fear of appendicitis dogged my every footstep all the way through Europe, so when I came home I felt worse than ever before.

It was then that I heard of a friend's cure through Christian Science. She had tried everything the doctors could think of, but nothing had helped, and I thought if she could be cured, surely it would help me too. She introduced me to a practitioner, and I was completely cured in four treatments. I cannot describe the feeling of relief and joy that came over me when I first realized what it means to be God's child. I saw that I need have no more fear. I felt as if I must tell everybody about my great happiness. That was five months ago, and I have studied hard ever since, trying to understand more of this blessed truth that makes us all so gloriously free. I had been an atheist all my life, though I had always looked for some religion, I knew not what, and when Christian Science was explained to me I knew instantly that this was the religion for which I had been seeking so long. It is getting to be the greatest blessing to me as I grow in understanding. With a heart full of love I am grateful to God, and to Mrs. Eddy for this grand truth.—Helen Bode, Milwaukee, Wis.

For three years I have lived in the sunshine of Christian Science. Never have I forgotten the peace that came to

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me with my first Christian Science treatment. After the second treatment I took off glasses which I had been told were the only help for me, as I was very far-sighted, but I have never needed them since, although my work requires very close attention. Hemorrhoids, from which I had suffered severely from childhood, and poison from vaccination, also disappeared after some months of studying Science and Health. I have had many other wonderful proofs of the power of Truth to heal, among them the overcoming of colds, burns, and car-sickness.

I am very grateful to God for this glorious truth which sets men free from sin, sickness, and death, and to Mrs. Eddy, who has lived so close to God that it has been possible for her to bear it to a needy world.

VARA SOMERS, Norwalk, O.

I desire to express gratitude for the many blessings I have received from reading the articles and testimonies of healing in the *Sentinel* and *Journal*, and for deliverance from sickness and temptations of different sorts, through the daily study of the Lesson-Sermon in our *Christian Science Quarterly*. I am thankful for the many warnings which have been given us, and those who have heeded these warnings have been saved from many dangers. Last, but not least, I am thankful for a loving Leader, who is faithful to duty's call; through her untiring obedience to divine Principle I am this day able to express gratitude for many benefits received in Christian Science. I am thankful for a home more harmonious to-day than it ever was before. Before I came into Christian Science my home was all broken up; I was in one place and my wife and children in another, but to-day we are all striving to learn the way as it is in Christ Jesus, through Christian Science.

ANDREW H. RUNDSTALLER, Galt, Ont.

I am glad that I have found the open door to Christian Science, and the way to God our loving Father,—the God who knows no sin, disease, sickness, or death. I am now sure that I was saved from death through the truth, and by this truth I have learned that God is not afar off, "for in Him we live, and move, and have our being."

May God bless our dear devoted Leader, Mrs. Eddy, for that wondrous book, "Science and Health with Key to the Scriptures," and for the noble work she has done and is doing for suffering humanity, all through her spiritual understanding of God. Through her teachings I know God to be divine Principle, and what it means to be God's true child and likeness. I have found that this truth takes away sin and destroys all sickness, and as we rely upon God for our help, health, and strength, He guides us in the way and keeps us free.—BENJAMIN F. MAY, Ambridge, Pa.

Our little boy was taken down with scarlet fever one day last winter. At two in the afternoon a physician said the case was serious and was complicated with a severe ulcerated sore throat. At seven o'clock that same evening, through the reflection of divine Love, as taught by our beloved Leader, Mrs. Eddy, every sign of disease had vanished. Later, his little sister had the same disease, and she was cured in one hour. These are only two out of many, many healings in our family. Neither of the children has ever had a drop of medicine, and all the pains and aches which are wont to befall little ones have been met and overcome in Christian Science. For this, for the spiritual peace, for improved conditions in business, and for the ability to help others, all Christian Scientists rejoice, and they continually send their love and gratitude to our revered Leader for her life which has made possible our joy.

CARL H. PIERCE, New York, N. Y.

All through my earlier life I was considered delicate and subject to many physical disorders. In August, 1896, my husband passed on, and for a long time, in my loneliness, I longed for death. One day a dear friend brought me a book on so-called mental science and insisted that it would help me if I would only read it. I seized it as a drowning man would a straw, and studied it faithfully for six years. At this time I was taken down with nervous prostration and could get no help from my study. I lay on my bed praying to be led in the right way. One day I asked my nurse to call up an old friend who was studying Christian Science, and ask her to come to see me. She came to me, full of love, and advised me to try Christian Science. I consented, and through the loving help of a practitioner I was soon on my feet again. I had once owned a copy of Science and Health, but I was not then ready for it. I now borrowed a copy of the book for a few days, until I felt that I was ready to study it in earnest. I then bought a copy of my own, and if I could not get another there is not money enough to buy the one I hold so dear; it is my daily companion. When I was able to go to church again, I went to First Church of Christ, Scientist. There I found such a sweet sense of peace that I felt I had at last found a church home. I am a member of our home church and of The Mother Church, and now, after two and a half years of faithful study, I feel that I have a God who will never forsake me. I have had many beautiful demonstrations over physical ailments, both for myself and my family. I thank God every day for our beloved Leader, who has consecrated her life to the Cause of Christian Science, also that He has placed me where it is possible to learn this wonderful truth.—EMMA PALMER HOTCHKIN, Chicago, Ill.

Not the least of our many blessings in Christian Science is the assurance which we have of divine guidance. I have found that if we commit our way unto God and trust also in Him, He does direct our paths. A position which I had been filling was closed, and I felt the need of other work. One night I fell asleep, realizing that divine Love would show the way, and next morning there was a call for me at the telephone. An acquaintance in an adjoining town wished to offer me a position at very good wages. It was, however, work with which I was not familiar, and long hours; besides this, the town was situated in the mountains at an altitude in which my friends assured me I could never live, even though I had been healed in Christian Science; but I accepted the place, feeling that the way was opened for me by divine Love. In a few days I made the journey, went to work, and remained two months longer than I was at first engaged for. Without my knowledge of Christian Science this would have been impossible for me. I was kept so busy that all my Christian Science study had to be done at night. The winter proved one of growth in grace and understanding, however, and I was able to give some help to others. "Trust in the Lord with all thine heart; . . . In all thy ways acknowledge him, and he shall direct thy paths."

MISS FRANCES P. DE LA VERGNE, Osceola, Mo.

I wish to express my gratitude for the help I have received through our faithful Leader, Mrs. Eddy, whose life-work has brought to me health, strength, and comfort. I had been under the care of different doctors for over four years, and seemed about ready to give up, for I was earnestly praying to God to relieve me of suffering. I felt that death would bring the relief, but God did not answer my prayers in the way I expected. Through Christian Science I have been healed of sick-headache, from which I had suffered since childhood. My left side had troubled me for nearly twenty years. Doctors said it was my heart, and I could not lie on that side without severe pain. This

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has all been overcome, and the healing power of Truth has been manifested in my family in many ways, in cases of sickness and accidents.

When this Truth was first mentioned to me I said that I was willing to try anything if I could only get help, and in Christian Science I have found the great Physician who heals all our diseases. I am indeed grateful for the spiritual uplifting. I can now read the Bible with the understanding that God is All and governs all, and my trust is in Him for health and comfort in my home circle.

MRS. JENNIE KINNER, Cameron, N. Y.

I wish to express my gratitude for what Christian Science has done for me and mine. About six years ago I was a physical wreck, and my doctor informed me that unless I had an operation performed, I would be a helpless cripple. A dear friend who knew of my condition then advised me to try Christian Science, which I did willingly. A practitioner was called and in one treatment I was greatly helped. It was not only in myself that the change was noticed, but also in my husband. Before we came into Christian Science, our home seemed to be filled with discord, but as soon as we found the true light it started to be a home of harmony, and day by day we can see what God does for His children.

When I first came into Christian Science, I could not read a word of English, but the practitioner encouraged me to try and learn it, which I did. I now love to read our dear text-book, "Science and Health with Key to the Scriptures."

I am thankful to God, and to Mrs. Eddy for this great truth, for which she has so patiently toiled.

MRS. E. MIENOW, San Francisco, Cal.

I feel grateful for all the blessings Christian Science has brought to me. Some five years ago I was in a most miserable condition, suffering continually from headaches, which at times seemed almost unbearable. I was also of a very peevish, irritable disposition, making myself as well as those about me very unhappy. The remedies prescribed by our family physician were of no avail. I also consulted a leading oculist in our city, who fitted glasses to my eyes, and advised me to wear them constantly, as he said they would alleviate the pain in my head, but to my disappointment they did not bring the desired relief. About this time a great sorrow came to me, one I had much dreaded,—the loss of my dear mother. It was then that I first heard favorably of Christian Science. A friend came to our home to comfort us in our affliction, and in my hopeless grief, I begged her to help me, which she did, as no one but a Christian Scientist could, and for the first time in my life I experienced in part the peace that passeth understanding. In a short time, with the assistance of this practitioner, the chronic headache was destroyed, and with it went the tendency to irritability. The Master said, "Ye shall know the truth, and the truth shall make you free." Only those who have experienced this freedom can appreciate those words and fully understand their meaning. I can truthfully say that all I have of health and happiness I owe to Christian Science. I now rejoice in an understanding of the Bible and a love for God and man which I never expected to have before knowing of Christian Science. Our periodicals are a constant source of help and comfort to me.—MISS WINIFRED G. PIERCE, Milwaukee, Wis.

We have been able, through divine Love and the guidance of our text-book, "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy, to make some excellent demonstrations over sickness, and I wish to make a grateful acknowledgment of the healing power of Truth. Our little grandson was taken very suddenly with a chill, followed by a high fever and severe pain in the head and bowels. I declared the truth, and was successful in checking the fever, relieving the pain, and restoring consciousness. With courage, and a firm faith in God's allness and power to save, I sent for a Christian Science practitioner. The child was first taken ill on Sabbath morning, and on Monday morning the practitioner gave him a treatment and another in the afternoon. Tuesday he was convalescent and Wednesday he went over a mile to school. On Thursday he was perfectly well; he ate anything he wished, and was very hungry, not having eaten anything for two days. There were no bad after-effects. To God I give the glory.

E. COSTEL, Ashland, Ore.

It is over eight years since the light of Truth began to penetrate the darkness of my awakening consciousness. My primary reason for seeking help through Christian Science was abscesses in the ears, which, aside from being very painful, were causing deafness, so that I could not hear ordinary conversational tones at all. I was in a miserable condition for something over eighteen months, and was growing worse, with no promise of help from *materia medica*.

I turned to Christian Science with no conscious hope of relief. My husband suggested it, as the physicians said they could do nothing. I had one present treatment and arranged to have absent treatment. In three days I found that the abscess which was forming when I went to the Christian Scientist was gone, and I could turn my head naturally, something I had been unable to do for months; in fact, I was healed of that trouble, and the freedom was wonderful. There were other less painful troubles which did not yield so readily, and some were long in going. I am now pleased that it was so, as I think I would not have sought the truth if I had not been obliged to seek with all my heart. There has, however, been steady growth, and the consciousness of more light. My husband and I have been earnest students, and have found the Bible a book of marvelous beauty and interest when opened with our "Key to the Scriptures." We know that Christian Science is Truth revealed to the understanding, and we are thankful for what we know of the way of Life.

We are thankful indeed for all the Christian Science literature, and the longer we work the more we appreciate our dear Leader,—her wisdom and the magnitude of her achievements.

MRS. N. BESSIE NUCKOLLS, El Paso, Tex.

[Written for the *Sentinel*.]

Prelude.

MARY J. ELMENDORF.

THE sky is blue, deep blue again—
The wild gray sky I knew so well,
Locked in its armor of cloud and snow;
Where Viking blasts raged high and fell,
Calmness broods and daffodils blow,
And tender buds of April swell.

The earth is awake, awake again—
The dark, silent paths I wandered through.
Under the honeyed gold of the sun
Hills and meadows are born anew,
Sea and sky in joyance are one,
And the liquid lay of the lark is due.

My heart is young, is young again—
My heart where shadows were wont to cling.
Peace is within and pinions of gold,
Light and the promise of fragrancing,
And the sweet, sweet petals of faith unfold—
Blossoms of Love's immortal Spring.

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From our Exchanges.

Over-anxiety for the faith, whether investigation, doubt, or even denial of it is concerned, is a sign of weakness. It inevitably leads to extremes of fear and suspicion. The bishops of the Lambeth Conference of 1897 admirably described such a state of mind: "That faith is already in serious danger which refuses to face questions that may be raised, either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always or often attended by a secret fear that we dare not inquire lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it."—*The Churchman.*

Much of the present unrest is due to the seeking after reality, with its abandonment of the unreal; and the eyes of hope are turned to the day when religion shall be understood to consist in a genuine life in the realities that are eternal. . . . The Christianity of the twentieth century must be a working Christianity, devoting its intelligence and religious power to the vast and complex present problem of humanity. This is the coming test of the faith in its large forms and operations—whatever lays hold of the problem of humanity, or any part of it, in the spirit of Christ is Christian, and whatever does not is not. And the spirit of Christ in men will prove itself large and strong enough to take hold of the problem of humanity, and the coming time will be a period of Christian power. PROF. WILLIAM N. CLARKE, D.D.

The Congregationalist.

And this was the Christ-way,—to reveal the realities of the higher life of purity and love and God-centered faith, that men might feel its incomparable attraction and gravitate to it by the law of their own being. Here was the secret of the influence of his own great life. What did Jesus do that men should be so enamoured of his spirit? What did he do to cause that sudden shifting of endeavor from the earthly prizes of earth to heavenly qualities of character that characterized early Christianity? He simply lived. He revealed the life, he manifested the spirit; and, as men saw it, the longing so to live themselves was kindled.

REV. J. WORSLEY AUSTIN.

The Christian Register.

This is the day of union. The churches are coming together. Where it is not corporate union it is federation. But we do not ask for the imperfect federation there, but for full union. Federation is good only where we cannot get something better. We believe the grace is coming, if it has not yet come, when these divisive nothings or prejudices, like the totems of savage tribes, will be cast aside, and churches will so feel the burden of their work for the world about them and beyond them that they will no longer stand in each other's way.—*The Independent.*

I wonder if any one could better prepare himself for a wise use of a sacred season like Lent than by endeavor to see and feel that he *is* a child of God; that he lives *now* in a spiritual world; that he is to keep mind and heart open on the side towards God, and so to find oblivion of things that are not of God and heaven; and above all, it may be, to make real the thought that destiny means a soul at one with truth and goodness?

REV. CHARLES H. LEONARD, D.D., LL.D.

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

The Postmaster General states: "As nearly as can be estimated the cost of carrying a pound of seeds furnished by the Department of Agriculture for free distribution, varies from five to eight cents. I have been informed that the aggregate weight of vegetable and flower seeds distributed annually by the Department of Agriculture under frank is 600,000 pounds. The estimated number of packages is 7,300,000. Computing at the lowest estimate—five cents a pound—the cost of handling this matter is $34,500. If the combined time of all the clerks and carriers handling one of these packages is estimated at one minute, from the time the package is mailed until it is delivered, it would amount to the time of fifty employes working eight hours a day throughout the year, which, at an average salary of $1,000, means $50,000 worth of time. It is more than likely, however, that at least five minutes of time in the aggregate is consumed, including the delivery of the packages, which means an outlay of $250,000 in clerk and carrier hire on this account."

The House has adopted two resolutions presented by the Chairman of the Printing Committee, which will reduce the number of copies of each publication printed by the Government from ten thousand to twenty-five hundred. The resolutions mean a saving probably of one million dollars annually to the Government in printing bills. "Gentlemen," the chairman said, "if all the waste books lying around this city, absolutely worthless, but which cost hundreds of thousands of dollars to print, were to be hauled out of the city they would fill a freight train two and one-half miles long. There are in the basement of the Capitol now 9,538 tons of books and public documents out of date and worthless."

It was discovered when the printing for the last census began that it made 2½ cents a copy difference whether the books were lettered with gold leaf or with aluminum. The aluminum titles maintain their lustre untarnished for years. By making this change the Census Office has saved $15,000 in the last five years, and had it been adopted with other publications there would have been saved $150,000. The total cost of gold-leaf purchased during the last fiscal year, according to the Public Printer's report, was $47,000. The total cost of the aluminum purchased for the census during the year was $80. Gold for the same purpose would have cost $1,600.

A movement is said to be on foot to make the Government Printing Office the tenth executive department, with a Cabinet officer at its head, and such action may be taken up in this session. It would have charge of the preparation of the great mass of Government publications issued by the other departments, and in its editorial functions would eliminate much of the useless matter now printed by the Government and insure a uniformity in the style of such publications.

The announcement is made by the Postmaster General that fifty-two illegal "medical offices," located in New York and Brooklyn, have been practically put out of business through the efforts of the postmasters in the two cities and inspectors assigned to the work.

The naval appropriation bill agreed to in committee last week, contains a provision for an appropriation of $100,000 to be used in repairing and refitting the frigate Constitution to an extent which will make her as nearly like her original self as possible.

General Luke E. Wright, former Governor-General in the Philippines, has been appointed Ambassador to Japan.

Foreign.

The programme for the Third International Conference of American Republics, to be held in Rio de Janeiro next July, will comprise, among others, the following topics: Codification of international laws by a committee representing the various nations comprising the American Union; principle of voluntary arbitration, with special reference to the coming Second Peace Conference at The Hague; uniform regulations for the taking out of patents and trade-marks, and international recognition of them; uniform customs and port regulations; uniform regulations for the taking out of copyrights, and international recognition thereof; uniform sanitary and quarantine regulations; international recognition of professional diplomas; Pan-American railway project; development of international intercourse, subsidized steamship lines; Calvo doctrine, which deals with the collection of debts by force.

The sympathy of Emperor Nicholas, Premier Witte, and other members of the Russian Ministry and Court, has been enlisted by Baron Loicq de Lobel in the project of the American Trans-Alaskan Siberian Company for the construction of a tunnel under Bering Strait from East Cape to Kansk and three thousand miles of railway to connect it with the Siberian railway.

The Conference on the Moroccan question at Algeciras, Spain, has come to an agreement in the matters involved, and a protocol has been drawn. France wins her contention for policing Morocco. Her prestige there is believed, on all material points, to be strengthened by the Conference.

The Japanese Government already controls many of the important monopolies,—a large percentage of the railroads, the telegraph and telephone lines, the salt works, the tobacco monopoly, and the camphor production.

The London County Council has decided to pave with noiseless material the portions of street car tracks in front of churches, and the Education Committee has proposed that similar material be laid in front of schools.

The Japanese, in thirteen months, have constructed in Korea three hundred and ten miles of railway.

Industrial and Commercial.

A combination has been formed by the manufacturers of lace curtains in the United States which represents from $25,000,000 to $30,000,000 invested capital. Not ten per cent of the curtains sold now in this country, it is stated, are imported. There are four factories in Philadelphia, two at Wilkesbarre, and others at Scranton, Gouverneur, Patchogue, Kingston, and Tariffville, Conn.

The value of silk consumed in the United States annually, inclusive of domestic and foreign manufacture, is now about $240,000,000. The United States now consumes more raw silk in manufacture than any other nation on the globe, France not excepted. In 1902 thirteen millions of pounds were used, the value of the raw material, all of which was imported, being about $45,000,000.

Plans have been filed for a twenty-five story building to be built on Wall Street, New York. The building is to be 318 feet high, with a frontage of 61.08 feet, and a depth of 130 feet.

By a fair estimate the coal provision of England is to be reckoned to-day at 100,000,000,000 tons. The present consumption is about 167,000,000 tons annually.

General.

The Merchants' Association of New York, acting in conjunction with the American Civic Association, has taken action which makes it probable that the preservation of Niagara Falls will be made a matter of joint international control. The concurrence of opinions leaves no doubt that action must take the form of a treaty between the United States and Great Britain. The ethics of this question of the preservation of Niagara Falls, says the *Scientific American*, are very simple; for it resolves itself into a contest between the claims of a few people who see in the stored energies of the falls a means of producing merchantable electric power more cheaply than its can be produced by an ordinary steam plant, and the interests of those innumbered thousands the world over who, if they visit the Western Hemisphere, set down a visit to Niagara Falls as one of the indispensable features of their programme of travel. The widespread sympathy with the movement to protect this majestic and most beautiful spectacle of nature is a refreshing sign that mercenary and utilitarian considerations have not obtained the absolute sway which the trend of recent events has seemed to suggest.

A ton of dried flies made up a portion of the cargo a vessel from Brazil unloaded at the London docks recently. They are used as food for chicken. Birds in captivity, and captive fishes. The river Amazon abounds with flies. Brazilians float down the stream in boats and scoop in millions of the flies which circle in dense clouds just above the water's edge. The flies are dried thoroughly in the sun and packed in bags for shipping. Two years ago the Brazilian Government stopped the exportation, being afraid that the fish in the rivers would suffer by being deprived of this fly-food, but the prohibition has been removed. Thirty cents a pound is the market price. One ton of flies fills a large room, as there are only fifteen pounds of flies to a bushel.

The average age of the blackbird is 12 years; crane, 24; crow, 100; eagle, 100; goldfinch, 15; goose, 50; heron, 50; lark, 13; linnet, 23; nightingale, 18; parrot, 60; pelican, 50; robin, 12; skylark, 30; swan, 100; thrush, 10; wren, 3.

A movement has been started in Nova Scotia for further extension of technical education in that province. Scientific leaders are urging Governmental assistance to establish a strong central institution.

A record price, six thousand dollars, was paid at a local auction room in London, recently, for a prize orchid.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Seed-time and Harvest.

M. G. KAINS.

ONE of the most interesting features of modern agriculture is the development of varieties of grains, fruit, vegetables, etc. Within the memory of men still in their prime, the farmer dipped from his own grain bin what seed he needed and sowed it, usually, just as it came,—good, bad, and indifferent. This lack of care resulted in a motley crop of grain and weeds, and where similar primitive disregard of agricultural means and methods has prevailed, as it usually does in line with this slipshod style of seed selection, the land has gradually but surely been overrun with weeds and the quality and quantity of the crops as steadily decreased.

The thinking farmer, however, who concluded that a good seed would produce good seed, proved the truth of his conclusion by trying the experiment. The results have been that by the selection of individual seeds the varieties of many plants are now numbered by the hundreds. Not only has each of these been developed in approximation to the ideal of certain growers, but a still greater refinement or narrowing of qualities has produced what are called strains of certain varieties. In these a particular character has been striven for and emphasized, so that a still higher ideal has been approached. The farmer has therefore only to decide upon his needs and he can secure from the seed specialist a variety or strain which meets it. As the more wide-awake farmers saw the advantages of this method, they forsook the crude ways of their forefathers and practised the new. Some advantages of this course are improved yield and reduction of weed troubles. The farmers have thus, perhaps better than any other class of people, learned the law that "like begets like," or as Paul puts it, that "whatsoever a man soweth, that shall he also reap."

This concrete example of the operation of the law of cause and effect is typical of the mental seed-time and harvest as explained by Christian Science. The novice, accustomed to primitive crudities of thought, often fails to recognize that perhaps for years prior to his commencement of the study of Science, he was sowing wrong thoughts continuously and filling his mental farm with weeds. He must therefore continue his harvests, whatever their characteristics may be, unless he learns how to eliminate the weeds and inferior plants. After he gains a slight understanding of Christian Science he may often fail to see why he seems not to be able to harvest what he thought he sowed. He believes he sows like others, but the harvest is not like what he supposed he planted. He sows a variety that looks well but which seems to yield little or no harvest. In such cases he may blame some one else, or even doubt the unvarying certainty of the law as explained by Christian Science; but the trouble is not there. It is in the previous sowing, for "they that plow iniquity, and sow wickedness, reap the same." It is the abundance of undesirables from previous sowings that the mental husbandman is startled to find. These are not the progeny of his new seed; nor has the new failed to grow. Every viable seed will grow and bring forth fruit "after his kind." The only thing to do is to continue sowing "the good seed" and destroying the weeds and inferior plants, for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Therefore, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

Just now a chance is presented to sow for a spiritual harvest of unbounded extent. All who have been blessed by Christian Science—and who has not?—have this opportunity. The seed is at hand, and every one has some. Love, thankfulness, and gratitude constitute the seed, and when expressed they will have been sown. The Mother Church stands as the type of this spiritual harvest. All the tiny grains sown help to rear its visible structure, for the smallness of the grain must not be reckoned upon. One seed may produce several heads of wheat, each containing many kernels; but it must be a live seed,—must have the love that is life-giving. Better one seed with this than a bushel without. If thankfulness and gratitude prompt, the germ is there, and the harvest will be sure. "God is no respecter of persons."

Unless the motive be a true, pure one, there will be no harvest. The true harvest is not in the mere material increase nor wholly in the knowledge that "God loveth a cheerful giver." It is in the certainty that God has answered a prayer of thanksgiving to Him, a recognition of His benefits. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "For he satisfieth the longing soul, and filleth the hungry soul with goodness;" but "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Since love is the thought that goes out to bless, love to God and to man constitutes the true seed; and since "he that soweth to the Spirit shall of the Spirit reap life everlasting," "let us not be weary in well doing: for in due season we shall reap, if we faint not."

An Aspect of Evil.

CLARA E. MAC MAHON.

IN the account of the overcoming of Goliath by David, found in the first book of Samuel, there is given a clear statement of fact respecting evil which is frequently overlooked; viz., that its claimed existence is only a mortal self-assertion.

Mortals are so blinded by the educated belief in the real existence of evil, so impressed that evil is just as true, just as real, just as powerful,—if indeed, not more true, more real, more powerful than good,—that it is often very difficult for them to be made to see that evil has no place in the divine economy, and that therefore evil has no place as entity in individual experience, but operates only through the acceptance of its self-asserted claim to power.

In the story of Goliath we are told that the Philistines and the Israelites were facing each other in battle array, and that every day Goliath of Gath came out from the

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camp of the Philistines and in a loud voice defied the army of Israel. He is described as of enormous proportions, clad in brass, with a mighty spear, sword, and shield. Every day he thus advanced, and boastingly asserted his greatness and his strength in a way that greatly frightened the Israelites. For forty days this was repeated, while the Israelites became each day more alarmed, and cowered before his threats; and judging from his own standpoint, that of physical prowess, the Israelites were justified in fearing him. During all this time, however, Goliath did nothing, gave no proof whatever of his strength, but simply made his haughty and self-assertive boasts.

Were man self-existent; were his capacity and strength merely self-evolved; were there no ever-present Mind to sustain and preserve him, then the Israelites were surely authorized to fear this giant and fall back into ever-increasing weakness and confusion.

Into this paralyzed camp there came, however, a young shepherd, straight from his fields and flocks where in small ways he had learned of the power of God to save His own, —and now we have two declarations, the false and the true. Goliath says, "I defy the armies of Israel." David says, "Who is this . . . that he should defy the armies of the living God?"

When David saw the frightened and humiliated condition to which his people had come, he offered to help them, and in the conversations that followed we see why Saul and his officers could do nothing and why David could do much. They offered him the best they had, their armor and weapons, which David refused because he had not tried them,—they were not his own. If he was to do the work it must be with the weapon at hand. It was only a pebble which he had at command, but its effectiveness was entirely adequate in view of David's support by infinite Truth.

To Goliath he said, "Thou comest to me with a sword, and with a spear, . . . but I come to thee in the name of the Lord of hosts, . . . whom thou hast defied." Then he overthrows the towering giant of evil by smiting the forehead of its boastful complacence.

When exposed, known for what it is, through Christian Science, evil is found to be but mortal, finite, an atom of dust, to be utterly overthrown and destroyed not in a conflict of hatred and fear, but in the manifestation of the prowess of ever-present Love, whose protection is ever available and made manifest as we deny the falsity of self-asserting mortal sense and rest in the abiding presence of omnipotent Truth.

A Lesson in a Stone.

WILLIS VERNON COLE.

DURING that glorious period when the Italian renaissance was awakening the slumbering consciousness of the Dark Ages into a new birth of art and science, there lay in the picturesque streets of beautiful Florence a huge, unsightly stone. Misshapen by some unskilled craftsman's hand, it had been long since abandoned, a byword to the whole community, a blemish to its harmonious surroundings.

In passing one day, it dawned upon the city's ruler, as he gazed, that this block of marble possessed great possibilities. Something whispered that beneath the uncouth exterior, which presented so sorry an aspect to the casual observer, lay something valuable, and he summoned the great Michael Angelo from his studio. The intuition of the ruler was corroborated by the genius of the sculptor, and the enthusiastic young Michael was commissioned to utilize the block,—chisel a statue to adorn the city.

After several years of heroic labor the work was accomplished, and the citizens were one day surprised to behold a figure of the rarest beauty issue forth from the studio of the inspired artist. Perfect in form, outline, and proportion, embodied in the purest marble, the statuesque figure of the youthful David stood glistening in the sunlight, and amid the applause of the enraptured multitude the beautiful sculpture, destined to be one of the masterpieces of the world, was pedestaled in the city's fairest situation. The disfigured and tarnished marble had yielded to genius and understanding.

This historic incident but typifies the experience which comes to all who have been awakened to the truth of Christian Science? Has not mortal mind caused humanity to be misshapen with sin, disease, and the fear of death, and given it a false, mutilated sense of being in the highways of materialism, where, covered with the fungi of belief in tradition, heredity, and superstition, nothing remained but to crumble and disappear into the nothingness of dust to dust? But on a happy day for mankind, one passed this seeming wreck whose vision was clear enough to discern something behind the veil of appearances, beneath the mask of materiality, and to see the grand possibilities of humanity as revealed in Christ Jesus. Then came the task of announcing to the world her discovery which reveals the truth and bids us turn to the perfect Christ-model. In her wonderful book, "Science and Health with Key to the Scriptures" (p. 248), Mrs. Eddy tells us that "we are all sculptors, working at various forms, moulding and chiseling our thought." Impelled by the wisdom and strength of divine Mind, we work on, striving earnestly and patiently to remove the jagged edges of selfishness and the ugly outlines left by sin and fear. Inspired by this new-born idea of Spirit and spiritual man, the process of transformation goes steadily forward.

As sculptors of thought we may well take courage! Our beloved Leader has revealed the splendor that awaits unfoldment, and the word of God is our chisel "sharper than any two-edged sword," while moral courage is the mighty mallet. Even now the unerring hand of Truth is tracing upon human consciousness an outline of rare and wondrous beauty, and we should therefore apply ourselves with diligence that the Christ-ideal—the masterpiece of omnipotent Love—may be revealed in our lives, when, transformed by the renewing of our mind, we shall go forth to bless the world, manifesting beauty, purity, strength,—the abiding characteristics of God's man,—the image and likeness of divine Mind.

He is Risen.

V. B.

TRUE love will not entomb a brother in the bondage of his past mistakes. The light of charity helps us to discern the temptation, the struggle, perhaps the fall, while compassion ever beckons a welcome return. Error is ever ready to deceive us with the image of mortal man, while piercing us with the darts of envy, jealousy, hatred, malice, and revenge. It were well for us to heed the admonition against seeking "the living among the dead." We cannot bury a brother in the tomb of mortality and hope to see him as the likeness of God. The faithful follower of Truth heard the angels say, "He is not here: for he is risen." The one striving for the mastery may have conquered the error of yesterday, of an hour ago, while a self-willed watcher would still persistently bind him with cords of evil suggestion. Ascending thought will ever see the true image, and say to false sense, "He is not here: behold the place where they laid him."

Our times of greatest pleasure are when we have won some higher peak of difficulty, trodden under foot some evil, and felt, day by day, so sure a growth of moral strength within us that we cannot conceive of an end of growth.

STOPFORD A. BROOKE.

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Selected Articles.

A Healthful Religion.

Whatever may be thought of Christian Science, it must be conceded that it is a healthful religion. Its fundamentals involve the healing of the sick and the sinner. Based firmly on the Bible, this remarkable faith not only teaches that Jesus Christ did accomplish all the remarkable cures attributed to him, but it goes beyond that and declares that the things he did we can do also, and the disciple who is well grounded and strong in the faith can cause disease to disappear by the denial of its real existence.

Christian Scientists also produce evidences—not one or two, but in thousands of cases—where the relieved will testify that after trying all sorts of doctors and remedies, when they were given up as hopeless, they had come, reluctant and unbelieving, as a last resort, to Christian Science and were healed.

The one who depends upon reason as his guide will pooh pooh these witnesses as being possessed of imaginary diseases or of nervous physical conditions, which only needed the imagination instead of medicine as a curative power. That a genuine chronic disease is ever positively and permanently cured by Christian Science, these doubters positively refuse to believe.

Well, what of it? If Christian Science removes only mental suffering, and thus creates the belief that one is cured from physical ills, is it not a healthful religion? The tendency of its teaching is to relieve suffering, not create it. There are thousands of men and women made happier and healthier because they are believers in the curative powers of Science. This healthful religion never adds one straw to the weight of sorrowing humanity. In many an instance it relieves the burden. Taking the cures made by Jesus as absolute facts and his words as literally true, these people have a logical foundation for their faith that can only be shattered by destroying the literal interpretation of the New Testament.

It must be conceded by all who feel for the woes of suffering humanity, that Christian Science is not to be sneered at or denounced. Whether willing to accept it or not, whether reason forbids such a belief for oneself, it must be said that it brings consolation and joy to multitudes who could find no relief in any other panacea. It is a healthful religion. It is easing pain and overcoming sin. It stands firmly on the Golden Rule, "Love your neighbors." It has an honorable place among the reform and progressive movements of the day. It is so strong and growing so remarkably that it must be reckoned with.

Editorial in *Quincy* (Ill.) *Daily Herald.*

Editor *Public Opinion:*

In one of your recent numbers a correspondent treated the subject of churches under the head "Church-Shells," and included the Christian Science church among the other denominations he mentioned. Speaking of the Christian Science church, the gentleman states that "it has thousands of beautiful women striving to handle it." Your correspondent might also have added that besides these, there are many thousands of men, representing the business, social, scientific, and in fact every worthy walk of public and private life, who have a prominent part in carrying on this religious movement, which is supplied with evidence on every hand corroborative of its success in dealing with the moral, physical, and mental problems confronting this age.

Our critic goes on to state that "wherever this shell lands it is sure to kill or cure," and declares that it is "the latest religious pseudo-'scientific' church-shell." Whatever is meant by "church-shell" as regards Christian Science, I confess I do not know; but I am able to state that Christian Science is nothing more nor less than the demonstrable religion of Christ Jesus spiritually understood. This scientific religion applied, heals sickness and sin as it did throughout the earthly experience of the Founder of Christianity and that of his early followers; and while it is established as an effective prophylactic as well as therapeutic agent, it is well known that it embraces no teaching or practice which could harm by any means whatever. Neither is Christian Science a false or pseudo science. We maintain that there is the truth about God, in which is centered the sole concern of Christian Science; and, according to this teaching, the truth regarding "Our Father which art in heaven" is a science, which is neither false nor human, but demonstrable and benign in its influence whenever and wherever understandingly brought to bear upon thought.

In another place, toward the end of the article, your correspondent says, "Not one of these religious church-shells above mentioned follows his [Christ Jesus'] teachings." It might be inquired what the gentleman's estimate is of following Jesus' teachings? It is, I think, acknowledged by all Christians worthy of the name, that they fall far short of following, in deed and in truth, the precepts of the Master who taught and illustrated perfection. This can hardly be accounted strange if we consider the influences, past and present, tending toward abject materialism and away from the spiritual premise which founded the manifold and redemptive works of the great Nazarene. The acknowledged shortcoming of the churches is not a legitimate argument against them.

Those who are studying the Bible in the light of Christian Science think that to-day they are adhering more closely to the spiritual import of Jesus' teachings than ever before, no matter what their previous religious convictions have been. By reason of the fact that they reject no element of the salvation he offered when on earth among men, Christian Scientists realize that they are getting an enlarged estimate of the demands of Spirit, and the holy, life-sustaining recompense which is ever a concomitant part of living in harmony with the broader and more spiritual aspect presented by Christ Jesus. The views of Christian Scientists are in close accord with this gentleman's idea that the real church is not built with brick or stone, but that "it is a church that can be formed in each one's heart and conscience." The mere structure of four walls does not convey to the Christian Scientist any adequate sense whatever of the true meaning of the word church; rather does he look upon it as a mere adjunct to the present-day methods necessarily adopted in furthering the effort to understand and worship God.

H. CORNELL WILSON.

Public Opinion.

"Have faith in God" is the starting-point in all forms of Christian belief, and Christian Science assuredly encourages this faith. The Christian Scientist, however, does not stop at the A B C of religion, but, in the infinite scope and operation of the Science, he works toward the solution of the generally considered inscrutable problem of sin, disease, and death.

It is apparent to any thinking person that the common idea or conception of that Being whom mortals call God, has, in the last half century, undergone a great change, and that the belief in a far-away God is gradually fading out. This advance in our concept of God is naturally followed by a corresponding change in our concept of man. The nearer our concept of God approaches the infinite, the less finite will be our concept of man as God's image and likeness.

The God of the Christian Scientist is divine Mind, Truth, Love, Principle,—the only real power and presence in the universe, as the Gospel teaches. Constantly accentuating in thought and deed his idea of God, the Christian Scientist finds in this idea a guiding and supporting influence outside himself, and in the measure that he turns his thought

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from self toward this source of all strength, in that proportion are his mind and body relieved.

Christian Scientists believe with Jesus that the kingdom of heaven is within. They believe that God's laws of life, health, and happiness are at hand to be demonstrated practically, proving the opposing laws of mortal belief to be powerless. D. C. PENDERY.

Cincinnati (O.) *Commercial Tribune.*

All sects and creeds can show by the Bible a foundation for what they believe, and I here give one passage that seems to me to favor Christian Science: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." According to the critic, Christian Science is a "monumental humbug," and if so this teaching must be the same.

I am not defending Christian Science, as I do not believe in it. In case of sickness I believe it shows better sense, instead of sending for the elders of the church, to send for the doctor, but I am in favor of allowing every person to believe as he likes without being abused for so doing.

Once upon a day a savage thought he would like to cross over to an island, so he got himself a log and by burning and scraping he made a dugout and also made himself as happy as a clam. According to the critic's way of thinking that dugout ought to have been the end of shipbuilding, —no change. It is the kind of men that did not believe in going right along plowing with a crooked stick that we are to thank for all the progress we enjoy; and if people never did change we would still be in a savage state.

ROBERT C. HUXTABLE.

Dartmouth (N. S.) *Patriot.*

Christian Science is mathematically demonstrable, but it does not necessarily follow that every student is a master Scientist and capable of solving every problem. What we claim for Christian Science is that, even with our limited knowledge of the subject, we obtain much better therapeutical results than under the old regime of *materia medica.* It would not be difficult for any one to recall a number of instances in which *materia medica* had proved to be absolutely unavailing. As Christians, we heal the sick by prayer; as Scientists, we base our prayers upon the promise that God is All in all. In praying for the sick, we are following the command and example of our Master, Christ Jesus. In working scientifically, we are but trying to follow his *modus operandi.*

Though it could easily be shown that there are many men and women of high standing, office, and education who are connected with the Christian Science movement, nevertheless neither philosophical attainments nor educational equipment constitutes in any sense the proof that one is a follower of Christ. I think our critic will agree that the two infallible proofs of one's discipleship are the spirit of brotherly love and the power to heal the sick; at least when Christ Jesus wished to assure John the Baptist that he was indeed the Messiah, it was to his healing works and preaching the gospel to the poor that he referred.

REV. G. HOWARD WILSON.

Halifax (Can.) *Mail.*

There is now, and has been for the past fifty years, too much blame laid to intemperance as the chief cause of poverty. It is an old and now a threadbare belief, and those who are closely in touch with the real situation have found that it is a fallacy. The subject of poverty has been more scientifically investigated in recent years, and especially in the last year, and it has been found that intemperance ranks only third in the causes of poverty. In some cities it ranks fifth.

Sickness and accidents both have had greater effects on the workingman and on mankind in general in reducing him to lower straits financially. Sickness has played a surprisingly large part, and outdistances intemperance, while accidents also take precedence over intemperance.

JANE ADDAMS. *Chicago Inter Ocean.*

While it may be true that Jesus did not state specifically that sickness is unreal, it may also be said that he never made the positive assertion that sickness is a reality. What he believed concerning the constituency of matter and the nature of disease, must therefore be determined from his general teaching, and it must be admitted that he never uttered a favorable expression concerning the flesh or matter; he always spoke of it as unprofitable and worthless. It is equally as certain that he regarded disease as the work of the devil and that he insisted that the devil "abode not in the truth" and that "there is no truth in him;" that "he is a liar, and the father of it" and that his offspring—"his own"—his work or product—is a lie. A lie is not a reality; it is a negation, a falsity, something which pretends to be true or real but is neither true nor real.

ALFRED FARLOW.

Boston Times.

As a rule, all Christian people believe that God is omnipotent and accept the Scriptural statements to that effect. But when an individual attempts to prove his faith by his works these same people change their position and say that God is only half omnipotent, and must share His power with the mortal who relies on matter instead of Spirit. Is this consistency? CHARLES K. SKINNER.

Muskegon (Mich.) *Chronicle.*

The Christian Science people must be given credit for a sincere desire to more truly reflect the life, precepts, and works of the blessed Master than any other church has done these nineteen hundred years. It is difficult to understand why they should be attacked by representatives of any Christian denomination. There would be no room for criticism, we think, if they were better understood.

Toronto (Ont.) *Once-A-Week.*

Christian Science is about as narrow as mathematics; it is as limited, and at the same time as unlimited, as truth always is. There is just one way to add up a column of figures, and it may be dreadfully "narrow" and bigoted to the man who would like to do it some other way, but there is no other way. WILLARD S. MATTOX.

Hartford (Conn.) *Times.*

These things I do engage to do:
Hourly to keep my doing true
To what my conscience knows;

To send my soul upon its round
Of this day's duty with no sound
Of plaining of my woes;

To live more worthy of their love
Whom I do love all else above—
And fight my rightful foes.

JOHN FINLEY.

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Lecture for The Mother Church.

HON. CLARENCE A. BUSKIRK, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, will lecture on Christian Science at Symphony Hall, corner of Huntington and Massachusetts Avenues, Boston, Tuesday evening April 10, 1906, at eight o'clock. The lecture will be free and all are cordially invited to attend.

The Lectures.

Hastings, Neb.

A lecture on Christian Science was delivered by Hon. Clarence A. Buskirk at the Kerr Opera House Tuesday evening [March 13]. He was introduced by Rev. Mr. Harrison of the Congregational church, who said in part,—

In the birth-throes ushering in the religion and the life which is to be, there has been, and still is, and perhaps will be, struggle, conflict, pain; but, more and more, strife is giving way to sympathy, and across the chasm of our imperfect vision, our incomplete knowledge of the truth, we grasp hands, look into one another's faces and feel the thrill of each other's enthusiasm, and are repelled less by our differences than drawn by our mutual purposes, ideals, and inspirations.

What we need most swiftly to learn is the lesson of a simple and spiritual theology and a Christ-like religion of love and sympathy and help; then we shall be prepared to grasp and handle the world-problem of to-day, and share together in the saving work of the twentieth century.

Adams County Democrat.

Beloit, Kan.

A very appreciative audience assembled at the City Hall, Tuesday evening, Feb. 27, to hear a lecture on Christian Science by Mr. Bicknell Young of Chicago. He was introduced by Mr. J. E. Smith, teller of the First National Bank of this city, who said in part,—

It has been more as an observer of results than as a student of the literature that I have become somewhat familiar with Christian Science. During the past few years it has been my good fortune to be thrown almost constantly with Christian Scientists, and I have learned to have the greatest respect for their religion.

Individual thought has never been so unfettered as it is to-day. "Ye shall know the truth, and the truth shall make you free," is the stimulus of the times, and whatever the progress of spiritual thought may be in the future, Christian Science as a step in the evolution of religious thought compels the attention of all thoughtful minds. It is founded upon the life and teachings of Jesus, the Christ, the bulwark of the Christian religion. "Go ye into all the world, and preach the gospel to every creature," "Heal the sick," were his commands to his disciples and to succeeding generations. It has been tested, has passed through and beyond the experimental stage, and has become a great religious and philosophical movement, uplifting humanity from spiritual and physical errors. But most of all, Christian Science is a practical religion, with life as its field, and if it were practised generally I believe that its splendid optimism would rejuvenate the world.—*Correspondence.*

Jacksonville, Fla.

Edward A. Kimball of Chicago gave a lecture at the Windsor Auditorium Sunday afternoon [March 18] on the subject of Christian Science. He was introduced by Judge William H. Baker, president of the City Council of Jacksonville, who spoke in part as follows:—

Man, in his finite way, since his history has been written, has sought the solution of the problem of life—man's relation to God. The Psalmist exclaims, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Philosophy, eliminating the inspiration of the Scriptures, has sought its own solution of this great problem. It has based its theories of life upon the so-called laws of matter, but after exhausting all of the arts of human reasoning, has had to confess its inability to define life, or to account for that indefinable something with its longings for the higher and better things.

The charge is frequently made that Christian Science teaches things contrary to man's human experience, and that what he sees and knows is contrary to what Science teaches. In other words, that the principles of this religion are paradoxical, and consequently that the mere statement of them is their best refutation. That they are paradoxical from the standpoint of human reasoning is true, but that does not necessarily prove that these teachings are not truth. The teachings of all spiritual truths, to unbelieving materialistic minds, are paradoxical. Jesus was paradoxical when he said to an audience living under the Roman military rule, "Blessed are the meek: for they shall inherit the earth;" and again when he said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." So with each of us the question is not whether the thoughts we shall hear are new and strange, or that they are paradoxical, or that they conflict with our preconceived beliefs, but simply, Are they truth?

Florida Times.

Lectures at Other Places.

Humboldt, Ia.—Edward A. Kimball, Jan. 21.
Las Vegas, N. M.—Bicknell Young, Feb. 18.
Missoula, Mont.—Mrs. Sue Harper Mims, Feb. 20.
Billings, Mont.—Mrs. Sue Harper Mims, Feb. 22.
Phœnix, Ariz.—Bicknell Young, Feb. 23.
Schenectady, N. Y.—Frank H. Leonard, Feb. 25.
Parsons, Kan.—Bicknell Young, March 1.
Fort Smith, Ark.—Bicknell Young, March 2.
Ogden, Utah.—Hon. Clarence A. Buskirk, March 4.
Exeter, N. H.—Rev. Irving C. Tomlinson, March 4.
Quincy, Ill.—Bicknell Young, March 4.
Kankakee, Ill.—Bicknell Young, March 6.
Minneapolis, Minn.—Bliss Knapp, March 6.
Kearney, Neb.—Hon. Clarence A. Buskirk, March 6.
Weeping Water, Neb.—Hon. Clarence A. Buskirk, March 9.
Lincoln, Neb.—Hon. Clarence A. Buskirk, March 11.
La Porte, Ind.—Bicknell Young, March 11.
Exeter, Neb.—Hon. Clarence A. Buskirk, March 12.
Kalamazoo, Mich.—Bicknell Young, March 12.
Lawrence, Kan.—Judge Septimus J. Hanna, March 12.
Central City, Neb.—Hon. Clarence A. Buskirk, March 15.
Charleston, S. C.—Edward A. Kimball, March 16.
Albia, Ia.—Hon. Clarence A. Buskirk, March 18.
Randolph, Vt.—Bicknell Young, March 19.
Tremont, O.—Rev. Irving C. Tomlinson, March 20.
Albany, N. Y.—Bicknell Young, March 20.
Berlin, Wis.—Rev. Irving C. Tomlinson, March 22.
New Bedford, Mass.—Bicknell Young, March 23.
Racine, Wis.—Rev. Irving C. Tomlinson, March 24.
New London, Conn.—Bicknell Young, March 25.
Caro, Mich.—Hon. Clarence A. Buskirk, March 25.
Jonesville, Mich.—Hon. Clarence A. Buskirk, March 27.

Important Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 2, 1906, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

An Amended By-law.

ARTICLE XXXIII.

MEETINGS.—SECT. 2. The meetings of this Association in the United States shall be held biennially, and in alternate order, first in Boston, second in Chicago, third in New York City. A member shall not report what is said or done in these meetings.

The session of the General Association of Teachers may be held two days, closing daily not later than 6 P.M. The main topics for discussion are, *unity of action*, strict conformity to The Mother Church By-laws, and to the contents of the chapter on Teaching Christian Science, contained in Science and Health.

The Building Fund.

THE work upon the extension of The Mother Church is proceeding with such rapidity that a large amount of money is required at this time, and it is necessary for the Treasurer to receive largely increased contributions at once. Will the entire Field please act promptly and liberally in this matter, and thus avoid the necessity for further reminders of this kind. This notice is a call for the immediate fulfilment of our pledge given in 1902, and as such it should receive the earnest attention of every Christian Scientist.

As to Testimonies of Healing.

IN publishing testimonies of healing in the *Sentinel* and *Journal* it is of course necessary that we should be governed by certain rules, and adherence to these rules makes it impossible for us to publish every testimony received. One of the most important requirements is that in the case of adults the testimony shall be given by the person healed. Another is that the testimony shall be supported by the verification of some person other than the one healed. The reasons for these requirements are so obvious that they need not be repeated here.

It goes without saying that to be available for publication every testimony must be concise, definite, and conclusive. It is not necessary to give minute and elaborately detailed descriptions of all the symptoms and conditions of human suffering through which the person has passed; these are generally inferred when the disease and its duration are named. The following testimony from Miss Frances Drury, Omaha, Neb., is almost ideal in its brief and concise statement of the essential facts connected with her case. She writes:—

"From childhood I was afflicted with epilepsy, which had increased in severity through seventeen years. The attacks occurred at intervals of from two to four weeks, and at last they threatened my mind and even my life. My parents tried many doctors of different schools, but without permanent help, and they mostly pronounced my case incurable. Hundreds of dollars were spent in this manner. I came to Christian Science a physical and mental wreck and totally without hope. I was completely cured in two weeks' treatment from a Christian Science practitioner, costing me ten dollars. This was four years ago and I have never had a symptom of the disease since. My health is excellent, and I have never had need of treatment since, nor have I resorted to any kind of medicine."

It is sometimes alleged by critics of Christian Science that these testimonies of healing are not conclusive for the reason that a person who is not a physician is unable to properly diagnose disease; but this simply begs the question, because those who have been healed by Christian Science usually have been unsuccessfully treated, as was Miss Drury, by one or more physicians before having had their attention called to Christian Science, and the diagnosis is therefore the diagnosis of a physician.

ARCHIBALD MCLELLAN.

Our High Calling of God.

AMONG the many lessons taught us in the parable of the talents is this, that the force and pertinence of a rebuke are revealed no less clearly in the attempted self-extenuation of those who treat it with neglect than in the alert responsiveness of those who give it welcome.

Christian Science maintains that professing Christians of this age are under precisely the same obligation to fulfil our Lord's command to heal the sick as were those early followers who personally received his instructions, and this daring declaration, coupled with the undeniable success of Christian Scientists in their efforts to meet the responsibility named, has brought to all thoughtful Christian believers vigorous reminder of a privilege and duty which has long been ignored. The resulting disturbance of the inertia of mortal thought has expressed itself in two ways,—in the prominence given the subject of religious healing in both the secular and religious press as well as in the pulpit; and in the appearance of a large amount of apologetic statement which is often no less surprising than significant.

As a sample of this type of comment we quote from a late religious weekly, which says,—"Many have striven in later years to do those works of wonder which are called miracles . . . but the power to do these works will never come to those who seek it or who are eager to use it. . . . To wish to work miracles is to be unable to work them." This can but mean that, however unselfish and humble it may be, the desire to fulfil Jesus' command to heal the sick is not only profitless but out of keeping!

It hardly seems possible that the writer of this indirect reference to an important teaching of Christian Science intended to comfort or encourage that spirit of indifference to practical religious efficiency which rests like a pall upon the great body of professing Christians, but his thought certainly lends itself to such a result. Those who are not seeking to fulfil their manifest obligations as the ambassadors of Christ, and who do not like to be reminded of the exactions which Jesus laid upon every exponent of his teaching,—these are sure to be made the more content with their spiritual indifference and conceded inadequacy, by every intimation that it is no use trying to attain to the Christ-ideal of spiritual efficiency.

Jesus constantly pressed upon his disciples the necessity of a continuous striving for the spiritual sovereignty that was to enable them to do his works. Both the end to be achieved and the means to be utilized were first made clear, and then in due time they were sent out with definite instructions to essay the sublime enterprise. Would the Master do otherwise to-day? The "passionate pursuit of spiritual perfection" is highly commended by the writer from whom we have quoted, and Christian Science has again awakened the apostolic impulse toward this holy attainment by holding before men that "high calling of God" which was so earnestly commended to the early Christians. It has not only shown men what it is their prerogative, in God's great name and strength, to do, but how with patience, humility, steadfastness, faith, and love they can do it. This explains in part its advance, as it also explains the good cheer and enthusiasm of all its worthy representa-

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tives, for nothing gives courage and conscious preparation for to-morrow's task like the mastery of to-day's, and nothing begets humility and aspiration like the discovery that one is indeed setting the captives free.

While Mrs. Eddy has declared that the student must begin with "the more simple demonstrations of control" (Science and Health, p. 429), she points to the highest efficiency in overcoming all sickness and sin as the exalted goal to which every true Christian may and must attain, and Christian Scientists are thus called to an unreserved consecration, an unfaltering devotion, an expectant faith, and an unfailing joy. They are called, as all men are called, to the largest, noblest, most unselfish, most humble, most spiritual living, and all this that they may show forth the power of Truth and Love to cure every sickness and destroy every sin. JOHN B. WILLIS.

"Train up a child in the way he should go."

AT no other period in human history have there been so many theories as to the best training for children,—the best means of advancing their physical, mental, and moral well-being,—as at the present time. Happily a large proportion of these spring from a very sincere love of the little ones, and a corresponding desire to give them the advantage of a fair start in life's great school. Many of these theories are, however, a source of much amusement to those who have had experience with children; they are vividly suggestive of "a pattern on the thumb nail," and in the end it is admitted that it may be better to leave much to God and to nature. It is obvious that never before were disease theories so pressed upon the attention of parents as now, with the result of ever-growing disquiet and anxiety upon the part of those who harbor them. One can but think longingly upon the Master's words,—"Suffer the little children to come unto me, and forbid them not,"—words that are so often mistakenly associated with the thought of death, rather than with that full and abundant sense of life which he offered to all who would accept it. With what tenderness did he awaken from the dream of death the little daughter of Jairus! Life as God was the end and aim of his glorious healing ministry, as it is of the ministry of Christian Science to-day.

It is cause for rejoicing that so many are coming to see the desirability and wisdom of bringing the truths of Christian Science to the child thought as early as possible, and thus training him in the way he should go,—the eternal way of health, holiness, and happiness. Under the old material régime the tendency is largely to cultivate for parent and child a belief in the inevitableness of disease, and at the same time to enforce an enslaving obedience to asserted health-laws, which are really disease laws and not divine statutes. It undoubtedly takes courage for a parent to step out of the little ship of dependence upon materiality, and to go upon the waters to meet Christ, who stills the tempest as of yore; but now as then Truth brings cheer to the trembling thought and says, "Wherefore didst thou doubt?"

A mother who has but recently come into Christian Science may be alarmed at the symptoms of an ailment which had caused her child nights and days of suffering under medical treatment with no abatement of fear at the subsidence of the attack; but after a brave and decisive struggle,—a vigil alone with God and her child,—a new vista opens up before her, wherein divine Love beckons to the green pastures and still waters which are to be found everywhere that Truth is known. Parents cannot overestimate their indebtedness to our beloved Leader for the uplifting message of Christian Science which she has brought to them for their children. Under its spiritual discipline the child grows strong to resist sin and disease through the understanding of that divine law whose operation tends to lessen the mortal tendency to both sin and sickness until it finally disappears.

A large number of testimonies are published in our periodicals, which tell of little ones whose health was restored by Christian Science when all else had failed, and, more than this, health has come to be known as an abiding possession—"the gift of God." The child trained to love and obey Truth expresses the true ideal,—reflects the infinite Father and Mother,—and fulfils the Psalmist's prayer that our children "may be as corner stones, polished after the similitude of a palace." Well might he add, "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." ANNIE M. KNOTT.

Letters to our Leader.

Philadelphia, Pa., March 12, 1906.

Beloved Leader and Teacher:—I enclose a few clippings which I thought might interest you if a moment could be spared for them. Our friend, Dr. Russell Conwell, has arranged with the telephone company to connect any telephone in the city with his church during the services on Sundays, thus enlarging his congregation by many thousands.

Faithfully,
ALBERT E. MILLER.

Chicago, Ill., March 7, 1906.

Beloved Leader:—As a worker for two years in a Christian Science Sunday School, I deeply appreciate the explanation of your views upon this subject, given us by one of your secretaries in our *Sentinel* of March 3. I am again reminded of our Master's teaching to the "children of the resurrection," of which he says, "It is the spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life."

Lovingly your follower,
MISS MARIE PRENTISS.

Washington, D. C., March 19, 1906.

My Dear Mrs. Eddy:—For years it has been the longing of my heart to express my gratitude to you for the many blessings derived from your inspired teachings. Four times I read Science and Health without a gleam of light, but the fifth time came the illumination which I had so patiently sought; and in proportion, my love grew for you through whom this message had come, and with this, a desire to see you, although never in the sense of worshiping personality.

I am only striving daily to live your teachings, that I may prove my love and gratitude. KATE N. FOOTE.

New York, March 8, 1906.

My Beloved Leader:—You can never know what a blessing you gave to me in the times you saw and talked with me when I was at Pleasant View; but I do want to tell you that I know it was a priceless privilege. Oh, that the Scientists only knew what they owe to you! If they could realize the toil and labor you give that they may not fall by the wayside, and lose the conscious ability to destroy the belief in ungodly things, they would keep God's commands. Only in this way can error ever be destroyed in human consciousness. I have been told that I have never brought out so much in reading the Lessons, and in conducting the Wednesday meetings, as since that time.

I thank God for you, and am striving to grow in humility and meekness that the sick may be more quickly healed through me. Obediently and gratefully,
FRANK H. LEONARD.

Toledo, O., March 20, 1906.

Beloved Leader:—I want so much to tell you, dear Mrs. Eddy, of my deep appreciation of all that you have given us. I have never gone to Science and Health for comfort, relief, or enlightenment, that it has not given me all and more than I was looking for. Sorrow, discouragement, and

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sickness have disappeared, as the truth therein was understood. I am grateful for the light it has thrown upon the Scriptures. I love your works, not only for what they have done for me, but for the good they have accomplished for others. I was librarian of our Reading Room for some years and I deem it a privilege to have lived in the wholesome, healing atmosphere which your writings always impart. Many visitors have expressed their gratitude for the peace that quiet reading of your books has brought them.

I know of many cases of healing through reading Science and Health, and would like to tell you of them all. My only apology for taking up any of your valuable time, is that I wanted to contribute my "mite" in the way of testimony and gratitude. I should regret inconveniencing you, and be glad to add to your joy.

Lovingly and gratefully,

LOUISE C. PEELAR.

Glasgow, Scotland, March 5, 1906.

Dear Mrs. Eddy:—On March 1, four members of The Mother Church organized First Church of Christ, Scientist, Glasgow. We know that you will rejoice with us. Public meetings were begun in August, 1904. The growth has been steady, and Christ's healing power has been demonstrated. In November, 1905, Christian Science Reading Rooms were opened, and our first lecture given by Mr. Bicknell Young. The hall was crowded with an attentive and interested audience, and many were unable to gain admission. In January, we added an evening service. Two contributions have been sent to the Building Fund of The Mother Church, and all our own needs have been met by divine Love. We hope to prove a fruitful branch of the Vine, by abiding in Truth and Love, proving our gratitude to you by obedience and by increased understanding of Christian Science.

Loyally yours in the one Mind,

EMILIE HELENE HEUGH,
JOHN G. HEUGH, Captain Royal Navy.
JESSIE B. RICHMOND.
MARY L. RICHMOND.

Parsons, Kan., March 20, 1906.

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

Beloved Teacher and Friend:—A rebuke from headquarters made me think I would never intrude again, but you have proved to us that when the desire is right, viz., to express gratitude, and the motive pure (not to be seen and heard of men), then we stand alone with God, and Principle will uncover and destroy all appearance of evil. Since the time referred to, one prayer has been uppermost,—"Make self-righteousness be still," as you have so beautifully expressed it in your hymn, "Shepherd, show me how to go." Now, as "heart to heart," and "face to face," let me thank you for the new interpretation of the Lord's Prayer. "For God is infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17). Oh, the tenderness of it, and the blessed privilege of learning how to serve such a God!

Thank you, dear friend of all mankind, for your quiet, persistent uncovering and destroying of evil, that such a God may appear to us; that we may rise higher and higher, till we, too, find the Father and unspeakable peace.

Most earnestly,

MRS. LILLIE V. BOARDMAN.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5, 1906. Applications must be in the hands of the Clerk on or before May 14, 1906.

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

Testimonies of Healing.

With feelings of deep gratitude I send this testimony of my healing in Christian Science. From early womanhood, and until Science came to my relief, I was troubled with indigestion, constipation, and sick-headaches. From these I had suffered greatly. A sister living in the West became interested in Christian Science, and was healed of a severe trouble through reading Science and Health. Two years later her daughter was healed of consumption, and this after the doctors had pronounced her case incurable. From time to time this sister would write me of her experiences, and of the wonderful truth of which she was surely gaining some knowledge. Some time after the healing of the daughter, my mother wrote this sister, asking her for treatment in Christian Science. In a very short time she was helped out of a serious physical difficulty from which she had suffered many years. Still later I, too, wrote and asked for treatment for the troubles mentioned. In a few months the ailment disappeared from which I had suffered most. The other troubles gave way gradually, until now I am free from them.

For the physical help received I am indeed thankful, but for the spiritual healing which came to me, and is still going on in my consciousness, I can find no words adequately to express my gratitude and joy. Self-righteousness, self-will, selfishness are among the evils which are being surely eradicated. In the light of these great changes, these genuine healings, can there be any wonder that I wish to express deep gratitude to God, and to our Leader, Mrs. Eddy, for what she has given us in our text-book, "Science and Health with Key to the Scriptures," in "Miscellaneous Writings," and her other works? Through the persistent study of the Bible and our text-book the spiritual law of creation is being unfolded to me, and through the understanding thus gained many errors have been destroyed, many victories won. Clouds have come, and there have been seeming failures, but constant endeavor to apply the truth, as taught in Christian Science, has brought back the sunshine, and great peace and joy have come into my life.

FANNY A. WHEELOCK, Dorchester, Mass.

After years of invalidism, and treatment from many kind physicians without any lasting benefit, I went to see a specialist, who informed me that a surgical operation was the only thing which would relieve me, but he said I need not expect to be very strong afterwards. I finally consented and the operation was performed, which consisted of the removal of some of my organs. After going through all this, I was still a "wanderer in the wilderness," weaker than ever, and at the expiration of eighteen months had never been able to sit up all day. The specialist finally told me I need not come back any more. I then tried to get encouragement from my home physician, but he too said, "You may recover, and you may not; people who are operated upon never amount to anything afterwards;" and he added, "Your case is chronic." I met with gloom and despair, and no one knows the suffering I experienced,—it seemed at times that I could not live from one day to the next. I tried everything imaginable in the way of material remedies. Finally I gave up all hope, made preparations to die, and gave directions in regard to my funeral. All this time I had wondered why my prayers were not answered, as I had prayed so earnestly for health, for I longed to be useful to humanity. I had often remarked to my husband and friends that there was something lacking in the teachings of the churches, for the Bible said plainly that God "healeth all thy diseases;" and "The prayer of faith shall save the sick."

About this time a dear friend spoke of Christian Science, and told me of many wonderful cures. I remembered that one of my neighbors, who was nearly seventy years

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of age, had told me of being healed instantaneously of a sprained ankle through Christian Science, and at that time I had thought it wonderful, but I had been led to believe that Christian Science was nothing but the exercise of human will power. I had even remarked to my physician before my operation, that I was trying to be a Christian Scientist but that it would not work. I, however, made up my mind that I would take the word of no one either for or against it, and accordingly I went to see a practitioner. I purchased the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and returning home began to search for a God who answers prayer; if I were worshiping an unknown God, I wanted the living God. When I reached line 12, page 14, in the chapter on "Prayer," I read and re-read the statement and knew it was the truth. Immediately I went down stairs and gathered up everything in the way of medicine and threw it away. I sought to make an entire consecration of myself, and was instantaneously healed of inflammation of the bladder, chronic constipation, and other troubles.

This occurred over a year ago, and I have taken no medicine since, for it would be like going from understanding to ignorance of my God-given rights, to return to medicine. I have better health than I ever had in my life before.

Money could not buy from me Science and Health if it could not be replaced. It is what its title affirms, a "Key to the Scriptures;" it is also a key to the kingdom where "no evil shall befall thee."

MRS. QUEEN MULLINS HUTTON, Mooresville, Ind.

A little over two years ago I became interested in Christian Science, since which time I have taken great delight in reading the Christian Science literature, and especially in the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I much enjoy the reading of the testimonies, and this has prompted me to add my own, thinking that perhaps it might be of interest to some one. One day while at my work I slipped in such a manner as to cause a fracture of one of the ribs. I tried to the best of my ability to control it, but in two days' time it had become so painful that breathing was very difficult and it was impossible to get into any position in which I could rest so as to sleep well. I then applied to a practitioner, who commenced giving me absent treatment, and the first night thereafter I was able to rest well. The soreness disappeared in two or three days, and I have not experienced any trouble from it since.

I feel very grateful to our dear Leader for the light which she has brought to the world.

C. F. WILKINS, Great Bend, Kan.

Three years ago I was healed of what a number of physicians called valvular heart trouble. Never until then did I know what it was to feel as well, strong people do. When a child I wondered how other children could run and play so much more than I could. I was always sick, but until I was fourteen my parents never knew I had heart trouble. I was taken out of school at the age of fifteen. We then lived in Kansas City, Mo., where we tried a number of physicians. They all said that I must go South.

We came to Mexico, but I continued to grow worse. After living here four years, we went to New York on a visit; there the doctor gave very little hope of my ever outgrowing the illness. We returned to Mexico, but soon I was worse than ever before. I was, however, perfectly healed in Christian Science, in less than a month, and can now do anything without being fatigued. I have also gained fifty pounds. Those who have never been ill cannot know the happiness my health has brought me; but that is little compared with the joy of the spiritual understanding which I am gaining day by day.

No words can express my gratitude to God, and to Mrs. Eddy, for having been shown the way to eternal Truth.

KATE BARTO, Vera Cruz, Mexico.

Three years ago I had a very severe attack of neuralgia of the face and head. After much suffering, and when I was unable to do any work, or scarcely able to speak, my sister telephoned to a practitioner for help. In less than an hour after the message was sent I was sitting up, the suffering entirely gone. This demonstration has been to me a beautiful and conclusive proof that harmony does not depend upon material conditions. I can go out of doors in the most inclement weather without any bad results.

When my little boy was a few weeks old he became violently sick. We did not know the nature of the trouble when we asked for help, but it was whooping-cough, and was overcome at once without any after-effects. When the same child was seven months old he began to have attacks of vomiting. In a short time he grew thin and pale, and required incessant care night and day. Many said we would not raise that child, but when I asked for help in Christian Science, he immediately began to improve. The treatment was all absent and there was a hard fight, but with increasing wonder and gratitude we saw every discordant condition disappear; baby was soon in perfect health, and much improved in disposition.

My gratitude for Christian Science increases daily, and my prayer is that my life may express true thankfulness to God, and to our Leader.

MRS. EDITH E. BROWN, Palo, Ia.

When our little boy was three months old he was taken sick with some trouble of the stomach and there was an entire stoppage of the bowels. Everything that three doctors could suggest was tried, but he grew worse instead of better. At the end of six months he weighed only six pounds. The doctor allowed us to give him only a few spoonfuls of milk at intervals of three hours. At this time a friend told us about Christian Science, and as we felt the baby had only a short time to live we consented to try it. We sent for a practitioner at once; she treated the baby, and then gave him his bottle of milk. He emptied it and cried for more. We were afraid to give it to him, but the Scientist assured us we need not be afraid to give him anything he needed, and he took the third supply. He then went to sleep and slept five hours. From that day he improved so rapidly that at the end of four weeks he weighed eighteen pounds. This healing was done nearly three years ago, and to-day the child is a healthy boy.

We feel very grateful to God, and to our Leader, for we know that nothing but Christian Science could have saved him. Some people remarked that the baby was as good as raised from the dead.—MRS. JOHN REID, Palo, Ia.

Eleven years ago, during a treatment in Christian Science, I took off my glasses and have never used them since, although a prominent physician had told me the day before that I would never be able to use my eyes without them. Since then I have been engaged in very close work for three and four hours at a time, without any bad results. I have also been healed of nervous prostration, palpitation of the heart, and many other ailments. My children were born without pain, and they have been cared for by Christian Science since their birth, and I feel that they have escaped a great many ills.

It seems more wonderful to me every day—the great power of divine Love, which is ever ready to help us. I am very grateful for the understanding I have gained through reading Science and Health by Mrs. Eddy.

MRS. ELLA CLARK, Chicago, Ill.

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For almost six years I have been enjoying the blessings of Christian Science. I was a wanderer in the wilderness of despair, discouragement, and sickness for thirty-five years; was always taking medicine or was looking for some new remedy, until I was without hope of ever getting well. Christian Science has healed me of catarrh of the stomach, chronic constipation, and astigmatism. Oh the joy I experienced, when my little boy was healed instantaneously of croup. I knew then that it was the power of God, for no other help was nigh. His presence fills all space. As a mother I can recommend Christian Science as a present help in time of trouble, for I have proved it in various ways and diseases. We have not used any kind of medicine since coming into Christian Science. I am very grateful to God, and to our revered Leader who has made it possible for us to apply the truth which Jesus taught.

MRS. ELLA SWAIM, Burbank, Cal.

It is with gratitude that I give this testimony. All my life I have been troubled with coughs, colds, sore throat and weak lungs. Through the winter months I suffered severely, and would have attacks lasting from three to five weeks. Despite all the medical help I had, each year found me in the same condition as the previous one. About a year ago I became interested in Christian Science, and before the winter passed my old trouble came upon me. My lungs were in worse condition than I had experienced before. I found I could not control the disease and went to a practitioner. In three days I was well, the swelling gone, my cough had disappeared, and my lungs were stronger than ever before. I have not had any trouble in that line since.

I love Christian Science for the spiritual help I have gained through its study.

AGNES A. MCMAHON, Chicago, Ill.

With a deep sense of gratitude and love to God, and to our beloved Leader, Mrs. Eddy, I humbly attempt to express my gratitude for what Christian Science has done for me. I became interested in it through the healing of a friend, whose case was pronounced hopeless by an eminent specialist. Through this almost miraculous healing I began to read "Science and Health with Key to the Scriptures," and as I studied this text-book a little understanding of Truth came to me which I was able to demonstrate. Physically I was strong and healthy, with the exception of a few ills,—one being a weakness of the eyes which I had from childhood and which quite often kept me from reading. The disappearance of this ailment is all due to Christian Science. Words are inadequate to express my gratitude for the manifold blessings that have followed the dawning of the truth in my consciousness. Every form of evil that has been manifested has been destroyed through this truth, but the greatest was the healing of my mentality, enabling me to discern the true sense of Life. Before coming into Science I was a member of an orthodox church, and trained up in the Sunday School, but with all my religious training I had very little understanding of the Bible. Our text-book has indeed proved to be a "Key," for it has unlocked the hidden treasures of the Bible, which is now my daily companion, with Science and Health. Where there was a sense of sadness and inharmony hovering over me almost constantly, especially in my childhood, now there is joy and harmony. This is indeed the new birth, which all must have in order to enter the kingdom of heaven. I am also most grateful and happy for being privileged to belong to the Christian Science church.

EDWARD C. PYNE, Washington, D. C.

Two years ago I came to Christian Science, a physical wreck from bladder trouble. The best doctors could not help me; they said I never could be cured. I also had heart trouble, pain in the top of my head, and female trouble. All this I had for nearly four years, when a doctor said I would either go insane or die before long. At this time I went to visit a Christian Scientist, taking my satchel full of medicine, as I had been taking medicine every half hour, and thought I could not get along without it. When I got to the friend's home I found Science and Health, and at once began to read it. I asked for help that night and had treatment for three weeks, when I went home well. My husband and I were both healed of eczema in a little over a week by Christian Science. I have had another grand demonstration which occurred lately. I went to visit a sister who had typhoid fever. I had always had great fear of it, and two weeks after I came from my sister's I had every symptom of this fever, but I was in bed only four days. I sent for a practitioner, who treated me and proved that Christian Science does heal all our diseases. I am very thankful to Mrs. Eddy for her great work for humanity.

MRS. MAGGIE BENNETT, Oxford, Mich.

In February, 1899, our little daughter was taken very sick. We called in a doctor who had the reputation of being one of the best in the city, and after making an examination of her case, he told us one of her lungs was gone and the other one was affected. He also said she had softening of the spine that would cause her to be a cripple, and that if he succeeded in getting her safely through the lung trouble, he would have to put her in a plaster-of-paris jacket. My heart ached when he told me this, as I recalled a niece who wore three of these jackets, and there was no end to her sufferings and torture until she passed away. The doctor said he could not tell much about my child's case until the third day. When he came again I asked him what he thought of her, and he gave me very little hope. The thought then came to me, Why not try Christian Science? We called in a practitioner, and after the first treatment we saw a change for the better; after the second treatment the swelling had all left her feet and she had no more pain; and after the third treatment she was up and took dinner with us and was as well and hearty as if nothing had ever ailed her. I thank God for Christian Science, for to-day she is in perfect health and as straight as an arrow, without a trace of either the spinal or lung trouble.—MRS. MINNIE SCHNEIDER, Dayton, O.

About three years ago, Christian Science was brought to my notice. My wife and myself were invited to attend the church. We went, and I liked it. I visited the church on several occasions, but could not get interested enough to warrant my taking the matter up more seriously. I finally dropped it altogether, with the exception of the remembrance I had of the beautiful services. The seed had been sown just the same, and it was to spring up at some later day.

December, 1904, I was troubled with a carbuncle that caused me severe suffering. The pain was terrible, still I performed my duties at the office, but under difficulties. My brother, who was interested in Christian Science, advised me to go to a practitioner, but I declined in a very determined way, telling him that I was going to my doctor in the afternoon. I went, and after waiting about two and a half hours in constant pain, he arrived. Having been my friend for many years, he would naturally try his utmost to relieve me, but he said I must go home for three or four days. I told him it would be impossible for me to leave the office, and asked him to do something to relieve me. He prescribed a plaster, which I applied, but the suffering from that application cannot be described. After lying in

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bed fifteen minutes, the thought of Christian Science came to me, and my brother's words all came back. I called my wife, asked her opinion of Science, and she heartily approved of my taking treatment, telling me to go at once and that she would go with me.

We finally reached a practitioner, who gave me treatment, assuring me that before I reached home that evening, the pain would be gone. I doubted this, but twenty minutes after we had left his house the pain had disappeared. Next day I had another treatment, and two days after the carbuncle had entirely disappeared

We have since had many demonstrations which have convinced us that God is an ever-present help, that He is all-powerful. I cannot express my gratitude in words for all the health, the happiness, the spiritual uplifting, and the prosperity I have realized since coming into this saving truth. I cannot thank Mrs. Eddy enough for this great unfolding of divine Love through her ministry.

OSCAR LOEWENBACH, Milwaukee, Wis.

[Translated from the German.]

I wish to express my gratitude for all the good that I have received through Christian Science. I had always been a delicate child, and really never left the hands of physicians. From earliest youth I had suffered from severe headache, which increased as years went on. All that human skill can afford was done. Almost every year I spent some months in the mountains, for the fresh air. I tried baths, massage, and electricity, and finally took treatment from a nerve-specialist. Some of those means relieved me temporarily, but none brought me healing from my worst enemy, sick-headache. This trouble steadily increased, so that sometimes I suffered three to four severe attacks in one week. At this time, when in despair, I heard for the first time of Christian Science, my sister having just then been healed of a severe stomach trouble. Although I knew this, I had absolutely no confidence in it. It seemed incredible that I could be healed by spiritual means after all material remedies had failed. Finally I decided to try Christian Science, feeling that I could then say that I had tried all possible means. With this thought I went to a practitioner, and soon I was so joyous that I was ashamed of my doubts. After the first few treatments I felt considerably better and stronger, and after having treatment for some time, I was entirely free from my tormentor.

Five years have passed since I took treatment, and in all this time I have not had the slightest attack of sick-headache. I am indeed grateful to God for my restored health, and also grateful to Mrs. Eddy, through whom this healing truth has again been revealed.

FRIDA THILO, Dresden, Germany.

It is with a deep sense of gratitude that I acknowledge the healing power of Christian Science over all diseases. One Sunday evening, in December, 1904, my body commenced to swell and became quite hard and sore. The pain was so great that I was unable to help myself, and a practitioner was called about midnight, and again at two, as they thought I was dying. All action of the bowels had ceased for three or four days, and I had lost control of my right arm and side. All this was, however, overcome by divine power, and I thank God for giving us Mrs. Eddy and her book, "Science and Health with Key to the Scriptures."—JEANIE CRAWFORD, Chicago, Ill.

I wish to express my heartfelt gratitude for Christian Science, for its wonderful revelation of man's at-one-ment with God, its revelation of glorious possibilities, unlimited by any sense of error. Its teaching brings out qualities of gentleness, kindness, affection, humility, and purity, and makes each day brighter with new hopes and broader views, glorious freedom, harmony, and peace. Our joy is fulfilled and we lack no good thing, because our abiding-place is under the shadow of the Almighty.

N. P. W. SWANSON, Chicago, Ill.

About four years ago I first heard of Christian Science. I had about reached the extreme end of materiality, and doctors and medicine seemed to do me no good. I was in a darkened state of thought, suffering from several diseases; tired and weary of sin and its consequences. In this condition I learned of Christian Science, and when I understood even a little of this blessed truth, I realized that "the old man with his deeds" must be put off; and that I must learn of the spiritual man. The liquor habit and the tobacco habit both left me. They disappeared as though I had never been subject to them. I am very grateful to Mrs. Eddy for this wonderful teaching, and for what it has done for me and mine. Friends and relatives also have been healed and helped. I am thankful for the literature, as it is a great aid to me.

JOSEPH A. WAGNER, Sheridan, Pa.

[Translated from the German.]

I gladly acknowledge the many blessings I have received through Christian Science. During some years before I had any understanding of Christian Science, I had to wear glasses, but when Christian Science found me I laid them aside, as I did not need them. Many years ago my foot slipped while I was walking, and was sprained. From this I suffered for a long time. Finally the pain ceased, but I was unable to move one of my toes, and a corn appeared that gave me much pain. After a time the foot became enlarged. Two years ago, while listening to Mr. Bicknell Young's lecture on Christian Science, my foot hurt me so that I could hardly keep still, but from that evening it was healed. The corn disappeared, and my foot became normal in size.

I am very grateful to our heavenly Father for His love and mercy, and that He has given us our faithful Leader, Mrs. Eddy.—MRS. C. L. RADDATZ, Oshkosh, Wis.

I am glad to witness to the great benefits I have received from Christian Science. It cured me of constipation of twenty-six years' standing, of indigestion, sick-headache, melancholy, etc. I have been freed from many other distressing things through this blessed understanding of divine power and I find I am well and happy just so long as I hold steadfast to Truth.

I am very grateful for the *Sentinel* and *Journal*, and the Bible Lessons. I love and honor Mrs. Eddy and know that her blessings are an hundredfold for what she has done for humanity.—MRS. ABBIE CHAMBERLIN, Burlington, Wash.

[Written for the *Sentinel*.]

Majesty.

ETHEL E. WALTON.

"PEACE, be still."
The winds and waves in sobbing silence died,
And in the hearts of men calm did abide.
Yea, all the many voicèd powers of hell
Beneath that charm of awful silence fell,
So still, so infinitely sweet he came
That all the world caught stillness as a flame
Of holy fire, sweeping away desire
Of all but that eternal light and grace,
Which radiant shone from out the Master's face—
A face in which all gentleness, all power
Together dwelt, and in that fateful hour
Of utter darkness, flashed and glowed—a star—
On which men gazed and thenceforth silent were.

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From our Exchanges.

As theological scholars recognize their essential oneness —notwithstanding differing denominational names and deep differences of judgment as to important matters—because of their unity in purpose, spirit, and method, so will the Church come to an increasing unity—not because of compromises in dogma and polity, but because of the increasing sense of a vital oneness in purpose and in method. With this will come a simplification of essential Christianity, making possible unity in diversity. It will be the union of men of good will, inspired by the purpose which ruled the life of Jesus Christ. Questions in metaphysics and cosmology will remain, but they will be given their proper place. The Christian will recognize as Christian every one who takes Christ as Lord, and as co-laborer every one who seeks to hasten the coming of the divine kingdom and the doing of God's will on earth, and as brother each individual in all humanity who is to be brought to a consciousness of his divine sonship and to a participation in the blessings of our Father's house. PROF. GEORGE WILLIAM KNOX.

The Congregationalist.

Frederick Denison Maurice, in speaking of the Church in America, more than half a century ago, said that it should be praised rather for its potential than for its actual accomplishments. He meant, of course that its anticipated progress would not be measurable by its development in the first half century of our national history. It is an interesting question for churchmen to ask whether a critic as penetrating would not speak of the American Church to-day in much the same words as those used by Maurice two generations ago. The responsibilities of the Church are far greater than they have ever been before, yet it is more than doubtful whether the necessities and the outlook of a great Christian nation, developing intellectually and materially, are interpreted to-day by the Church in America more profoundly or more accurately than was the case when Maurice's criticism was expressed.—*The Churchman.*

Jesus leads not by saving, but by guiding; he leads by virtue of having himself been on earth that lovely and perfect moral power which all the children of God may be; he leads by the directness and power with which he has set forth the fundamental principles of man's growth and of the soul's relation to God; he leads because he has set forth unto all men in absolute perfection the sublime ideal of the life of self-surrender. Following after him we are inspired to seek, not our own will, but God's will, and to seek our own happiness only in so far as it is embodied in the eternal happiness of all souls.

The Christian Register.

After a long time the one who is struggling against the tide of his own nature finds that he has not adopted the right method. He has trusted in himself instead of in the Lord. He has sought to overcome self by trusting in self; to have Satan cast out Satan. He sees that the only way of deliverance is the way of self-abandonment, nay, of self-abnegation, and sinking wholly into the Divine power. When man sees this lesson written upon the pages of his experience, he must be willing to learn it.

New Church Messenger.

Truth and love; these are the only powers that can save the soul, however they may be mediated to us. They may shine in stars or speak through the blood-drops of self-sacrifice, but it is these alone that can save in all worlds and everywhere. The entrance to the heavenly kingdom is through God's truth and God's love, and this also is the process or method of salvation.—*The Universalist Leader.*

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

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Christian Science Sentinel

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Items of Interest.

National.

The Lodge amendment to the Hepburn rate bill will, if adopted, include all pipe lines in the provisions of the Interstate Commerce law, and make these lines, whether owned by the Standard Oil Company or others, common carriers. Senator Lodge is of the opinion that the owners of these pipe lines enjoy special privileges which should bring them under the control of the Interstate Commerce law, since their owners are compelled to operate under franchises to acquire the right to cross public highways, and in some States exercise the right of eminent domain.

It is thought that new indictments of the beef packers as individuals are to be asked from the Federal Grand Jury, which has been summoned to appear on Tuesday, May 15. Judge Humphrey, in the Circuit Court, recently decided that the packers cannot be held as individuals on any evidence which formed a part of the information given by them to Commissioner of Corporations Garfield. In order to make the immunity plea impossible, secret service men are said to have been gathering evidence since that investigation.

The irrigation dam being built by the Government in the Shoshone Canon will back up flood waters to the amount of 500,000 acre-feet. The structure will be one of the highest dams in the world, 310 feet. When the project is completed it will be possible to reclaim about 175,000 acres of irrigable public lands about seventy-five miles east of Yellowstone National Park, Wyoming. The soil is productive, and hay, wheat, oats, barley, and the hardier vegetables can be produced abundantly with an ample supply of water.

Acting under instructions from the State Department, the American Minister at Havana has been in conference with the officials of the Cuban Foreign Office for the purpose of framing a new reciprocity treaty to replace the existing convention. A treaty has been drafted that may be ready for submission to the Senate before the adjournment of the present session. The present treaty does not expire by its own terms for three years.

The cost of railroad transportation of the United States mails is increasing at the rate of a million and a quarter dollars a year. Last year 728 companies received a total of $45,279,940.04. There is a probability that a considerable reduction in the rates will be demanded soon, as it is conceded that the rates are in many instances higher than necessary for the maintenance of the present efficiency.

The chairman of the Committee on Rivers and Harbors has decided to introduce a bill relating to the preservation of Niagara Falls. As soon as practicable after the bill has been reported public hearings will be commenced and continued until the arguments of both the owners of power plants in the vicinity of the Falls and those who are urging the preservation of the Falls are presented.

The gross indebtedness of New York City is greater than that of the Chinese Empire. The cost of operating the city's government for one year almost equals the annual expenditures of both London and Paris combined. New York pays out in salaries alone, to the forty-five thousand men and women on its pay-roll, the vast sum of $65,000,000 yearly.

The General Staff of the Army, believing that the line of the Panama Canal should be strongly fortified, has prepared a plan for the defences, which is now before Secretary Taft. But the Isthmian Canal Commission urges that no attempt be made to erect fortifications and that the canal should be neutralized just as the Suez Canal.

The superintendent of logging for the Government on the Chippewa Indian reservations in Minnesota, where lumbermen are cutting timber they purchased under the Morris law, estimates that the cut for the season has been about 200,000,000 feet, compared with 130,000,000 for the winter a year ago.

Congress plans to revise the immigration act of 1903. The purpose is to improve the quality of the immigrants and to provide for a wider distribution of them after they reach the shores of America. Bills have already been reported in the House and the Senate.

Governor Ide took the oath of office at Manila last week in the presence of over a thousand persons at the ayuntamiento.

Foreign.

The Russian suggestion for the assembling of The Hague Convention in July does not meet the convenience of the United States State Department, or the States of Central and South America, and another date may be considered. The Russian programme makes the following provisions: Amelioration of provisions of the convention concerning the settlement of international controversies as far as the Court of Arbitration and the investigation committees are concerned; additions to the laws and usages of land warfare, among others opening of hostilities, rights of neutrals on land, declarations of 1889, renewal of one of them; compilation of a convention regarding the laws and usages of naval warfare relating to the special operation of naval warfare, such as bombardment of forts by naval forces, location of torpedoes, change of merchant vessels into warships, private property of belligerents at sea, time allowed merchant vessels to leave neutral or hostile ports after the beginning of hostilities, rights and duties of neutrals at sea, among others the question of contraband; rules to which belligerent vessels must submit in neutral ports, destruction from uncontrollable causes of merchant vessels captured as prizes.

By the agreement reached at Algeciras, Spain, in the Moroccan question Spain will police two ports, Tetuin and Larache; France and Spain jointly Casablanca and Tangier; France alone Mogador, Saffi, Mazagan, and Rabat. This gives France four ports on the Atlantic. The duration of this agreement was fixed for five years.

The settlement of the question of the State Bank of Morocco gives France three shares, including those of the French syndicate. The other nations have one share. Four bank supervisors will be appointed by the Bank of England, the Bank of France, the Imperial Bank of Germany, and the Bank of Spain.

Trade of the United States with Mexico in the fiscal year 1905 aggregated in value $92,000,000. In 1895 it was only $31,000,000, and in 1885 $18,000,000.

Industrial and Commercial.

The financial statement in the message to the Cuban Congress shows that the expense of the Government in the second six months of the last fiscal year has increased $10,695,000. The income during the same period was $10,382,000. The message adds: "During 1905 the island's importations reached $94,806,685, against $77,028,314 in 1904. The imports from the United States were $42,981,888; from Great Britain, $13,424,050; Spain, $10,350,469. Exports in 1905 amounted to $110,107,384, against $80,012,756 in 1904. Exports to the United States were $95,330,475; to Great Britain, $5,795,300, and to Germany, $3,905,471."

Intelligence from Oil City, Alberta, says oil of the highest quality is now flowing from huge gushers in the southwest fields, situated within five miles of the international boundary and some forty-five miles southwest of Pincher Creek, a station on the main line of the Canadian Pacific Railroad. The valley in which the oil lies is an enormous crevice caused by volcanic eruption, cross cutting the formation of the Rocky Mountains and forming a huge basin into which the oil has seeped for centuries from the coal deposits in the north, forming a vast lake, underlying the rock formation at a depth of a little over a thousand feet.

The Westinghouse Electric and Manufacturing Company of Pittsburg has completed the first of twenty-five new style electric locomotives to be used by the New York, New Haven, and Hartford Railroad between New York and Stamford. It differs from the old style electric locomotive in that it is operated by the alternating electric current single phase system. It weighs seventy-eight tons, and it is expected that it will draw a train of two hundred and fifty tons at an average speed of seventy miles per hour.

Mexico is pushing to completion her trans-isthmian railway across the Isthmus of Tehuantepec, a neck of land 193 miles in width, and is equipping it with a standard gauge, double track with terminals at Coatzacoalcos and Salina Cruz, which are being converted into splendid harbors, giving thirty-three feet of water alongside masonry or steel quays, where freight will be handled directly between ships and cars. Already forty millions of dollars have either been expended or contracted for.

A combination has been effected between the Westinghouse interests and one of the largest electrical concerns in Italy, for the purpose of undertaking important contracts for equipping Italian railroads with electric power.

Mount Vesuvius is in violent and destructive eruption.

General.

The steamship Urmston Grange, carrying the Pacific cable of the Commercial Cable Company, to be laid between Guam and Japan, landed the end of the cable on Guam Island, March 30, and began paying it out toward Japan.

According to officials of the De Forest wireless telegraph system, 572 words out of a total of 1,000 were successfully sent on the 28th ult., without cable, across the ocean from Coney Island to Ireland.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

"Awake thou that sleepest."

CLARENCE W. CHADWICK.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.—*Paul.*

ACCORDING to Scripture the dream of mortal existence "is of few days, and full of trouble." Mortals realize that what they experienced during the sleeping-dream was but a phantom, an illusion, which vanished with their waking, but could we converse with them during the continuance of this dream, they would no doubt contend for its indisputable reality. Not until they awake do they positively know that its seeming pleasures and pains are alike unreal.

The more important awakening for men is from the day-dream of mortal existence, which testifies to the naturalness and reality of all that is evil and perishable. Concerning this day-dream, the poor mortal has been woefully misled, for he has been told that the sense of material existence constitutes life and reality, that it is ordained of God, and consequently normal and natural. Believing this teaching true, he continues to absorb the forbidden knowledge of good and evil, until at last he becomes so dissatisfied with his miserable existence that he is divinely impelled to look outside of mortal consciousness for health, peace, and happiness. Right here is the all-important turning-point in his career; when, for the first time, he begins to realize his need of a Saviour. The still, small voice of Science speaks at the door of consciousness and gently but positively assures him that the varied experiences which he has believed to be real and unquestionable are, in fact, only the changing phenomena of a false sense, and just as much a dream as are the experiences of the night. If meekness and humility are uppermost in thought, and the desire to be Godlike is paramount to all else, he will rejoice to learn that sense-testimony is both unnatural and unreal. On the other hand, if pride and selfishness hold sway, and there is little inclination to strive for the attainment of spiritual good, he will most reluctantly concede the unreliability of sense-testimony. The Master said, "Blessed are they that have not seen, and yet have believed" (understood); and he also said to the Pharisees, "Ye say, We see; therefore your sin remaineth."

When finally he does hear the cry, "Awake thou that sleepest, and arise from the dead," he marvels that he should have spent so many years in darkness without being told that the consciousness of sin, disease, and death is but a dream, and that the coming of Christ means the awakening from this dream. He rejoices in a present understanding of the Christ-truth, and "forgetting those things which are behind" he presses "toward the mark for the prize of the high calling of God in Christ Jesus." If he is a wise student of Christian Science he will no longer make the mistake of believing in the mortality of man, but will recognize the great spiritual truth that God is the Father of man, and he will find this fundamental spiritual fact to be the basis of all health, holiness, and happiness. He will no longer believe in a mind separate and apart from God, but will strive to let that Mind be in him which was also in Christ Jesus; and learning that this one infinite Mind is his only guide, healer, and teacher, he will no longer place any confidence in any minor healing agency. The demonstrations of spiritual harmony which follow an intelligent reliance upon omnipresent good, God, will evidence the fact of his having entered the strait and narrow way of divine Truth, which leads to a present understanding of eternal life, the kingdom of heaven on earth.

A mortal can memorize the whole Bible from cover to cover; he can possess the most acute corporeal senses, and yet be mentally sound asleep and without a true knowledge of God until these senses have been corrected by the testimony of Spirit. The apostle Paul must have had a keen appreciation of this fact when he said to the Corinthians, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." "A knowledge of God," to the Christian Scientist, means something more than blind belief. It means something more real and tangible than a mere profession of faith, with no "signs following." It means a metaphysical consciousness of the all-power and presence of Spirit, which is a law of exclusion to every erroneous belief or thought. It means a purified state of consciousness which reflects the nature of God, good, "in demonstration of the Spirit and of power," healing both disease and sin.

A good orthodox brother, upon being asked in all kindness to remove from his church roll the name of one of his members who had been healed by Christian Science, and who, after prayerful deliberation, desired to unite with the Church of Christ, Scientist, remarked that he considered such a step on her part equivalent to looking up into the face of God and saying, "I am done with You." Could this brother but realize the sweet peace and joy which have entered into this woman's life, the quickened moral sense that has led to a deeper consecration to God, and her practical insight into the Master's teaching, enabling her to rely intelligently upon God as a very present help in every hour of need, would he be inclined to think that she has forsaken her God? For his sake, and for the sake of suffering humanity, asleep to the present activities of the Christ healing, let us trust that he would not. With the all-satisfying consciousness of "God with us," the Christian Scientist will patiently await the appearing of the day-star of spiritual activity to broaden the mental horizon of those whose faith may be hampered by creed and ritual. The time must come when professing Christians will be ashamed to admit that they have not the "knowledge of God" which heals the sick through spiritual means only. Let us hope that those looked up to as leaders and teachers in the religious world will not be the last to awaken from the day-dream of mortal existence, which explains neither Christ's divinity nor his works of healing. Could the command to "awake to righteousness, and sin not" be universally heeded, there would soon be no mystery concerning Christian healing and living. We shall cease sinning only when we cease to give power to matter; and when we *know* that all power belongs to God, we cannot fail to heal the sick.

Christian Scientists know that "it is high time to awake

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out of sleep: for now is our salvation nearer than when we believed." Through Christian Science the Christ has come, "the glory of the Lord is risen upon" us, "and hath given us an understanding" of how to work out our own salvation. It is our Leader's fondest hope that the world shall not again lose sight of the healing Christ-truth, which alone can penetrate and dissipate the day-dream of sense, showing mortals how to "lay hold on eternal life," here and now. As faithful followers of this Christ-truth, which is practically explained in our text-book, "Science and Health with Key to the Scriptures," let us keep awake to the demands of a healing gospel which does not ignore the redemption of the body.

Membership in The Mother Church.

F. M. T.

AFTER becoming a student of Christian Science, the subject of joining The Mother Church in Boston was brought to the writer's notice, and she well remembers that at first she thought lightly of that privilege, partly owing, perhaps, to the fact that in the church to which she formerly belonged, infant baptism was considered the seal of membership. A careful study of the Church Manual, however, soon brought quite a different view of the subject of church membership, and as more earnest thought was given to its teachings, many reasons why all Christian Science students should be members of The Mother Church became apparent.

When we become members of The Mother Church we are amenable to its rules, and if obedient thereto we reap our reward. If prayerfully followed, these rules will prevent all dis-unity, for they awaken Christian Scientists to alertness in their duty to God, and to their neighbor, as well as to bring about uniformity in their work. Mortal mind when left to itself is always indulging its own particular fancies, delighting to make its own laws,—and then it grumbles in its own inconsistent fashion when confusion results because of mistaken methods of working. Such conditions would be impossible were all faithfully to study and obey the rules given in our Church Manual. Surely we are all grateful that when our Leader organized The Mother Church she made provision for members of branch churches to be received as members, and this privilege should not be overlooked by an indifferent attitude towards it. An honest acknowledgment of the value of the teachings that are understood, will begin to open the blind eyes, and then will be seen the good that is accomplished by steady adherence to the rules found in the Manual. Those who are already members should be aware that their obligations do not cease as soon as their per capita tax is paid. Having taken upon ourselves the responsibility of subscribing to the tenets and rules of The Mother Church, we should at least endeavor to fulfil that trust, and earnestly strive for that Mind "which was also in Christ Jesus." Incalculable good will be accomplished by the obedient following of the comprehensive counsels of the Manual. Mrs. Eddy says, "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner" ("Mental Digestion," *Sentinel*, Sept. 12, 1903).

The mental apathy which would blind us, and make us indifferent to our spiritual growth, will soon be put to rout by a study of the chapter entitled "Guidance of Members" on page 56 of the Manual. So adequate are its provisions that all may find guidance and direction to meet every circumstance, whether in an official or non-official capacity, which may be encountered in their daily work as Christian Scientists. Mrs. Eddy says, "Whatever guides thought spiritually benefits mind and body" (Science and Health, p. 149). We should therefore faithfully adhere to the teachings of the Bible, Science and Health, and our Manual, for they are fitted to guide, protect, and encourage us in attaining that wisdom which is so needful for each one of us, and which alone will enable us to solve and overcome every-day problems, while fighting the good fight "not as one that beateth the air," but as one who wields the "sword of the Spirit, which is the word of God."

Unity.

ALICE MARIAN ADAMS.

How important to us is the true sense of unity. It expresses the sum total of that for which we are striving. In unity is strength, and a realization of man's unity with God annihilates every thought of separation, with its attendant claims of ignorance of God and fear of the unknown forces of materiality, manifested in sin, disease, limitation, death, and eternal punishment. It was the thought of separateness from God—lack of unity with Principle—which ultimated in the accumulation of error that Christ Jesus came to disprove and to destroy.

Jesus reiterated the thought of unity when he said, "I and my Father are one;" and again, "My Father is greater than I." Infinite Principle must be greater than its idea, but in proportion as man realizes unity with Principle does he reflect the insight and power of infinite Mind. To realize that we are one with God in motive and desire, leads us to know that in proportion as we reflect perfection do we see perfection made manifest all around us.

The realization of unity with divine Principle brings the realization of unity one with another; each a part of one grand whole; each working toward the same end and all governed by the one Mind. In this realization is strength impregnable,—the power to meet and destroy the claims of error, no matter under what guise presented.

This thought of unity between God and man, of brother with brother, like a gleam of golden thread runs through all the teaching of our beloved Leader, and we find the same illuminating thought in all Jesus' teaching. It is enough to lift one high above the false sense of divided interests, to ponder the Master's words, "I and my Father are one." We can then say, "I and my brother are one," in our realization of what divine Principle would have us do under any and all circumstances. It is this unity of thought and action which proves the kingdom of heaven on earth, the eternal brotherhood of man, and in proportion as we realize our unity with divine Principle here and now, will the establishment of the kingdom become apparent.

[Written for the *Sentinel*.]

Springtide Eternal.

KATHARINE J. SMITH.

LAY thy strong hand upon Truth's burnished plow,
And stir the fallow earth beneath thy feet;
Speak, and the clod shall thrill, and fruit endow,
Sing, and thy psalm shall reach the city's street,
Go forth in light of new-begotten day,
God shed His benediction on thy way.

And as ye go, heed Christ's sublime behest,
Be least, tho' great, for this means royal pow'r,
Then shalt thou know that earth in thee is blest,
The blighted heart shall bloom in deathless flow'r.
The child of God who wears the victor's bay,
Is he who, working, teacheth men to pray.

No tear shall water pain's demolished camp,
The ground is holy where thy sorrow fell;
The oil of joy burns in the perfumed lamp
Of Love, Life's water brims the well;
And he who rose to roll away thy stone,
Hath set its crystal whiteness in his throne.

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Selected Articles.

The Weakness of Intolerance.

Rev. A. A. Morrison, of the Portland Episcopal church, has been delivering a series of lectures against Christian Science. The great inroads of the new denomination on other churches causes some of the more intolerant champions of these sects to attack the new faith. We use the word "intolerant" because we believe this is a free country in all matters relating to religious opinions. There is no real ground for attacking any man's belief. The Rev. Mr. Morrison had no real call to attack the views of Christian Scientists, unless it was that they had recently acquired a valuable church building site across the street from his church.

The *Portland Oregonian*, which is noted for its devotion to liberalism and agnosticism, has an able editorial, March 20, making light of the Morrison sermons, and says in conclusion: "Concerning any religion, new or old, a pertinent question may be asked, and only one—'What does it do for its followers?' If it makes them healthier and happier, more at peace with themselves and the world, better to live with, sweeter in character, and gentler in conduct, then it is a good religion."

As all institutions must be tested by their practical adaptation to human needs in the age in which they come across the consciousness of humanity, is it hard to explain why Christian Scientists have the largest congregation in San Francisco? The only explanation can be found in the fact that they have a new message of good cheer, good will, and good tidings to the world and for which the world is ever ready.

That intolerance of this new form of the old Christian thought is breaking down is evidenced by the fact that in many of the larger cities the national lecturers of the Scientists are introduced by the pastors of the orthodox churches. At Worcester, Mass., Rev. Mr. Scott, of one of the largest Congregationalist churches, introduced Hon. Clarence Buskirk, of Princeton, Ind., who delivered a Christian Science lecture. Mr. Scott said, "Those who have the Spirit of Christ are his, no matter under what name you find them working." He also said, "Religion is not a philosophy. It is a relation between the individual and his God."

In our country, where no connection between the State and the Church is permitted, and where absolute freedom of worship is guaranteed, there is little room for the intolerance of preaching down one church by another.

Salem (Ore.) *Daily Capital Journal.*

I am not a Christian Scientist myself, being, indeed, a member of the Church of England, but this does not bar me from admitting and rejoicing in the good work the Christian Scientists are doing by the exercise of what a critic calls their "healing propensity." I have had experience of it myself in being healed of a trying attack of sciatica which a doctor had failed to relieve, but I found in Christian Science no approach to hypnotism. I requested the healer's help in a spirit very like doubt and unbelief; I asked innumerable questions all through the week of treatment, and in every way that I could I inquired into the process. Before the end of the week I was undoubtedly quite well.

I have found Christian Scientists a most charitable and cheerful people to know; their conversation and, so far as I have seen, their lives conform to their professions. If this critic had the least personal acquaintance with the "healing propensity," she would know that the very last possible charge against Christian Science healing would be that of hypnotism. The personality of the healer is, if anything, the least factor in the whole process. I have been asked more than once, "What, then, does the healing?" and my answer is the only possible one from any one who knows their ways and has had personal experience of their healing; it is "Prayer—the kind of prayer the Christ himself commanded his followers to pray." The most prominent claim in Christian Science healing is that "Divine Mind heals the case."

How can any one assert in one and the same breath that there is danger of mesmerism in the Christian Science healing, and then follow on to say that "one of the good points in Christian Science was that it had made known the question of individuality"? What is more common than for a doctor to tell his patient that he will be liable all his life to the complaint from which he is supposed to be cured! Certainly there it is an admitted propensity not to heal, but merely to help. Is there so much fault to find with a people in whom their most severe critics discover their chief characteristic to be a "propensity to heal"? DACRE LANE.

London (England) *Tribune.*

A clergyman declares that "expectancy is a therapeutic agent" employed in Christian Science healings, and that "there is no necessity of going outside the church to find it, for it is practised more or less by all physicians." With all due respect for the clergyman who makes this assertion, we must insist that he has grossly misapprehended both the teaching and practice of Christian Science. Expectancy is a step in the right direction, but before our critic has practised Christian Science healing many years he will learn that something stronger than expectancy is needed to obtain the grand results of the Christian Scientist. Christian Science heals by a clear, positive realization of the divine presence. When in the Christian Scientist's prayer or meditation God becomes to him infinitely great, his troubles, however great they may have been, sink into insignificance and lose their power in his consciousness, and the body responds accordingly.

We will admit that many apparent results have been obtained by mere expectancy, as well as by the projection of human thought, but such are not satisfactory and substantial, and, moreover, are very uncertain and are not accompanied with the spiritual and moral regeneration which characterizes the healings of Christian Science. It soon becomes apparent in the experience of a conscientious Christian Scientist that his cures are in proportion to his spirituality, his reliance upon the divine power; and this is positive evidence that it is God who heals in Christian Science. Even the apparent benefits of medical practice are possible because in some way the mental condition of the patient is changed, and surgical cases are always more successful when the patient is hopeful. All these well-known facts point to Mrs. Eddy's discovery that all causation is mental. We have great respect for those who, though dispensing medicine, have faith in God, but it has been demonstrated beyond cavil that those who trust God implicitly, to the exclusion of medicine, fare better than those who undertake to use both, and Christian Scientists in general testify that they fare better with Christian Science and without medicine than they ever did without Christian Science and with medicine.

ALFRED FARLOW.

Boston Times.

For nearly forty years Christian Science has been taught and demonstrated, at first by Mary Baker Eddy alone, and then with a rapidly growing number of her followers, until to-day it is well known that many thousands have accepted this teaching as the logical and demonstrable explanation of Christ's message. A large percentage of those who have embraced Christian Science have been carefully reared by Christian parents, and have enjoyed the training of the Church and Sunday School.

Among these thousands of adherents are numbered representatives from nearly every known creed and faith, as well as many who were formerly agnostics. All have found in Christian Science a satisfactory explanation of the Word of Life. Many have come into this faith through

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the avenue of physical healing. Others, or, it might be said, all, because they have found therein a higher and more practical interpretation of God's Word. To them the Bible has been re-opened, and the daily study of its precepts and promises has become a never-ending joy.

It has remained, however, for your correspondent in last Sunday's paper to discover that, after all, Christian Science is not in line with Scripture. After considerable research through the pages of the Bible and the Christian Science text-book he presents your readers with copious extracts in which he attempts to show that Christian Science is hopelessly at variance with the Holy Bible.

In reading his selections, separated as they are from their explanatory context, one is reminded of the fratricide who pleaded Biblical authority for his deed. When asked to show it, he pointed out a passage in Genesis which reads, "Cain rose up against Abel his brother, and slew him;" and from Luke another which reads, "Do ye also . . . likewise."

I shall not attempt to answer our critic by taking up his objections in detail. If he thinks Christian Science conflicts with the Bible, he alone must take the responsibility. Others have found in this faith a consistent religion, as well as a method by which relief may be had from all the ills to which the flesh is heir. It should be borne in mind that Christian Scientists do not adhere to their faith through any sense of fanaticism, but because they find that it offers the largest returns in harmony and health.

The spiritual enlightenment and strength which accrue to them as a result of their efforts to learn more of God by the persistent study of the Bible and the effort to live in obedience to its teaching make their Christianity of the sturdy sort which knows no turning back. Surely no rational objection can be maintained against a faith which insists upon works as well as upon words.

ALBERT E. MILLER.
Philadelphia (Pa.) *North American.*

Scholarship has at last entered on its serious mission of curbing the irrelevant emotions of mankind, and of introducing that intellectual domination which must analyze the problems of religion to their ultimate facts and construct general systems of belief which are rational and effective. What people for centuries have taken for granted and believed in as facts are not so because they have been believed, they can be recognized as facts only when investigation proves them to be true. Science has a spirit of inquiry. In our experience we encounter a vast body of established belief in reference to all important subjects. This belongs to two categories: the priceless results of generations of experience, and heirloom rubbish.

The basic moral laws contained in the Ten Commandments or in the Sermon on the Mount are not authoritative because they are commanded; they are authoritative because they are true. Science never would raise the question whether they are binding upon this nation or that, or upon this generation or some other, but simply whether they express truths essential to a well-ordered individual or society. If so, they will ever be true, and will apply everywhere, just as does the law of gravitation. Science is little interested in dogmatic theology, for its data, methods, and conclusions are to it like a foreign tongue, but it is immensely interested in morality and religion, and none appeals to it so strongly as the morality and religion of Christ.

PROF. JOHN MERLE COULTER.
University of Chicago.

Christian Science does not dispossess the patient of the control of his own mind, nor place him under the control of another human will. The Christian Scientist, by understanding that God is perfect, and man His perfect image and likeness, is able to apply God's word in the overcoming of envy, jealousy, selfishness, sensuality, and sin in all its forms and expressions. He knows that he must first overcome sin in his own consciousness before he can overcome sin and its accompanying result (sickness) in the consciousness of the patient. He is taught in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that he must strive to follow the example of Christ Jesus; that he must obey the Ten Commandments, love his neighbor as himself, and do nothing short of good at all times and under every condition. This text-book gives a full explanation of the scientific process, or spiritual, divine law, by which the sick are healed and the sinner reformed.

Those who use auto-suggestion and other forms of so-called mind-cure do not bring about moral reformation, while the Christian Scientist knows that sickness is permanently healed by bringing about moral and spiritual improvement and reformation, and that the healing is not the manifestation or expression of auto-suggestion or of the human mind, but of God, or infinite divine Love. GRAY MONTGOMERY.
Omaha (Neb.) *World-Herald.*

Those who know what Christian Science really is, know that in no respect is there any similarity between its alert, active, intelligently Christian teachings and the dreamy mysticism of Hindoo philosophy. Christian Science does not teach, "You are to take the whole universe as a falsehood, and to think it does not exist," as has been asserted, but rather does it teach, in accordance with Scripture, the eternal facts of one God, and man and the universe perfect, real, beautiful, and good. Christian Science teaches that because man is created in God's image and likeness, his individuality is intact. All truth is revealed, and is revealed to the one who knows enough to receive it. The revelation of Truth which came to Mrs. Eddy led to her discovery of the Principle of Christian healing, which has been proven to be of inestimable benefit to humanity. "By their fruits ye shall know them." JOHN L. RENDALL.
Fairfield (Ia.) *Republican.*

Christian Scientists do not deny that to mortal sense evil in all its phases is as real as any physical phenomena. These material conditions seem real to sense-perception, from the fact that the physical senses are material. Paul says, "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

If we accept the fact that God is Spirit, omnipotent and omnipresent, we must accept the deductions made by Christian Science, for it in no way departs from this basis of Life. If Spirit is substance, is real and eternal, and fills all space, it must follow, as indicated in the statement just quoted, that matter, the opposite of Spirit, with all its conditions, including every phase of evil, must be "temporal," or unreal. Can we touch, taste, smell, see, or hear God, through the physical senses? No. Therefore, the Scripture says, "The fool hath said in his heart, There is no God," because the materialist is guided in his sense of God, man, and the universe by the physical senses. If we believe in God, we cannot believe in or accept the physical senses as being real or true, for they furnish no evidence of God, and it must, therefore, be admitted that matter is neither real nor eternal.

Truth is the understanding of God and man as His image and likeness; the understanding of the unreality of evil, matter, and all that is opposed to God. Error is the opposite of truth; the belief in the reality of evil, sin, disease, death, matter,—the belief that Spirit is not omnipotent and omnipresent. JOHN H. WILLIAMS.
The Florida Times-Union.

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Among the Churches.

Buffalo, N. Y.

Second Church of Christ, Scientist, of this city, having outgrown the seating capacity of its present church building on Linwood Avenue, has leased the auditorium of the Twentieth Century Club on Delaware Avenue, which has recently been remodeled. The Christian Scientists are indeed fortunate in securing so handsome and commodious an auditorium for their present needs.

Buffalo (N. Y.) *Commercial.*

Words of Appreciation.

As officers and teachers of our Sunday School we wish to express thanks for the further suggestions given by our Leader in her interpretation of the By-law relating to the duty and privilege of teaching the young. We are stimulated thereby to more earnest and faithful devotion to this most important work, and we rejoice in the spirit of obedience which prompts our endeavor.

FIRST CHURCH OF CHRIST, SCIENTIST, Long Beach, Cal.

Wausau, Wis.

Members of this church are grateful for the *Sentinel* notice regarding the Building Fund of The Mother Church. Desiring to immediately obey the call, a special meeting of our members, thirty-four in number was called, and it was decided that the following Sunday's entire collection should be sent to Mr. Chase. The contribution amounted to four hundred and ninety-five dollars and sixty-five cents, which added to a sum on hand makes five hundred and twenty dollars, which we send to-day. This with our previous contributions makes a total of twenty-four hundred and twenty dollars that we have sent to The Mother Church Building Fund, and our members have pledged themselves to continue their love offerings until there is no further need. The children of our Sunday School recently forwarded thirty-five dollars, rejoicing that their offering, too, would help the early completion of our dear Mother Church.—*Correspondence.*

Grand Rapids, Mich.

It has been with joy that our Sunday School has shared in the erection of our church edifice, and also contributed to the Building Fund of The Mother Church.

On Christmas, 1903, we took a collection of one hundred and five dollars and fifty cents for The Mother Church Building Fund. The year following, we sent fifty dollars. Since May, 1905, we have taken a collection on the first Sunday of each month for the same purpose; also, during the month of December, a special collection was taken each Sunday, resulting in a total of one hundred and nine dollars, which was forwarded to the Treasurer.

The older children are taught from the *Quarterly*, the Bible, and Science and Health, bringing out from the references the thought of each division of the Lesson-Sermon. They now show a marked growth in their understanding of Truth.

When the By-law appeared regarding the teaching in the Sunday School, we recognized with pleasure that the instruction had been in accord therewith. Our hearts were gladdened and encouraged upon its appearance, and we constantly hold it before us as the standard of our Sunday School work.—*Correspondence.*

It is thy duty oftentimes to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do.

THOMAS A KEMPIS.

The Lectures.

Macon, Ga.

Mr. Edward A. Kimball of Chicago gave a lecture at the Grand yesterday afternoon [March 11] on Christian Science. He was gracefully and ably introduced to the audience by Hon. B. M. Davis. Mr. Davis, among other things, said that we have nothing to fear from knowing the truth, that all monopoly is detrimental to progress and to human well-being; that the meaning of the Reformation and all forward religious movements is that man has the right to know the truth and share in the freedom of the truth.

He spoke of the marvelous growth of the Christian Science movement and quoted one of Macon's leading citizens (not a Christian Scientist) who is said to have remarked,—"Christian Scientists live what our ministers preach and what we profess to believe."—*Macon Telegraph.*

Milwaukee, Wis.

Bicknell Young of Chicago lectured at the Pabst Theatre last evening [March 5] on "Christian Science and Its Principles." John H. Paul, ex-Assistant District Attorney, introduced the speaker in the following manner:—

Ladies and Gentlemen:—Over nineteen hundred years ago there appeared in this world a unique, singular, and yet majestic character—the Nazarene. He taught the then unheard-of doctrine of "on earth peace, good will toward men." His teaching and thought were new. Human nature was prejudiced against him and he was compelled to battle for recognition. He said to the people who heard him, that if they could not believe his doctrine or his preaching, to believe him for his works' sake, for the healing of the sick which he accomplished. The doctrines and teachings of Christian Science are no more startling or unreasonable than those of the Nazarene. Jesus established the test of truth when he said, "By their fruits ye shall know them." What we are looking for to-day is not creeds, but results; they are the infallible tests of truth.

About one year ago Christian Science was called to my attention, and its claims seemed to me startling and unreasonable. I was informed there were hundreds of men and women here in Milwaukee who had been cured by Christian Science of all manner of diseases. During the last year I have talked with many of these men and women, and they told me, to my amazement, of their wonderful healing, of the absolute and complete results achieved by Christian Science, and of the perfect health they now enjoy. Although many of them when they first sought help were strongly prejudiced against Christian Science, when they turned to it they were afflicted with some form of incurable disease, and had been told by their physician that no human help could save them. They have told me how, as a last resort, in their agony and fear of death, they turned to Christian Science as a drowning man would grasp at straws, but with no faith of receiving help; and yet, even under those conditions, they were completely cured. While they could not say as to how it was done, yet, like the blind man whose sight was restored by Jesus, they knew that whereas they were sick, now they are permanently well.—*The Milwaukee News.*

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5, 1906. Applications must be in the hands of the Clerk on or before May 14, 1906.

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

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Card.

WILL one and all of my dear correspondents accept this, my answer, to their fervid question: Owing to the time consumed in travel, etcetera, I cannot be present *in propria persona* at our annual Communion and the dedication in June next of The Mother Church of Christ, Scientist. But I shall be with my blessed Church in spirit and in truth.

I have faith in the givers and in the builders of this church edifice,—admiration for and faith in the grandeur and sublimity of this superb superstructure, wherein all vanity of victory disappears and the glory of divinity appears in all its promise. MARY BAKER EDDY.

Pleasant View, April 8, 1906.

The Mother Church Dedication.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS take pleasure in announcing that the extension of The Mother Church will be dedicated on the date of the Annual Communion, Sunday, June 10, 1906. Application has been made to the railroad companies for the usual reduced rates for this occasion.

"Matter is temporal."

[THE following letter and newspaper clipping emphasize the fact that material philosophy, after vainly trying to posit matter as substantial, now seems ready to abandon the effort and to fall into line with Mrs. Eddy's statement in Science and Health, made over thirty years ago, that "matter is nothing beyond an image in mortal mind." Mrs. Eddy, however, is not content to stop with the simple negative statement that there is no matter. She carries the discussion into the realm of Spirit and says, "Nothing we can say or believe regarding matter is immortal, for matter is temporal, and is therefore a mortal phenomenon, sometimes beautiful, always transitory. . . . Science reveals nothing in Spirit out of which to create matter. Spirit is the only substance and consciousness recognized by divine Science" (Science and Health, pp. 277, 278). The letter referred to appears below.—EDITOR.]

New York, March 30, 1906.

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

Dear Mrs. Eddy:—The enclosed clipping, entitled "The End of Matter," from the *New York Evening Sun* of March 24, 1906, may be of interest to you, as indicating the changed theories and ideas of the world's learned professors regarding matter, and confirming its non-existence.

At a banquet given by the American Institute of Electrical Engineers to Signor Marconi, in recognition of his discoveries and research work in wireless telegraphy, one of the speakers, a professor in Columbia University, in discussing the action of the Hertzian or ethereal electric waves in traversing space, stated that the laws governing this invisible wave action are far more exact than the general laws of physics, wherein coefficients and complicated formulæ for correcting the main laws are necessary, due to the influence of surrounding material conditions.

The reason stated for the greater exactness of laws governing the invisible ethereal waves is, "Due to the absence of matter, and whenever matter had to be considered there could be no exact law of action."

It was also stated that research work along lines removed from the usual material conditions is fruitful of more exact results, and that the most advanced thinkers now admit that they do not know what matter really is, and in fact question its real existence.

Students of Christian Science cannot fail to observe the gradual falling away of old theories, and "the knowledge of so much that isn't so;" and this must bring us more and more into the understanding of the real and true as taught in our beloved text-book, "Science and Health with Key to the Scriptures."

Sincerely and gratefully yours,

CHARLES GRIFFITH YOUNG.

[Following is the clipping mentioned by Mr. Young as enclosed in his letter. It was copied by the *New York Evening Sun* from the *London Globe*.]

Bishop Berkeley, some two hundred years ago, proved that matter has no real existence apart from the perceiving mind, and scientific men of the present day seem to be converging to a similar view. Thus Professor Poincaré entitles an article in which he discusses recent views on the ultimate nature of matter, "The End of Matter." According to these views, he contends there is no true matter; there are only holes in the ether! This is an advance on Lord Kelvin's conception of the atom as a mere whirlpool or vortex in the ether. Atoms are not now even ethereal. And Prof. Osborne Reynolds has set forth a theory of matter under the title of "An Inversion of Ideas as to the Structure of the Universe," in which the leading idea seems to be that what we call matter is really the absence of matter. An atom, from this point of view, would be a little bit of nothing bounded by something—a hole in the ether, if the ether be assumed to be the something. But Professor Poincaré, who is a learned French mathematician and a member of the Academy of Sciences, declares, in his "Science and Hypothesis," that "a day will come when the ether will be rejected as useless." If, then, the atoms are merely holes in the ether, they, too, will be abolished!

The Forgiveness of Sin.

THE forgiveness of sin is a doctrine which distinguishes pure monotheism from idolatry or materialistic philosophy. While heathen religions in general made certain provisions for the protection of individual rights, and inflicted penalties for their infringement, yet they were very tolerant of sensual indulgence on the part of their devotees; and this is not surprising when we consider that their supposed deities paid little respect to the demands of moral law. It required the pure teaching and example of Christ Jesus to uncover the claims of sin, to show the way to its complete annihilation, and to unfold that absolute spiritual purity without which no man shall see God. He embodied and revealed the true ideal which all his followers profess to accept, and Christian Science teaches that to follow any other standard is to indulge in sin, and though this be done ignorantly, the penalty which must follow disobedience to divine law is incurred. The law of God is indeed the law of Love, and failure to comply with any of its provisions must necessarily exclude the offender from the realization of man's glorious possibilities as a child of God.

It is both sad and strange that the teaching of Christ Jesus on this vital question should have been so long misunderstood and misapplied by professed Christians, and it is cause for rejoicing that the message of Christian Science should have come, like an archangel with trumpet, to announce that "the destruction of sin is the divine method of pardon," and that, "being destroyed, sin needs no other form

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of forgiveness" (Science and Health, p. 339). This teaching throws a wonderful light upon the ministry of our Lord, and makes it clear that the healing of sin and disease are substantially the same, inasmuch as those who experience this healing are lifted above the plane of belief where the asserted "law of sin and death" is operative. In the case of Mary Magdalene, "out of whom went seven devils," we find a sudden transformation; the Christ-purity uncovering to her the hideousness of sin so that it could only repel, never attract her again; while the attraction of Spirit led her onward to ever higher and holier service.

In this scientific age, proof is demanded in everything, and rightly so; and if religion is to stand the test of science, the "forgiveness of sin" must be proved, not in human dogma or declaration, but in daily demonstration of Christ-like living. The Master sought to raise his disciples above the belief in sin's necessity or reality; he also taught them how to liberate others from sin and disease, and in no other way can any prove their discipleship to-day. Of what avail is it to tell one that his sins are forgiven while he is still enslaved, in mortal belief, by appetite and passion? The one who is set free from sin and sickness by the truth knows that his sin is forgiven (destroyed) by the operation of divine law, and he rejoices in the blessed privilege of reflecting the light upon others who still "sit in darkness and in the shadow of death." There are many who thus prove that they are "risen with Christ," and it is this no less than the healing of disease which attracts so many to Christian Science.

John H. Paul, ex-Assistant District Attorney, said in his introduction at Mr. Bicknell Young's recent lecture in Milwaukee, "What we are looking for to-day is not creeds, but results; they are the infallible tests of truth." The healing of disease and the destruction of sin are inseparably linked together in the ministry of Christian Science, as in that of the great Teacher, and thus are many finding peace and purity, health and happiness. ANNIE M. KNOTT.

The Building Fund.

THE work upon the extension of The Mother Church is proceeding with such rapidity that a large amount of money is required at this time, and it is necessary for the Treasurer to receive largely increased contributions at once. Will the entire Field please act promptly and liberally in this matter. This notice is a call for the immediate fulfilment of our pledge given in 1902, and as such it should receive the earnest attention of every Christian Scientist.

Letters to our Leader.

Flatbush, N. Y., March 27, 1906.

My Beloved Teacher:—Some weeks ago there appeared on the editorial page of the *Sentinel* an article referring to your visit to Chicago in 1888, and to your address delivered to the public in Music Hall, at that time. Well do I remember this occasion! It was the first time that I had seen you, although I had been healed and interested in Christian Science nearly two years prior to that time. At the conclusion of your address I noticed a poor woman who had entered the auditorium on crutches, and who was evidently badly crippled, stretch out her arms toward you in a beseeching manner. You looked at her with eyes full of compassion and love, as it seemed to me, and immediately she laid down her crutches and walked out as any one in a normal condition would do! I cannot tell you of the awe that fell upon me, or the impression I received, and I then determined to learn more of this wonderful truth at the fountain head. The following fall I applied for and received your instruction in a primary class. This great blessing has followed me in succeeding years, and this, with additional instruction from time to time, has changed the whole current of my life.

Another incident may interest you. Recently, I met at the home of a friend, a lady who told me the following interesting experience. She said that over twenty years ago, her father was pronounced incurable with consumption, and sent to the mountains for a change; his wife and this lady, then a child, accompanying him. In this far-away place they stumbled upon a copy of the first edition of Science and Health, and with a mixture of curiosity and interest the wife read the book to her husband. He began to improve, and in a few months returned to his home perfectly well. He is to-day robust and well, a man nearly sixty years old. The climate was given the credit at the time, but the conditions in his case were such as to require something more than this to effect a cure; and the daughter is now confident that nothing but the benign influence of Christian Science restored him to perfect health. She was then a little child, but remembers some of the reading at that time. Truly the exalting influence of the divine Mind on the body was there demonstrated fully. Can any one truthfully say that Christian Science does not heal, or that the Prophet in this age does not declare the deep things of God?

I could tell you of demonstrations of healing that certainly give me great joy, and make me more than ever desirous of eliminating from my consciousness all that would hinder me from doing this healing work. It is my one ambition, if I may use this word, to heal quickly and surely —through a corrected thought and obedience to your teachings.

These are the "tithes" that I must bring "into the storehouse," and the only proof of my deep gratitude.

With tender love, faithfully your student,

EMILIE B. HULIN.

Concord, N. H., March 8, 1906.

Beloved Leader:—We thank you so much for the "Journal of the Transactions of The Victoria Institute," and for the handsome fruit of the orange tree. I have read the article on Confucius. Your markings gave to it an added interest. Great as he was, how far short of primitive Christianity, as revealed and manifested in Christian Science, was his system. The article shows that Confucianism lacked the healing, transforming power of God which Christian Science makes available to the pure in heart. The reading of this paper only makes me more grateful to God and to our beloved Leader for her revelation.

At the lecture in that ancient seat of learning, Exeter, New Hampshire, on March 4, there was a good attendance. One paper is to print the lecture entire. I visited the old First Church, organized in 1638. One of the church officers presented me with an old hymnal, "Songs of the Sanctuary," which contained that favorite of yours, a verse of which you placed on the walls of Christian Science Hall, reading,—

> Daughter of Zion, awake from thy sadness,
> Awake, for thy foes shall oppress thee no more.
> Bright o'er the hills dawns the daystar of gladness;
> Arise, for the night of thy sorrow is o'er.

The lecture Tuesday night in Newburyport, Mass., was attended by an audience which filled the hall. Rev. C. F. Andrews, the prominent Universalist clergyman of whom you know, introduced the lecturer with a cordial welcome. I enclose a brief report of his kindly words. In Newburyport, I met your faithful student, Miss Prime, also Mrs. Morrill, who often heard you lecture in Hawthorne Hall and has loved you dearly for twenty-five years. Everywhere are the signs of growth and increasing love and harmony. Faithfully and lovingly,

IRVING C. TOMLINSON.

Dampfer, Kaiser Wilhelm II.

My beloved Leader:—On my way home to Germany, after my first visit to America,—the country where Christian Science was revealed through you,—I send you a few

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words. My heart is so filled with love and gratitude to God, and to you, beloved Mrs. Eddy; words cannot express what I think and feel. It means so much for a German to see the grand work of Christian Science abroad; to meet the old, strong, faithful workers. I received so much and I begin to get a clearer understanding of the broadness, deepness, and infinitude of Christian Science.

My daily prayer is for spiritual growth, to prove the truth through my life, and to be a better, more faithful worker. Through this I hope to show my sincerest gratitude to you. Lovingly your disciple,

FRAU LOUISE HERGENHAHN.
Berlin, Germany.

Toronto Junction, Ont., March 14, 1906.

My Dear Mrs. Eddy:—With a deep sense of gratitude to you for the revelation of Truth, as contained in "Science and Health with Key to the Scriptures," I am taking the liberty of writing to tell you of the joy and peace occasioned by the wonderful demonstration of the power of Truth over error, in the case of my little twelve-year-old daughter, who was, according to *materia medica*, fast becoming unconscious from an attack of pneumonia. We are not, as yet, Christian Scientists, and of course, fears seemed to be arrayed like a great army against us. My wife asked me what I thought best to do, and I replied, "'God is my refuge,' I can have no other," and we were both satisfied to trust Him. Acting upon this decision, I telephoned to Mrs. Clarke in Toronto, who has been extremely kind to us, and she said she would treat her then, and if we wished would come and see us in the evening. About half an hour after I had telephoned, we were watching our little girl and, to our great joy and satisfaction, she raised up in bed and said, "Papa, I don't feel as if anything was the matter with me."

The only return we can give for this manifestation of divine Love is to follow in the way which has been revealed to you, and by you taught and demonstrated to a world hungry and thirsty for Truth.

Yours most gratefully and sincerely,
I. H. WOODLAND.

Boston, Mass., April 2, 1906.

Dear Teacher:—I have just received the following communication from our Publication Committee at Ottawa, Ont., Rev. Geo. R. Lowe.

"The deputation from the Ontario Medical Council found the Cabinet ministers unwilling to espouse any legislation to further medical monopoly; and also that three fourths of the members of the legislature interviewed on behalf of the medical men were opposed to the proposed legislation. Therefore, they will let medical legislation stand."

This appears to settle the question of threatened medical legislation in Ontario. It seems that the people are waking up, and are determined to put an end to unwarranted and unjust medical laws. Your loving student,

ALFRED FARLOW.

Boston, Mass., March 16, 1906.

Dear Leader:—I want to give you my thanks for the change in the last line of the spiritual interpretation of the Lord's Prayer. It has helped me more than anything else has ever done to know God's allness.

Lovingly and gratefully,
MARTHA L. STRANG.

Important Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 2, 1906, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

For more than thirty years I had been doctoring for chronic liver complaint, under the care of seven or eight first-class physicians in the eastern, middle, and western parts of the United States. None of them afforded me anything but temporary relief; the last one told me he could do nothing more for me, that I would never be well again. I then concluded to try Christian Science. I found a practitioner and had treatment. This was a year ago, and now I have no trouble from my liver. Other ailments have also been met, but the physical healing is the smallest part of the benefit received. I was a member for many years of an evangelical church, but was never satisfied with its doctrines; never had any real pleasure in my religion. In Christian Science I found what my religious instincts were longing for. I am a member of The Mother Church, and of First Church here, and the spiritual satisfaction, the joy and comfort which have come to me in my new church relations is almost beyond belief; it is certainly beyond my ability to express in words.

I am very thankful for the privilege of helping others through the understanding gained in Christian Science. Those who have been able to bring relief to their friends, will realize the feeling that comes when one is thus able to invoke the almighty power to heal the afflicted. The joy is almost too great; one feels like taking off his shoes, as if standing on holy ground.

For all the joy and help which Christian Science has been and is to me, and for the help I have been able to bring to others through it, I most humbly thank God. I am also grateful to our dear Leader, who has spent her whole life trying to benefit her fellow-beings, and as we know, has succeeded in her efforts.

PRESSLY J. BARR, Omaha, Neb.

I was merely a child when I first heard of Christian Science. From infancy I was always in delicate health, suffering from throat trouble and nervousness, and continually under the doctor's care. In my ninth year I was attacked with a slight stroke of paralysis, accompanied by a peculiar twitching in my side. A doctor treated me for several weeks, but seeing no improvement he said that he could do nothing for me. An aunt who had been healed through Christian Science then advised my taking treatment.

I was put under the care of a Christian Science practitioner and after six weeks was completely healed. My parents rejoiced at seeing how well I looked; still, like many others, we thought that was all that was necessary. All went well until my twelfth year, when I was attacked with a second stroke, which seemed more severe than the first. My mother, being overcome with fear, wanted to call in a physician, but remembering how little help I had received the first time, I begged them to send for the Christian Science practitioner. This time I experienced a hard struggle; until after five weeks there was no noticeable change, and then I had another stroke. As the practitioner was unable to come, she gave me absent treatment, while my mother read to me. I felt immediate relief. That afternoon a desire to write came to me. I was at first afraid to attempt it, but something prompted me to try. Then, feeling confident that with God's help I could write, I began to copy the 23d Psalm, at first with difficulty, but realizing the guidance of divine Love, all difficulties soon disappeared, and I wrote better than before. Within a few days I was healed. I am now seventeen years of age, and have never since experienced any trouble in this direction.

Many other ailments have been overcome; one of which the doctors had pronounced hereditary and incurable, but in two years of earnest work with God, that also was destroyed. I shall always be thankful to God for this grand

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truth, and to Mrs. Eddy for the great enlightenment it has brought to me.—Ella Hellmann, New Braunfels, Texas.

I desire to testify to the benefits I have received during the last two and one half years through the study of Christian Science. For ten years or more I had suffered from indigestion and constipation, taking many kinds of medicine, and for several years had taken medicine every day, but without any permanent relief. My father, who was a doctor, could offer me no hope of real improvement unless it might be through taking more exercise, and I never succeeded in getting enough of that to do me any good. When I was induced to take up the study of Science and Health, I did so without any expectation that I would ever believe in it or experience any physical healing through it; nevertheless, within two weeks I was entirely relieved of the troubles mentioned, have been free from them ever since, and have not taken a drop of medicine in two and a half years.

When I had not been interested very long in Christian Science, I met with an experience which was very convincing to me of the healing power of Truth. I was moving a small iron safe on a hand-truck, when the truck slipped and struck my ankle. This was early in the afternoon, and while I remained at work my foot kept getting more and more lame, until by the time I left the office I could not put my heel on the ground in walking. After reaching my room I commenced to study the Lesson for the following Sunday, and when about half through had occasion to walk across the room. I then found that I could walk as usual without any inconvenience, and I had no further trouble with the injured foot. I had been troubled with chapped lips more than any one I have ever known. For years I could not smile, from early fall until late in the spring, without danger of cracking my lips so that they would bleed. I tried almost every known application, without any benefit beyond the time the remedy was in use. Since taking up the study of Christian Science I have used no material applications and the difficulty has been overcome to such an extent that I experience no further inconvenience.

It has been my privilege to interest some others in Christian Science and see them receive great benefits. I am also more than grateful for a greater desire to do right, and for kindlier feelings towards my fellow-men.

Charles J. Turner, Chicago, Ill.

A recent experience through which my mother passed has again revealed to us the beneficent ministrations of Christian Science. One Sunday morning she began to suffer intense pain in her head, and went to bed—an unusual thing for her to do in the morning. By noon a fever had set in. I realized that there was work to be done in Science to destroy these manifestations, and both my sister and myself declared the truth for her; but when, just before nightfall, no sign of improvement had shown itself, I went to the telegraph office and cabled to a practitioner in Detroit who had helped us when we lived there. The day had been very warm, and fever under such circumstances seems especially cruel. Before midnight mother broke out in a perspiration. The fever did not entirely leave her, however, till the third or fourth day, coming up in the middle of the day, though shorn of its terrors. The third day, severe aching in the bones ceased, but she suffered greatly from pain, and grew weaker. On the fourth day I cabled again. Through the night mother was suffering, and I was alternately helping her and striving to destroy my own sense of fear. Repeatedly there came to my mind the words, "Death must be overcome, not submitted to" (Science and Health, p. 76). When the fifth morning came, I heard her breathing deeply and knew that she had fallen asleep. For that I was very thankful. When, two hours later, I heard her stir and stepped to her bedside, I noticed a great difference in her face. For two days the appearance had been unnatural. I now saw her as she was in health, and I exclaimed at the change. "Yes," she said, "I'm better;" and she went on to say that all night long she suffered indescribable misery, but just as dawn was breaking, the words came plainly to her consciousness, as if a voice spoke to her, "As one whom his mother comforteth, so will I comfort you." Instantly, her suffering ceased. She marveled at it, for she said she had not thought of the passage, nor perhaps read it, for years. Then she fell asleep. We both knew that the truth had done its work in its own beautiful way. We realize now that the healing was done at that time; but for several days afterwards she had no appetite and gained no strength. Though she was sleeping well and not losing any ground, I sent another cablegram to the practitioner, and this condition was met quickly, for within a few hours my mother wanted something to eat, relished it, and was sitting up. From that time she continued to gain.

For this evidence of the power of Truth we are grateful, —grateful to God, and grateful to the saintly woman who has proclaimed the message to this age; grateful for the teaching as made plain in Science and Health.

Grace E. Harrah, Holguin, Cuba.

I was thirty-eight years old before I gained any spiritual understanding, and then it came through my healing in Christian Science. I was in a confused state of mind when I was led to Minneapolis to be healed of a complication of nervous troubles, and surely I was given the pearl of great price. I wish I knew how to express my appreciation of our beloved Leader, and of this grand truth which she has been permitted to give to the world. By applying this truth to the best of my understanding, I have overcome many errors for myself and family.

Mrs. Lottie Byram, Verndale, Minn.

It is over three years since I started in Christian Science and was led into the understanding of divine Truth. For years I had been a great sufferer with my head. For weeks at a time I would be so dizzy and in such pain that I could hardly do my work. I finally had a gathering in my head which the doctor could not relieve, and it was then I called in a practitioner. In a few treatments I was healed. Later I had the grip, and bone erysipelas in the worst form, but I was soon relieved of all by this truth. I am now well and do not know what it is to feel tired. I can truly thank God for health and strength and happiness.

Mrs. I. P. Jones, Caldwell, Idaho

Christian Science came to bless our home in October, 1902. I was suffering from an attack of peritonitis. The previous winter I had been confined to the house from December to April, and I visited the doctor two and three times a week during the summer. The following October I was again obliged to send for the doctor, and he said that unless I had an operation I undoubtedly would have this trouble every time I took cold. I had suffered all day, not being able to keep even a teaspoonful of tea on my stomach, and with the thought of an operation before me it then came to me to try Christian Science. My healing was instantaneous. I sent for a Christian Science practitioner, and just fifteen minutes from the time she came to my room all pain left me, and I have never had any return of that trouble. I have since been treated twice for diphtheria, and both times the trouble was met in twenty-four hours. I have also had rheumatism, which took six weeks to overcome, but never for one moment was I discouraged, for I knew that only fear was holding me. Thanks

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to God, and to our Leader for "Science and Health with Key to the Scriptures," which enabled me to prove that God governs all and is an ever-present help.

MRS. A. L. WHITEHOUSE, Chicago, Ill.

I was troubled with asthma for over twenty-five years. Many a night I lay awake with it. I tried several doctors, without any relief, and used many different kinds of medicine, but to no avail. It is about six years since I first heard of Christian Science. At that time I heard about some cases of healing, and almost as a last resort I went to see a Christian Scientist and took treatment. My healing was slow, but what a revelation it is to know that evil, sickness, and death are not realities! I have been led out of darkness into light, from doubt and fear into freedom as well as better health.

My heart goes out in thankfulness to God for the revelation of Truth, through our Leader, Mrs. Eddy.

MRS. EMILIE VOELKEL, Radford, Tex.

When I first heard of Christian Science I was a very selfish, discontented person. My spiritual growth was seemingly very slow for about three years, as I studied and worked very little; nevertheless, every ailment which I had was overcome through my slight understanding of Christian Science. Since I have studied and prayed earnestly for more love and understanding, I have had many demonstrations, for which I am very grateful. I have daily proofs of God's allness and the nothingness of evil, in meeting all discordant conditions, both physical and mental.

Words cannot express my loving gratitude to our dear Leader, Mrs. Eddy, for her book, "Science and Health with Key to the Scriptures," which has been such an inspiration to me in studying the Bible and explains so clearly man's relation to God.

I have received great benefits from reading the *Sentinel* and *Journal* and hope to show my gratitude by my works.

MRS. MABEL T. IHLOW, New York, N. Y.

In my quiet room, alone with Science and Health, the tobacco habit of twenty years' standing vanished like a dream; the careless tongue became more guarded; from being a free thinker I became a believer in God, and life seems sweeter. So I, too, come back and give thanks; first to the Master who taught us the way, and next to the one who was brave enough in this age to show us the old trail. Science and Health works just as well in the far-away mining camp as it does in the crowded cities.

J. NORRISH, Llanada, San Beneto County, Cal.

After suffering for twelve years with chronic nervous indigestion and its accompanying ills, I finally turned to Christian Science for physical aid. Stomach troubles in some form had afflicted nearly every member of my family for three generations. Frequent attacks of heart failure, continued dizziness, constipation, general weakness, and a distressing sense from the base of the brain to the end of the spinal column, were some of the symptoms manifested. Towards the last of my illness I was obliged to single out an object with my eye and walk to it, in order to keep my bearings, and was not always sure where my feet would touch the pavement. Depression, fear, and irritability seemed to rule me mentally.

When I decided to try Christian Science it was from no faith in or understanding of it. I simply desired to see if the health and strength which the most intelligent doctors had failed to give me, might not be found elsewhere. The gain under Christian Science was slow but steady. At the end of six months I was much stronger and relieved of my most distressing conditions, but the perfect healing was accomplished only as I comprehended the Christ-principle involved in this method of healing and applied it in my daily living. For four years I have been well, and am realizing the health and strength of youth. Among the many joys with which my life is filled, the greatest one is that it is possible for me to help others to know this truth which brings freedom from sickness and sin.

MARY HUDSON KEIZER, Topeka, Kan.

Last summer my little daughter had a severe attack of pleurisy, and after three days' illness help was telegraphed for. In two hours she was up, dressed, and ready to take her usual ocean bath. One morning last winter I awoke with the feeling of complete loss of power over my limbs. My husband and I worked all day and the healing came through reading the Bible and Science and Health. We have been in Science now for three years, and during that time we have not taken any medicine, while before this understanding came to us we were never without all kinds of drugs. I am more than grateful for what I know of Christian Science, and what I can demonstrate. Every small demonstration unfolds to me more of the beauty and power of Truth, and the wonder of it grows.

EMMA K. BOWMAN, New York, N. Y.

Christian Science healing was brought to my notice about fourteen years ago. A sister had been a pitiful sufferer day and night for some months, and after being advised that further medical treatment would be useless, she finally learned of a Christian Science practitioner, on whom she called for help, and was healed. Seeing this wonderful result, when no hope could be given by the physician for her recovery, my interest was naturally aroused, and very soon after I began to attend the Christian Science services. I found the meetings interesting and the people happy. I continued to gain much help from them, and finally became a member of the church. I can truthfully say that during these years Christian Science has brought to me all the good I possess and the only happiness worth having.

Through the study of Science and Health by Mrs. Eddy, the Bible has become a book of interest, the study of which heals the sick and reforms the sinner. For all these blessings I am learning to be grateful.

HARRIET G. BAGLOLE, Charlottetown, P. E. I.

In the winter of 1892 I received my first blessing from Christian Science. My eyes had troubled me all my life and oculists had told me I was becoming blind, but in one or two treatments in Christian Science all sense of pain in the eyes was destroyed and I now have no fear in this respect. The following spring I took class instruction, and soon after left for my home in an eastern State. In a feeble way I tried for a time to put into practice what I had learned of the truth, but within less than two years I fell asleep over the task. This mesmerism was in no sense restful. There came a long series of troubles,—sickness, poverty, inharmony in the home,—which finally brought me to a state of physical and mental collapse—and that with a young baby to look after. In 1903 a dear friend who is a Christian Scientist took us into her home, where I lay helpless for weeks. She provided for our needs and treated me until I became able to help myself in a small degree. Gradually I came to realize that Christian Science is not only the truth, but that it could be demonstrated by me. I had believed in it for years, but it had always seemed to me that few people were really fitted to practise it.

A little over a year ago I asked a practitioner to help me overcome some difficulties which seemed beyond my understanding, and thanks to the truth I am making progress. Every step taken is a definite point gained. The road is not an easy one to travel, but the way gets brighter each day. Sin, want, and disease are becoming less and

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less real. I do not now regret even the wasted years. My experience may be a warning to others.

I am grateful to God, and to Mrs. Eddy, through whom Christian Science has been given to this age.

MARIE PITTNER WOOLCOTT, Brooklyn, N. Y.

It would be impossible to tell all I have received through Christian Science, or to express my gratitude. A dread of the diseases that seem part of every child's life, and the powerlessness of *materia medica* to protect my children, drove me to investigate Christian Science. The healing of diseases, which were many, cannot compare with the peace, harmony, and love that is becoming more and more apparent in our home as the days pass.

I am striving to make my daily life a continuous expression of gratitude to God, and to our dear Leader, Mrs. Eddy.—MRS. RAYNOR HOBBS, Ogden, Utah.

I wish to add my testimony to that of thousands who have been healed both spiritually and physically. I have been studying "Science and Health with Key to the Scriptures," by Mrs. Eddy, for the past eight months, and have found Truth to be a very present help, under all conditions. I am glad and thankful beyond expression for the unfoldment of the Scriptures which has come to me through the teachings of Christian Science. I have had many helps, both temporal and spiritual.

ELIZABETH R. KING, Southampton, L. I.

I wish to express a little of the deep gratitude I feel for my slight knowledge of Christian Science. From being an ailing, delicate woman with constant pain, and weariness which was almost worse than the pain, I am perfectly well. I used material appliances daily for three years, and never hoped or expected to be free from this bondage. After four months' study of Science and Health I saw that I must put my whole trust and confidence in God. He had guided me to Christian Science and I must not be afraid. At first I was half inclined to go on using material remedies for "just this once," but soon understood that "what God cannot do, man need not attempt" (Science and Health, p. 231). The past three years have been quite the happiest and most peaceful in my life; for though there has been, and is, plenty to meet and overcome, yet with the consciousness of the ever-presence of divine Love, we can prevail.

The problem of evil had troubled me from childhood, but Science and Health has solved it for me. We find in Christian Science that God does not send sickness and death, but He destroys them. I have also found great comfort from "No and Yes" by Mrs. Eddy, in thinking of seeming wrongs and difficulties.

I thank God for giving us our dear Leader, and her wonderful writings, which are daily proving to the world that God is supreme; that God is Love.

S. H. COLLINSON, Hornsea, Yorkshire, England.

It is with deep gratitude that I wish to tell of a demonstration which proved to me the allness of God. I had not been well all day. My mother had gone out and I was asleep, when a loud noise was suddenly made in the room by one of the children. Being in a very nervous condition, this startled me into a sense of terrific pain, and then I became unconscious. To mortal sense my condition was alarming. This was the manifestation when my mother returned; the bed surrounded by anxious friends and relatives who were not in Christian Science. They were rubbing me and using hot-water bottles. They besought my mother to send for a physician at once, but she quietly asked them to leave me, that I would soon be all right. In a few moments a dear Scientist who had been helping me came in, and in fifteen minutes I became conscious and was all right.

As soon as the truth was realized and declared for me, this dark shadow passed away, and Life and health were revealed. I can never cease feeling grateful to God, and to dear Mrs. Eddy for this grand truth. I am now feeling fine, and know that if we are steadfast Truth will do everything for us.—LINDA ALFORD, Marshall, Tex.

The healing power of Truth was clearly demonstrated to us while studying the Lesson-Sermon entitled "Reality." A second reading of a section, in which the thought of health as reality was brought out, quickly banished a severe headache with which my son had been suffering for most of the day. Before taking up the study of Christian Science, these headaches had always been followed by spasms, but Truth has freed him entirely from that trouble.

Our gratitude to God, and to Mrs. Eddy, through whom Christian Science was brought to the world, grows daily.

LUCY A. BELFORD, Cloverdale, Cal.

Three years ago I spent two or three months in Los Angeles. The day after I arrived there, I was taken with a severe attack of bowel trouble. At the end of a week, I put myself into the hands of a practitioner. At the end of another week I seemed much better, and I thought I would take up the work again myself. In a few days I was in as bad condition as before. I am very fond of oranges, but I was afraid to eat them. I did not seem to realize at the time that it was fear which kept me from responding to the treatment. About this time my son gave me a very large orange, but I laid it away. One morning I took up Science and Health as usual and read the words on page 154, lines 20–24, and I was instantaneously healed. I then went immediately and got the orange and ate it without fear.—EMMA B. NEALE, Cleveland, O.

I had what the doctors called catarrh of the stomach, and their treatment did me no good. After eighteen months of suffering, getting worse all the time, and being unable to attend to business, I was advised by a friend to try Christian Science. I had no faith in it, but consented to let my wife go and have a talk with a practitioner here. When she came home, we concluded that Christian Science could not do me any harm, so we made arrangements for treatment the next day. After the first treatment I felt better; and after two weeks' treatment, my stomach trouble, with several other ailments, had passed away. I am now well and able to attend to business. I believe in Christian Science; I am reading Science and Health and trying to get a better understanding of Christian Science.

P. W. PAULSON, Ashland, Ore.

[Written for the *Sentinel*.]

A Hymn.

E. M. B.

IMMORTAL Love, eternal good,
In whom alone is brotherhood,
Help us to love Thee and adore,
That we may love each other more.

Thou blessed Principle of truth,
Who dwellest in eternal youth,
Upon us breathe, that we may find
The freedom of immortal Mind.

Almighty God, thou faithful friend,
Thy truth and love can never end.
Grant to the poor, the sick, the blind
The healing of immortal Mind.

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From our Exchanges.

Ninety years from now, immeasurably more than now, the world's practical religion will be the great spiritual and ethical truths which men in great numbers are discovering in the New Testament—that record of the truth revealed to the first Christians. Churches will be one fellowship and have their place by the efficiency with which they carry the knowledge of a religion for this world and for the next to all men—a cleansing, a burden-bearing, a hopeful religion. The working creed will be the thirteenth chapter of first Corinthians, which has its climax in the heart of Christ with which it closes, "Now abideth faith, hope, love, . . . and the greatest of these is love."

JAMES R. DAY, D.D.
The Congregationalist.

After all is said and done, the conquest over self is the greatest victory a soul can achieve. The man who never loses his temper, whatever the provocation; who never becomes bitter, whatever his adversities; who never loses his optimism and sweetness, whatever his disappointments—such a man is greater than he who gets his name into the mouth of the world. This greatness can be achieved by any of us. It is as accessible for the humblest as for the highest, and, though we fail short of the mark again and again, the victory is the greater when once achieved.

Kingston (N. Y.) *Leader.*

It is a poor consolation to a father whose son has fallen in a yellow fever epidemic to be told that the law of contagion is God-appointed,—as it assuredly is if the laws of matter are the laws of God. . . . This appeal to the material world as evidence of a God of love has in it the fallacy of a thoughtless sentimentalism. Neither to-day, any more than in the day of Elijah, is the Lord, the Eternal One, to be found in earthquake, fire, or in whirlwind. He is found, now as then, in the still, small voice.

ARTHUR CHAMBERLAIN.
The Christian Register.

The world truly believes in Jesus Christ. It is a sacrilege to say that it does not merely because it does not believe in you and me. Men will believe in you and me when they see aught about us that reminds them of him. We can trust their fairness for that. So that forces us to the issue—the one issue for us, there is no other—how can we qualify ourselves, how can we find the paths which will take us where we want to go as faithful ministers of Jesus?

REV. DR. EDWIN F. SNELL.
The Universalist Leader.

See how Jesus helped people. He never set on foot any special activities. He did not lead a stirring, bustling life. He did not belong to societies and serve on committees. . . . Jesus simply manifested a certain spirit. People felt in him a certain quality of life, and it was enough. The silent influence did its perfect work. They touched the hem of his garment, and were made whole.

REV. JOHN D. REID.
The Christian Register.

There are not two standards of living for Christian men; there is no distinction drawn by Christ between the religious and secular life, between private duty and public or social duty; there is but one standard of morals for Christian men and women, for Sundays and for week days, for all times and places, for all classes, professions, trades, and social sets, and God will judge all by that single standard, without respect of persons. BISHOP SATTERLEE.
The Churchman.

THE CHRISTIAN SCIENCE TEXT-BOOK.—"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, with latest revisions and additions, and numbered lines, 700 pages.

For description, price, and other information, see last page of cover.

RUDIMENTAL DIVINE SCIENCE.—Printed in the New York point system of type for the blind. Price, prepaid, 50 cents per single copy; $5 per dozen.

CHURCH MANUAL.—Containing all the By-laws to January 1, 1906, of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, $1 per copy; $5 per half dozen; $9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

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

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Items of Interest.

National.

The trustees of the Carnegie foundation, who are charged with administering $10,000,000, the gift of Andrew Carnegie to provide pensions for professors and teachers of institutions of higher learning in the United States and Canada, met recently and adopted a scale of pensions. The income from the fund will be about $500,000 a year, and there are now on file two hundred applications from professors. It is expected the system will be in actual operation by June. The rules as adopted by the trustees make the following provisions:—

Any person sixty-five years of age and having served not less than fifteen years as a professor, who is at the time of his retirement a professor in an accepted institution, shall be entitled to an annual retirement allowance as follows:—

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The right of the public to fish in ponds in New Hampshire having an area of ten acres of more, constituting public waters, is upheld in a decision just handed down by Judge Pitman of the United States Circuit Court of Appeals in the famous Percy Summer Club case, which has been before the courts a number of years. The club owns a large tract of land in the northern part of the State, surrounding a pond of more than ten acres in area, and sought to prevent any but members of the club from fishing in this pond. This attempt was resented by residents of the vicinity, and the matter was taken into court.

The long expected meeting of the Board of Overseers of Harvard College for the consideration of football has been held, with the result that the playing of the game at Cambridge is still uncertain. The Board of Overseers by its vote neither confirmed the action of the committee on regulation of athletic sports, nor condemned this report or the revised rules; but it does not appear to be satisfied that the rules as revised give assurance that the game will meet the demanded improvements.

Tentative plans have been completed by the Navy Department for the entertainment of the officers of the French squadron which is coming to Annapolis to participate in the ceremonies commemorative of John Paul Jones. The squadron will be met off the Capes by the second division of the first squadron of the Atlantic fleet, in command of Rear Admiral Davis. The memorial services occur April 24.

The forthcoming two thousand mile yacht race from San Francisco to Honolulu is assured and has taken definite shape. Five yachts have entered, and others are expected. The start will be from Meiggs' wharf, San Francisco, and the yachts will finish off Diamond Head lighthouse, Honolulu.

Foreign.

Because the withdrawal of the troops from Manchuria had not sufficiently progressed, the Japanese Government up to the present time has not permitted citizens and vessels of foreign countries to enter the ports and regions of Manchuria, nor allowed foreign consuls to proceed to their posts there. Such progress, however, has now been made that the Japanese Government has decided, in accordance with their advocacy of the principles of the "open door," to permit citizens and vessels of foreign countries to enter from May 1, An Tung Hsien and Tatungkao, and allow foreign consuls to proceed to their posts at An Tung Hsien. From June 1 foreign consuls will be allowed to proceed to their posts at Moukden, and traveling of foreigners in the interior of Manchuria will be permitted in so far as military exigencies do not prevent it.

Russian radicals won an unexpected victory in St. Petersburg when every one of the 160 Constitutional Democratic candidates for the Douma was elected by a large majority. The so-called "Block" candidates, nominated by the "Octoberists," the Progressive Economists, and the Law and Order and Trade Industries parties, polled only about half as many votes. The victory is significant because St. Petersburg has been commonly regarded as the stronghold of the bureaucracy. It is accounted for by the fact that the workingmen, with their little knowledge of politics and parliamentary procedure, have become a thinking body.

The present eruption of Mt. Vesuvius, besides destroying valuable tillage land and property, killed many hundreds of people and rendered homeless, according to some reports, fifty thousand people. The great eruption occurred on Aug. 24, A. D. 79, when the cities of Pompeii and Herculaneum were overwhelmed and more than two hundred thousand persons perished. Since then there have been over fifty more or less disastrous eruptions.

The report that President Castro of Venezuela has temporarily resigned his position as President has been confirmed.

Industrial and Commercial.

The number of men working as miners in the anthracite and bituminous coal regions, who would be affected by a coal strike, is 384,500. Of this number Pennsylvania furnishes 160,000; Maryland, 5,000; West Virginia, 35,000; Virginia, 15,000; Ohio, 40,000; Indiana, 15,000; Illinois, 53,000; Iowa, 14,000; Michigan, 3,500; Kentucky, 4,000, and Missouri, Arkansas, Texas, and the Indian Territory, 40,000. Of these 120,000 are unorganized. Taking the low average wage as $425 a year, the loss in wages, if all these men go out, will be $2,500,000 a week. The great strike of 1902, which began May 12 and ended Oct. 23, caused a loss to mine employes of $25,000,000. The operators were compelled to take a loss of about $46,100,000, and the decrease in freight receipts of the transportation companies was in the neighborhood of $100,000,000.

The building by an American company of an electric railroad line across Holland, involving the expenditure of about five million dollars, says the *Commercial*, serves to indicate the push and energy of the electric interests of the United States. The line is to be constructed from the German frontier to the North Sea, and will be one hundred and fifteen miles long. Later it is proposed to build several branches which will exceed the mileage of the main line. The work is to be done by the Holland-American Construction Company, which was incorporated in October last year under the laws of the State of New York, and is backed by Westinghouse interests. Ultimately the system will be extended, by means of branches, to a length of about two hundred and fifty miles.

The Manhattan railroads, including the "L," Subway, and surface lines, would, if placed end to end, reach a little over five hundred miles, and altogether, in a year, they have carried 1,036,834,770 passengers. The passengers carried on all the steam roads of the United States numbered only 715,419,682 for the last year reported by the Interstate Commerce Commission. Passengers per mile were 104.108 on the steam roads, and about a million per mile on the electrics.

For the eight months ended with February 181 locomotives, valued at $1,430,391, were exported from the United States as against 100, worth $1,288,231, in the same period of 1904 5. In 1903 4—eight months—there were 217 locomotives exported, their total value being $2,558,317, and of these 123 went to British North America.

General.

The construction of an irrigation canal in 1901 near the apex of the delta of the Colorado River in Southern California promises to lead to a condition of things that was not anticipated when the work was begun and to change entirely the natural features there. The canal was begun to reclaim a portion of the Colorado Desert and made use of a portion of the channel of the Alamo River, through which at flood times the overflow of the Colorado found its way to the Salton Sink, some ninety miles distant. About ten miles of this river channel was dredged and a system built that embraced one hundred thousand acres of land. A portion of the irrigated territory is in Mexico and the balance in southern California. The extent and variety of the crops induced the settlement of this region on such a scale that at present about twelve thousand people are residing in the villages and upon the irrigated farms, while the Southern Pacific Railroad has constructed a branch line through the territory. The channel became clogged with detritus brought down by the river and, instead of dredging, it was decided to excavate a new channel a few miles below the Alamo and connect it with the Colorado River. This was little more than a ditch a mile in length and fifty feet wide. A flood soon enlarged this and carried more water into the Alamo than could be used in irrigation and the surplus found its way into the Salton Sink, which lies below sea level. The force of the flood waters soon enlarged this ditch and within six months nearly all the water of the Colorado was finding its way toward the sink. The floor of this sink was covered with deposits of salt, which has led to a considerable industry in the manufacture of salt. This sink has been covered by water forming a lake about fifty miles long and to a maximum depth of twenty-five feet. Already the railroad has had to be changed and unless the waters can be checked the farming lands will ultimately be submerged.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Impermanence of Evil.

REV. WILLIAM P. MC KENZIE.

THE following sentence from a well-known writer, a deeply thinking and widely cultured man, expresses as well as is usually done a comprehension of the change which must follow the understanding and application of the teachings of Christian Science: "To accept the doctrine that moral evil and physical pain and suffering are not realities, would require me not merely to change my opinions, but to recast, so to speak, my character." As to the change of character which must come when the eternal fact of the reality of good displaces in thought the fiction that evil has reality, and therefore eternity, we rejoice in expecting that beautiful change for all mankind. Being transformed by the renewing of the mind, we all shall prove what is that good and acceptable and perfect will of God. Hitherto mortals have not known enough about the good will of God, and therefore have not been able to overcome evil with good; then, unwilling to acknowledge their failure, they have incorporated into their philosophies and theologies the theory that evil is a reality, and therefore unconquerable. The suffering saint, after trying the potions of many physicians without a cure, has taken pride in thinking that the disease must be specially sent by God, since it is incurable, and is therefore a reality. If this were correct reasoning we should have to conclude that the infinite intelligence is a reservoir for unconquerable evil and incurable disease.

Christian Scientists hold intelligently to the authority of truth revealed in the Scriptures, and so are able to distinguish what is personal and temporary in the record, from what is universal. Those who support verbal inspiration, and claim that every word of the sacred writings is mandatory, are compelled, for example, to claim that the cursing of enemies is legitimate, this being the tenor of some imprecatory psalms. If, however, the thoughts and intents of the heart must be brought before the judgment-seat of Christ, and the mandate of the Christ is, "Bless them that curse you, . . . pray for them which despitefully use you," then it is plain that the un-christianized human sense which makes evil real, and which legitimatizes persecution, cruelty, and slaughter of fellow-men, must disappear before the Christlike understanding which recognizes only good as reality, and by goodness displaces ill-will, by kindness displaces hate, and by love displaces dread and fear.

If we bring our conceptions of God before the same tribunal, we find the theories to be misconceptions which have premised that God is acquainted with evil and forever knows it. Walking in the way opened for us by Christ Jesus, and doing the works which he did, we find that God shines in our hearts, and as the source of all good gives us "the light of the knowledge of the glory of God in the face of Jesus Christ." With this light of truth coincides the prophet's vision of the true God when he said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity;" thus men long ago might have had comfort on the ground that the more they knew of God, the less would they behold evil. The true thought was evidently grasped by the Psalm-writer who said, "If I regard iniquity in my heart, the Lord will not hear me," and the inference is plain, that the more we know of equity, the nearer do we come to God, who does not know iniquity. Out of many mental struggles came the vision of truth expressed in the book of Job, "Acquaint now thyself with him, and be at peace." If, however, as some would have us believe, the divine intelligence can be a pain-producer, and the originator of sickness and sorrow, whereby these conditions become realities, then acquaintance with that Mind would not give us peace. But the thought thrills throughout the Bible that the divine intelligence is "the very God of peace." When a vision of ultimate conditions came to the Revelator, and he thought of man's acquaintance with God being so close that the tabernacle or dwelling-place of God was with men, he saw what the necessary correlative of such acquaintance was:—"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Since it is the very inmost characteristic of all that is real that it cannot pass away, but endures the same from everlasting to everlasting, why should we be unwilling to grant that even now sorrow, evil, anguish, pain, and sin do not constitute reality? We pray that the divine will may be done on earth as in heaven, and then deny an answer to our prayer by theorizing that on earth the will of God is not a heavenly will, but a power which establishes discord. Men are certainly deceived when they make evil a reality, for the true light and revelation of God shows that good is real and eternal.

Let us examine one phase of evil, and consider that quality of the carnal mind which is most fertile in producing the ills wherefrom mortals suffer. We remember that Pilate was no mean judge of human nature when he discovered the hidden cause of the clamor for the murder of Jesus. The chief priests tried to show religious and political grounds for the judicial murder, but Pilate "knew that for envy they had delivered him." Envy is aroused always by the view of something considered good. What the priests envied was not so much the good character of our Master, as it was his popularity. They wanted to have the interest of the people, but were unwilling to so change their characters as to deserve it. The thief envies the comfort that results from industry, but would rather destroy the industrious worker through crime than place himself in right relations to honest labor. There is not one good condition expressed in human nature, or acquired by industry, by study, or any other form of self-devotion, which does not excite envy in the carnal mind. Shall we then speak of envy as a part of the realm of reality, and include with it the thefts, and persecutions, and false witness-bearing, and murders which it inspires? We answer by quoting one of Mrs. Eddy's pregnant sentences, "If it can be destroyed it is destitute of permanence or Principle, hence is unreal." (Series, I., 1.)

Can envy be destroyed? It is a condition of human sense based upon a supposed separation from good, and it disappears when satisfaction is found in good. While envy occupies the human sense its urgency is to deny good to others, or to destroy their good. Such an one is unhappy, and would

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make others unhappy, deface their beauty, disturb their peace, poison their good fortune, destroy even life; and yet that whole mental state is a perversity, a misconception of fact, an inversion of truth. It is destroyed and disappears whenever an understanding of good is gained. Paul's error as a persecutor was annulled and atoned for by his life as a builder of the Church. We do not think of the inconstancy of Peter as real and eternal, because he became steadfast as a rock. No more do we imagine that an envious mortal can maintain his error as a reality forever, or think of the malevolent condition named envy as part of eternal reality, because we acknowledge God as the Principle of all reality, the originating and supporting cause of all that is good.

We have said that envy disappears when an understanding of good is gained. Consider the resources of good whereby God is ready to bless man, His child. Does he need pleasure, comfort, peace, riches, joy, health, prosperity? He may drink of the rivers of God-given pleasure; as one whom his mother comforteth so will divine Love comfort him; peace is proclaimed to him that is far off as well as to him that is nigh; with joy he may draw water from the wells of salvation; God will be the health of his countenance; and he may have prosperity in all that he does. With every need satisfied, with every mental faculty enriched, with the far-stretching prospect before him of infinite goodness, with a sense of life gained from knowing God, men can find no remaining perverseness to be expressed in envy of another's good. Wherever one sees good in expression he knows it to be the manifestation of divine Principle, the all-sustaining God, his God, the infinite goodness. Consequently he rejoices in (not envies) every factor of good he sees in others, in even the faintest flickering of the light of love, though it be, perchance, in the lowest criminal. He cannot be overcome of evil because he knows that by its very nature good has already overcome evil, and that when acknowledged as reality by men it enables them within themselves to overcome evil with good.

Does the disintegration or annulment of any one sin or error prophesy an end for sin? Yes, but let us not say too lightly. There is no reality in sin. The first effect of dawning truth is to reveal to mortal man his sin. Where there is no standard, how can you measure a lapse from integrity? Where there is no law, how may sin or lawlessness be known? So because of transgression law is given. This is a matter of history. But higher than formal law is the revelation of the divine Principle, obedience to which is blessedness. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Christian Science enables men so to walk in this light that character is "recast;" then love becomes the fulfilling of the law, and sin is swallowed up in spontaneous righteousness.

Substance or Shadow?

WILLIAM B. TURNER.

ARE we thinking our thoughts in the realization of actual and vital at-one-ment with God, good; or are we contenting ourselves with mere intellectual or emotional musings about God? The answer to this question will determine for us whether our mental processes are making toward a live and effective Christianity, or tending to move us on, clad only in the vesture of superficiality. Simply thinking about God no doubt may claim its hour, but it will never bring us into saving and effective relation with good, whereby alone we can think to proof and profit in convincing demonstration. The Science of Christ's gospel teaches us that we must blend our thoughts with those of our Maker, if we would emerge from the illusive twilight of human theories and walk in light.

But how are we to know when we have passed from a mere thinking about to thinking with? Mrs. Eddy says, "As Christian Scientists you seek to define God to your own consciousness, by feeling and applying the nature and practical possibilities of divine Love" (Annual Message, 1901, p. 4). We are, then, to *feel* something, and feeling, apply. And this something? The nature of divine Love, God; but God, according to Christian Science, is Mind, and His active manifestation, the Christ-consciousness (the true Messiah) is continuously imparted to man in informing thoughts of Love and Truth. These we can feel and know. If, therefore, we are conscious of mental attitudes which experience indorses as divine and of which we can make immediate application in supporting proof, we may with reverence conclude that we are thinking in some measure with God, good.

These mental attitudes, God-blessed, find expression in the fruits of the Spirit, as Paul calls them,—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Thus the divine attributes appear through man. They are naturally of good, and this is significant to us; for with the coming of spiritual understanding we have learned that good alone is real, alone has power. Conscious, at last, of the living "well-spring" within, and rejoicing in the knowledge of its eternal witness to the immanence of divine Love and power, is it any wonder that such an one bows in the sanctuary of uplifted thought and worships the Father? At such an hour he is "born again," he knows himself a son of God.

In closing his comprehensive list of spiritual attributes, Paul avers that "against such there is no law," and he has well said, as all will testify who have experienced the healing touch of Christian Science. In proportion as we reflect these attributes in our daily living, we find that the so-called laws of mortal mind fall powerless before them.

It is of supreme interest to remember, also, that in a remarkable passage in his second general epistle, Peter likewise embracingly expresses the thought. He writes, "May more and more grace be granted to you in a full knowledge of God, and of Jesus, our Lord, seeing that His divine power has given us all things that are needful for life and godliness, through our knowledge of Him who has appealed to us by His own glorious perfections. It is by means of these that He has granted us His precious and wondrous promises, in order that through them you may, one and all, become sharers in the very nature of God" (Weymouth's Translation). Peter then enumerates, in a long list, the qualifications marking a spiritually noble character, and straightway adds, in line with Paul's asseveration, "If these things exist in you, and continually increase, they prevent your either being idle or unfruitful in advancing towards a full knowledge of our Lord, Jesus Christ . . . for it is certain that so long as you practise these things, you will never stumble."

No student of Christian Science can fail to see how eminently in accord with the two great apostles is our Leader, in her estimation of "Soul-sense," that divinely mental reflection which identifies, as we have now been prepared to see, the ideal man at-one with his Maker. Paul asserts that with such equipment we are immune from the "law" of the flesh; Peter, that through the divine "perfection" we may, "one and all, become sharers in the very nature of God;" and Mrs. Eddy declares that now it is for us to feel and apply "the nature and practical possibilities of divine Love."

As Christians and Scientists, therefore, we must open our consciousness to the deific modes of thought and character. Adding to this, persistent and systematic study of the letter of Truth, we shall of necessity progress rapidly in scientific thinking, and show forth a continually increasing demonstration of at-one-ment with God. To the achievement of so great an end, we must needs make the discovery that righteousness of desire, integrity of purpose, and purity of thought are the essentials which open up the way to every spiritual advance. These are the guide-signs to the "strait and narrow way;" and with these well kept in view, we shall

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avoid the two stumbling-blocks which lie in the path of those who, with Paul, would attain to the mind of Christ; viz., the merely intellectual or worldly-wise interpretations of the letter of Scripture and Science, and the deception of ourselves and others with those made-up emotions and sentiments which have their origin in self-love and which masquerade as virtues. Evil would ever foist these counterfeits upon the unsuspecting, and so prostitute their efforts by beguiling them into the maintenance of a false sense of love and life, but they who are watchful will learn to discriminate between the substance and the shadow, and choose that "inspiration" without which "we have no evidence of being Christian Scientists" (Annual Message, 1902, p. 15), and the goal of right thinking will have been righteously and effectively attained.

The New Tongue.

EVELYN NOBLE SCHROEDER.

WHEN we begin to learn the way in Christian Science a change takes place in the manner in which we express ourselves, and with study and growth our vocabulary undergoes a radical change. Words which formerly were in daily use are discarded entirely, because our mental growth has rendered them useless to us. If we are true Christian Scientists we no longer talk about feeling sick, tired, afraid, or discouraged; do not say we have overeaten or taken cold; do not dwell upon contagion, epidemics, or disasters, and do not emphasize the selfishness or weakness in those about us. At first we do this simply because we are told that if we wish to be free from these ills we must not dwell upon them; but gradually the thoughts, or more correctly, the false beliefs for which such words stand, are eliminated from consciousness. We no longer look upon them as realities of being, and hear them spoken of only to deny their verity. One by one these words slip out of use, until a long list of words and phrases are swept out of our daily conversation; and with this dropping off of the old comes a great sense of freedom. We have lost nothing, and in the place of these outworn words come those which tell the truth about God and man and the world about us. Enlarged thought finds new symbols. We learn to think and speak of God as divine Love, Truth, Life, as substance and intelligence; and of man as God's idea, expressing health, wholeness, completeness, and harmony. These and many other like expressions form an integral part of our speech, are the very essence of it.

We know that our word becomes a law unto us. Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." One who has learned even a little of the language of Spirit has but to enter a household where the old forms of expression are the accustomed ones, to realize the great freedom he enjoys in the new sense. Our own watchfulness, faithfulness, and discretion in using the language of Truth will help toward the fulfilment of our prayers and the promise in Science and Health, "The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and speak the new tongue" (p. 354).

[Written for the *Sentinel*.]

Divine Love.

MARGARET WARDELL.

'TIS dawn, and Spring,—
Gold-throated birds sweet carols sing,
The trees' green lace obscures the blue;
But Love looks through.
Yes, Love is here,
For Love divine is everywhere;
And we like Love may perfect be
If naught but Love in all we see.

Selected Articles.

At the Breakfast Table.

When coffee had been poured the landlady said, "I would like to know what you folks think of Christian Science. I have been looking over some statistics of this comparatively new religion and am surprised to see how many large and flourishing churches it has, not only in this country but other countries as well. Any attempts to suppress the order or to suppress that feature of it which leads to the healing of the sick seem only to have had the effect to multiply converts."

"So far as I am concerned," said the lawyer, "I am hardly well enough informed to express an opinion. Some years ago my attention was called to Christian Science by the large number of men and women of prominence who were joining it; but after a brief examination I found it so opposed to my way of thinking that I stopped short and haven't given it any attention since. Christian Science is a spiritual thing, and I am such a rank materialist that we have nothing in common. God, they say, is Spirit and pervades all space; and having sprung from Him, we also are spiritual beings. The aim of Christian Science, therefore, is to restore lost spirituality, and, to the degree that it does this, we get rid of our ailments and the body itself wanes in importance and reality."

"Christian Science," said the doctor, "is both a religion and a method of healing. As either one I am interested in it, and have for it only words of praise. As a religion it seeks to rid its followers of sin in every form. Its endeavor is to purify, elevate, ennoble, refine, and spiritualize, and it considers itself successful in proportion as it is able to do this. As it progresses in a community, its work is good, better, best, and as a method of cure I think well of it. The cures it has wrought are many and marvelous. Indeed the majority of its members are persons who have been healed of their diseases or who have been so benefited in their general health that they have been only too glad to join the order and do what they can to help it along."

"Now, I presume, you want my testimony," said the school teacher. "Last summer I spent two weeks of my vacation in New York. One Sunday I went to an orthodox church in Brooklyn, and on another to a Christian Science church in the vicinity of 42d Street. The orthodox church was full, though not so full but that there was an occasional empty seat. The Christian Science church was more than full, there being two lines of seats in each of the outside aisles and some occupied standing-room around the doors. In contrasting the two churches, what impressed me very forcibly was the difference in the looks of the two congregations. At the orthodox church there was the regular Sunday-go-to-meeting look, with a bit of the demure in it and more or less of the perfunctory. At the Christian Science church there was on every face a look of animation and of good cheer. It was as though something had just happened to the advantage of every member of the congregation, and they were all not only in a complaisant frame of mind but elated and happy. It was a gladsome look, such as you might expect to see on a festal occasion instead of at an ordinary midsummer meeting. And when the offering was taken up, they gave as though they were getting value received for their money, the baskets being piled with bills, with only silver enough among them to keep the bills from falling out."—*Amsterdam* (N. Y.) *Recorder*.

One is not obliged to be a Christian Scientist to see the narrowness and injustice of the action of the legislators who voted to prohibit Christian Science practitioners from charging for their services. If medicine were a settled science it would be different; but, with practitioners of a number and a variety of schools in the field, it is not for any one to say who

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people shall or shall not consult; or to seek to gain this end by trying through legislation to starve and drive out of business those whose views or methods are tabooed by the old medical authorities. History discloses that even the schools which are now represented among those who have resorted to legislation to shut out such as are of the new way, were in turn subjected to similar opposition before they had favor and influence. The Scientists will, no doubt, ultimately win out.—*Ashtabula* (O.) *Beacon-Record.*

Our erudite critic asserts that the teaching of Christian Science concerning the unreality of evil, is not new, and offers some quotations from Marcus Aurelius, among which are the following: "Only that is evil which we choose to regard as such." "That which seems evil to the individual is good for the whole." Now, the beliefs expressed in these quotations do not indicate even a resemblance between the teaching of Marcus Aurelius and that of Mrs. Eddy, and they differ but slightly from the theories of many other ancient and modern philosophers. They lack the Principle of Christian Science and do not in reality declare the absolute non-entity of evil, but affirm that a thing is evil only because one chooses to regard it as such, and that evil is in reality a species of good. This is as far from the teaching of Christian Science as night is from day. Science affirms positively that God, good, the one infinite Mind, is the only real substance; that evil, the opposite of good, is simply a negation,—is not something, but the absence of something, —the absence of good even as darkness is the absence of light.

Many of Marcus Aurelius' statements, detached from their context and considered without reference to their premises, are almost identical with those of Christian Science, but when we come to examine their premises and to seek out their exact meaning we find that they are not in any sense akin to Christian Science. I fear that the difficulty with our critic lies not so much in her apprehension of Marcus Aurelius' teachings as in her misapprehension of Christian Science. ALFRED FARLOW.

Philadelphia (Pa.) *Evening Bulletin.*

It is a weakness inherent in all criticism of Christian Science that it is purely destructive. The world is asked to believe that the movement is little more than a new society craze, which, like "slumming," will soon be extinct. Unfortunately for these critics the facts are against them. The growth of the Christian Science church has resembled that of an oak rather than that of a mushroom. For forty years it has progressed silently, steadily, irresistibly. To those who have accepted its teachings it has brought a sense of power to resist sin, of mastery over sickness, and of that peace of God which passeth all understanding, that enables them to regard criticism, even in its most virulent or least intelligible aspect, in the spirit which drew from Paul the declaration, "None of these things move me."

It is the aim of Christian Science to make men physically and morally better by showing them how they may make practical the Christ command, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

FREDERICK DIXON.

London (England) *Tribune.*

In a radical and thorough-going classification there are just two standpoints from which Christian Science, or anything whatever, can be judged. One is the standpoint of sense-testimony, and the other is the standpoint of spiritual sense. These standpoints are radically opposed to each other; and one of them is true and the other false. This point is of such fundamental importance that it is well to establish it upon the rock of the Scriptures before proceeding farther.

"Eye [sense-testimony] hath not seen, nor ear [sense-testimony] heard, neither have entered into the heart of [mortal] man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." "I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go; [for] ye judge after the flesh [sense-testimony]." "The flesh [sense-testimony] lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." "If any man among you seemeth to be wise in this world [the world of sense-testimony], let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." The great majority of those who fail to understand Christian Science do so because they take the view-point of sense-testimony in judging.

REV. G. A. KRATZER.

Fitchburg (Mass.) *Sentinel.*

Christian Scientists claim nothing for themselves, but all for God, even as Jesus said, "I can of mine own self do nothing." This being the case, we must take our position on our understanding of the power of God: either that He is omnipotent or that He is not. The Scriptures declare His omnipotence. Jesus' words were, "All things, whatsoever ye shall ask in prayer, believing [understanding], ye shall receive."

Christian Scientists are daily proving these words to be true, and know that as man grows in spirituality and in a higher understanding of God, and man's relation to Him, greater works shall still be done in accordance with the promises. Jesus healed leprosy in defiance of material law. The command "Heal the sick" makes no distinction as to disease.

One trouble with some critics of Mrs. Eddy's works is that they confuse the capitalized word "Mind," which signifies God, with the so-called human mind.

CHARLES K. SKINNER.

Charlevoix (Mich.) *Courier.*

Christian Science cures by lifting the thought from the contemplation of the material concepts of sin, sickness, and death to the knowledge of the pure, sinless, deathless reality of God and His universe, including man. In this process the errors of mortal thought, whether they be sin, disease, or poverty, are met and destroyed, and man is freed from their bondage. Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science teaches that Jesus meant that a right knowledge of God frees man from mortal ills, and demonstrates the correctness of this teaching by results in the lives of men.

Following the footsteps of Jesus, Christian Science heals by placing its reliance on the unerring divine Mind and by acknowledging unreservedly the might and power of omnipotent Spirit. EZRA W. PALMER.

Pueblo (Col.) *Chieftain.*

Christ Jesus said, "He that believeth on me, the works that I do shall he do also." Christian Science is a revival of the Christ-method of healing and depends upon the power of God, spiritually understood, for its healing work. It brings to the patient not only physical healing from every form of disease, but also a spiritual understanding of God and man's true relation to Him, which no material method or suggestion can possibly give. This spiritual understanding of God and His spiritual law distinguishes Christian Science from all other systems of healing, and is the basis of its remarkable success. FRANK W. GALE.

Oakland (Cal.) *Enquirer.*

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The Lectures.

The Mother Church in Boston.

A splendid audience, which completely filled Symphony Hall, assembled April 10 to listen to a lecture by Hon. Clarence A. Buskirk. The lecturer was warmly greeted by this large and appreciative audience, to which he was introduced by Mr. William D. McCrackan, First Reader of The Mother Church, who said,—

Ladies and Gentlemen, Friends:—Permit me first of all to make you welcome in behalf of The First Church of Christ, Scientist, in Boston. Let me assure you that the invitation upon which you are present here to-night is one which comes from the heart.

Christian Scientists have many proofs in their personal experiences, in their own spiritual, mental, and bodily estate, of what Christian Science can do to help and heal, to save and comfort. They therefore rejoice in every proper opportunity of extending the glad tidings of Christian Science to those who may feel the need of its ministrations.

There is much natural inquiry in regard to Christian Science, due to the good works which it is accomplishing, here and elsewhere. There is probably no one in this audience to-night who has not at least heard of some specific instance of reformation and healing through Christian Science. Indeed there are many here who have been thus reformed and healed of sin or sickness. It is natural, then, that there should be a pronounced desire to listen to some presentation of the subject from the lecture platform which shall be authoritative and official.

It will doubtless be within the scope of the lecture to-night to respond to this natural spirit of inquiry, as far as the shortness of the time at our disposal will permit. The lecture is likewise designed to correct false notions concerning Christian Science which may still be latent in the public mind. And since it is not possible to do justice to Christian Science itself without due regard to its Discoverer and Founder, Mrs. Eddy, I feel certain that our attention will be called also to the life and life-motive of that great and good woman.

The lecturer of the evening comes to us well fitted by a legal training to weigh and measure evidence with care and deliberation. He has served the State of Indiana as Attorney General. He is now a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston. It gives me great pleasure to introduce to you Hon. Clarence A. Buskirk.

The full text of Mr. Buskirk's lecture will appear in the May issue of *The Christian Science Journal.*

Rantoul, Ill.

An audience of about three hundred listened to Bicknell Young's address on Christian Science, given on Thursday evening, March 8, in Neal's Opera House. Mr. Young was introduced by Rev. Charles Bloom, pastor of the Christian church of this place, who said in part,—

I am here because I am interested in the old-time question of Pontius Pilate—"What is truth?" During the past few years, I have often found myself in such a place and on such an occasion as this, simply and only because my soul hungers and thirsts after truth. He who brings to me some new truth or flashes out the old in newer and better light is my friend, and to him I am indebted.

Personally a strong believer in the authenticity and authority of the Bible, I am here to say it is my firm belief that yet much more light is to break forth from the old Book. Thus I have spent many evenings at the feet of religious teachers, desiring to know the truth that the truth might make me free. As you are aware, I am not an adherent of or a believer in Christian Science; but I earnestly bespeak for the lecturer this evening your close attention and careful thought. Suffering many things myself, because of a decided change in religious convictions some years ago, the memory of which often saddens and will never quite pass from me, yet I declare to you that I hold truth in far higher regard than any position or friendship of earth, and am ready to follow one who can bring truth to me, out to the confines of human knowledge. This spirit, I take it, is likewise present with many of you—therefore you are here this evening.—*Correspondence.*

Somerville, Mass.

So large a number of people desired to hear the lecture on Christian Science by Prof. Hermann S. Hering, in Anthoine Hall, Tuesday evening [April 3], that the capacity of the hall utterly failed to accommodate the people. Before eight o'clock every available seat in the hall was taken, the stage was filled with chairs, and still a stream of people which seemed to be unending pushed steadily through the entrance doors. At this juncture, Wilfred G. G. Cole, of First Church of Christ, Scientist, Cambridge, under whose auspices the lecture was given, stepped to the platform and asked all who had previously heard Professor Hering to give up their seats to those who had not. The response was immediate. Many rose and left the hall, but their seats were taken at once, and the situation was not apparently improved.

Mr. Cole then requested all Christian Scientists to retire, for, he explained, "non-Scientists are outside, unable to get in." The second appeal also met with a ready response. It is estimated that fully one thousand, including those who left the hall in response to Mr. Cole's requests, were unable to hear Professor Hering last Tuesday night. Professor Gardner C. Anthony, Dean of Tufts College, Department of Engineering, in presenting the lecturer said,—

Friends:—It is very gratifying to me to have the privilege of presiding at this meeting and of presenting one who has come from the same professional and educational field as that in which I labor. Now a worker in the broader field, he comes to address you, not on those subjects which we commonly associate with the term science, but concerning the source of all science, God, and the reality of things spiritual. To tell you something of the present-day realization of the promises made by that most scientific of men, Jesus of Nazareth, and to point the way to his understanding of the truth.

Speculative theories concerning a future state no longer hold the attention of men to any considerable degree, but no thoughtful person can ignore those practical demonstrations of applied Christianity by means of which the lame do walk, the blind see, and the bonds of sin are loosed. Aye, and that which is seemingly more wonderful, men are taught to realize the possibility of obeying that great commandment of our Master, "Thou shalt love thy neighbor as thyself." These are things for which Christian Science stands, and I have the honor to present one who can speak with authority as to the practicability of this teaching. I take great pleasure in introducing Prof. Hermann S. Hering.

Somerville Journal.

Lectures at Other Places.

Kingston, Ont.—Bicknell Young, March 15.

Chicago, Ill. (First Church).—Miss Mary Brookins, March 29, 30.

Salinas, Cal.—Clarence C. Eaton, April 1.

Important Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 2, 1906, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Unauthorized Literature.

SOME time ago we called attention to the bad practice which has grown up among some Christian Scientists of circulating certain papers and alleged copies of letters purporting to be helpful expositions of Christian Science, but which, as a rule, are misleading and harmful misinterpretations of its teachings; and as this practice has not entirely ceased, we again refer to it in the hope that those who are still circulating this spurious matter may be induced to cease from doing so. May we not have the help of all Christian Scientists in this endeavor?

The following editorial appeared in our issue of September 19, 1903, and what is said therein still applies to this pernicious practice.

"Since the publication of the article 'The Integrity of Christian Science Literature,' in our issue of August 15, 1903, we have been given an opportunity to inspect three papers of the kind referred to. One purports to be notes taken in a class, another is said to be a copy of a letter to a student, and the third is a formula. The alleged notes are utterly repudiated by the teacher, the letter was found to be equally spurious, and the formula is, of course, in direct violation of the By-laws of The Mother Church. All three of the papers are faulty and misleading, and, if considered as attempts to elucidate Christian Science, must prove harmful to young students and inquirers who give heed to them, and yet we regret to say that inquiries which have been received since the publication of the article referred to indicate that in some instances there is a desire to cling to these papers which are 'doubtful as to authorship or clearness of statement.'

"We feel under the necessity of again warning our readers against this class of unauthorized and faulty literature and against the subtle and specious manner in which it is circulated, for it is usually put forth as the production of some well-known Christian Scientist, and in some instances the papers even purport to be copies of letters written by Mrs. Eddy.

"That these papers are passed from hand to hand without sufficient inquiry as to whether their reputed authors stand sponsor for them is an evidence of carelessness, but an even greater danger would seem to be that more or less change is inevitably made every time the papers are copied, and what may have been a correct presentation of Christian Science in the original is likely to become a doubtful or absolutely incorrect statement in the copy.

"When it is clearly understood that Christian Science is an exact Science, and that any deviation from the true line of its expression must necessarily obscure its teaching, it will be seen why these efforts to adulterate our denominational literature should be frustrated. It is of the utmost importance that no literature should be circulated as Christian Science which has not passed the scrutiny of those capable of pronouncing upon its correctness and authenticity, and it is for this reason that great care is taken to preserve the purity of the authorized publications."

ARCHIBALD MCLELLAN.

The Light Dispelling Darkness.

THE scientific tendencies of the present time have led men to look for human unfoldment by orderly and sometimes slow processes; and this in contradistinction to the belief that instantaneous changes in human conditions were possible. Christian Science comes to teach that right is an eternal fact, that wrong has no claim even to temporary existence, and that the work of the Christian Scientist is to prove this for himself and others by demonstration. Christian Science never indorses the belief that evil is undeveloped good which will improve with the lapse of time; on the contrary, it teaches that evil has neither place nor power in the universe, and that the belief in its reality cannot be too quickly given up. It is, however, important to remember that no one can see the truth for another; he can only see it for himself, and apply what he understands to the conditions with which he has to deal; and as he does so, those who see the changes thus wrought will be led to inquire as to their cause, and will, sooner or later, seek the truth for themselves.

The capacity of mortals to discern the light of Truth is so small that they are apt to measure the light by their own ability to see it, and thus to limit their own possibilities or those of others. After many experiences with the Master, the disciples evidently came to understand that spiritual light must not be measured by mortal sense. John says, "The light shineth in darkness; and the darkness comprehended it not;" while Peter speaks of the "light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." He also says that "one day is with the Lord as a thousand years," so that progress, after the rising of the day star within our consciousness, is increased a thousandfold.

It is our privilege to prove by our deeds what progress we are making, but never to make it a standard for others, any more than we would consent to be held back in our advance by the blindness of others to the truth. Spiritual illumination is ever the mightiest factor in the world, despite mortal blindness, and the Master said to his followers, "Ye are the light of the world." How aptly does this characterize the teaching and work of our revered Leader, whose inspired thought flashed like a light across the centuries to the time of Christ Jesus, and perceived how divine Science has forever spanned the seeming chasm between that day and the present; that Truth is no less potent in this hour of human need than when sickness, sin, and death vanished before its revealed light at the Master's word. One to whom this light has come, writes of a vain struggle with sin and disease, and then says, "Since I began the study of Christian Science, three years ago, dyspepsia has disappeared, the desire for liquor and tobacco is gone; I abhor evil thoughts, and am turning from the pleasures of sense to the joys of Soul." Perhaps the most important point in this testimony is the statement that the practitioners wrought this wonder by reflecting so much love. The writer says, "They did not condemn me because I was sinful, but told me I could be free. They turned my thought continually away from the imperfect belief about man to the perfect man of God's creation." Was not this in obedience to the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"?

ANNIE M. KNOTT.

"Why seek ye the living among the dead?"

THE mistake of the disciples as they made their way to the sepulchre to find their Lord, is the mistake of all who are looking to materiality for the solution of life's problem. —for health, for satisfaction, for rest of mind. They are peering into the abode of death for that which is to be found only in Life. The Son of God is not where the schools and the senses have declared him to be, and the rebuking

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query is again heard, "Why seek ye the living among the dead?"

To human sense error utilizes every possible means for the entombment of the Christ-idea, it would bury the undying truth of Spirit beneath the fallacies of material testimony, and to this end every phase of the belief of life in matter has distinctly contributed. This belief has been entertained by the great body of educated people in the past, and it is to be noted that whether it be the pronounced unbeliever who thinks of the latent possibilities of protoplasm as in themselves explanatory of all organic life, or the pronounced Christian who thinks of matter as a necessary and God-appointed means for the divine manifestation, —in either case matter is regarded as a real and integral part of nature, and into its pulseless precincts both are therefore led to look for even the highest manifestation of Life. Nevertheless it is interesting to remember that neither of these two phases of thought can make consistent and satisfactory use of this material stuff to which both have so tenaciously clung. The idea of dead matter is now practically ruled out of the physicist's thought. Even his idea of life no longer consents to material entombment. Materialistic theology, on the other hand, having fallen into the error of accepting the testimony of the physical senses while still holding to the divine supremacy, is led to the inevitable conclusion that matter is a providential provision, a tool, on which Mind is dependent for its effectiveness. As one thinks of this declaration, he can but wonder how God made matter itself if His creative activity and manifestation were conditioned upon its use. Must God, who is infinite Life, make a dead thing, matter, so as to have it to use in making a live thing, man? And if God's self-manifestation was not limited before He made matter, how could He become in any sense dependent upon matter after He had made it? This whole theological contention that God made something so unlike himself as to be dead and inert in order that He might use it in making that which is described as His image and likeness,—how unworthy it seems of the consideration it has so long received at the hands of Christian thought, and how manifest that such a god is man-made!

Christian Science has come as an "angel in white" to remove the veil of erroneous thought, to roll away the stone from the tomb of material sense, and in its practical proofs of the ever-present and ever-living Christ it is bringing an Easter dawn to the suffering and heavy-hearted in all the world. He who through the illuminating ministries of this Science has attained to that apprehension of Truth which frees from the fetters of past sicknesses and sins, to him it is given to proclaim the risen Christ as can none other. For him the resurrection has been transferred from the realm of faith and hope to the realm of experience, it has become the very vital of consciousness, and he now understands St. Paul when he says, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him [thus] no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

To thus apprehend and appropriate the ever-ascendant Christ-idea is to bring our human needs into conscious articulation with the divine efficiency; it is a demonstration of the omnipresence of Life and Love, and in this realization we find our life forevermore. JOHN B. WILLIS.

Pictures of The Mother Church.

The Christian Science Publishing Society has arranged to issue pictures of the extension of The Mother Church in connection with the original building, as it will appear when completed. It is expected that these pictures will be ready for sale about May 1, and full particulars regarding them will be given in next week's issue of the *Sentinel*.

Letters to our Leader.

Cincinnati, O., April 3, 1906.

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

Beloved Leader:—We are deeply grateful for your helpful thoughts regarding Sunday School teaching, expressed through your associate secretary, Mr. Strang, and published in the *Sentinel* of March 3. It is another evidence of your watchful care to supply all our needs. We thank you with overflowing hearts, and wish we could tell you, dearest friend, how much we love you. Your book is not all we know of you. (Message of 1903.) Our prayer is to be constant and true that we may be always ready for your advice and guidance. The children present at Sunday School last Sunday united in the desire that their love to you go with this letter. The little ones show great interest in the progress of the extension of The Mother Church and are happy to have contributed five hundred dollars to the Building Fund up to the present time.

Faithfully yours,
BOARD OF DIRECTORS AND THE SUNDAY SCHOOL TEACHERS OF FIRST CHURCH OF CHRIST, SCIENTIST.
EMILY A. GRISWOLD,
D. C. PENDERY,
Committee.

Channel Isles.

Beloved Leader:—As a Thanksgiving offering to divine Love, and an expression of loving gratitude to you, we have to-day sent the contents of our treasury (£33-7-6) to the Building Fund of The Mother Church. This sum, as well as £5-5 already sent to The Mother Church, and £5 to the Guernsey lecture fund, was collected at our Sunday morning services here. It formed our fund for a future lecture on Christian Science, and was started about four years ago, by two of your faithful students who have since left the Island. We are unanimously agreed that the work here will be more prosperous because of this step, and we know that all our needs will be supplied. There are as yet only nine regular attendants at the Sunday service. At our Wednesday meetings some good testimonies of healing and other benefits have been given. Firmly believing that your church is healing the sick, feeding the hungry, clothing the poor, and giving rest and shelter to the weary, in the way appointed by our Master, we are joyful to be privileged to take a small part in its extension.

With loving thoughts from all your students here,
Yours most gratefully,
EDITH S. GRANT.
EVA A. FAIRLEE.
First and Second Readers.

Toledo, O., April 5, 1906.

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

Dearly Beloved Leader:—Love finds more satisfaction in giving than in receiving, and the children of the Sunday School, animated by this thought, and the love they bear to you, knowing that the completion of The Mother Church will be the finished demonstration made by you and your faithful followers, as a fitting emblem of the "structure of Truth and Love" (Science and Health, p. 583), wished to forward one hundred dollars for that purpose. The demonstration has been made, and a check for one hundred and five dollars and seventy-five cents has been sent to-day to the Treasurer of The Mother Church Building Fund. The children love to sing your hymns, and they love and revere their author. The teachers in the Sunday School are trying to bring out the spirit of the Master, as interpreted by your inspired book, "Science and Health with Key to the Scriptures."

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With deepest gratitude and love for the untold blessings of Christian Science for humanity,

I am your faithful and loving student's student,

MAIE VAN BUREN SHOUSE, *Superintendent.*

Cleveland, O., April 11, 1906.

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

Beloved Leader:—The students of your student, Mrs. Mary E. Crawford, C.S.D., sent to Stephen A. Chase, Treasurer, in July last, one hundred dollars for The Mother Church Building Fund, and to-day, April 11, they are sending an additional offering of one hundred and thirty dollars for the same purpose, with a deep sense of gratitude for what Christian Science has done for them. To you, beloved Leader, through whom this great truth has been revealed, we have no words by which to express our great thankfulness and gratitude, but our one desire shall be, to strive for loving unity, and to prove by daily, practical living that we know, in some degree, the truth and the way you have so clearly shown us.

With best wishes for your welfare and happiness, I am

Gratefully yours,

ELLA V. CANNIFF.

Treasurer of the Mary E. Crawford Association of Christian Science students.

Manchester, N. H., March 12, 1906.

Mrs. Mary Baker Eddy.

Beloved Leader:—In reviewing the annual meeting of the Manchester church held last Monday night, both Mrs. Green and I feel a renewed sense of gratitude to you for this great revelation,—Christian Science,—for what it has done for us and is doing for all mankind. We think it will please you to know that at this meeting the utmost harmony and unity of thought was manifested, and the reports show progress in every way. The attendance at the services has steadily increased during the past year and twelve have been added to our membership. We have sent over seventeen hundred dollars to The Mother Church Building Fund, including a legacy of eleven hundred dollars which the church had in its treasury.

We are trying to show our appreciation of what you have done for this field, by proving in our own lives and for others that this truth is practical.

Lovingly and gratefully,

CHARLES E. GREEN.

Austin, Tex., April 9, 1906.

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

Beloved Leader:—I am this day sending to Mr. Chase for The Building Fund of The Mother Church three hundred dollars. This is lovingly contributed by First Church of Christ, Scientist, of Austin, Texas, and represents the building fund of the church with the exception of a small amount secured by a note, which will also be sent as soon as it is received by the treasurer. We consider it no sacrifice to give our entire building fund, feeling that it but poorly expresses the deep gratitude we individually and collectively feel for the manifold blessings which Christian Science bestows. In conclusion we would renewedly express to you our love and gratitude, and assure you of our steadfast loyalty.

Sincerely yours,

ROBERT L. ZILLER, *Clerk.*

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5, 1906. Applications must be in the hands of the Clerk on or before May 14, 1906.

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

Testimonies of Healing.

I came into Christian Science like the majority of people,—I was forced to accept its help for physical troubles. I had what the doctors called systemic catarrh. It had caused deafness and stomach trouble, also hemorrhoids. I had been taking all kinds of remedies for several years, but grew gradually worse. I had tried everything I could hear of, and finally the doctors told me that I never would be well again unless I submitted to a surgical operation for the piles and hemorrhoids. I declined to do so, and about this time a friend suggested that I try Christian Science. I do not think there was any one more prejudiced against Christian Science than I was at that time, and I felt insulted. The friend persisted, however, and I finally told him I would go with him to see a practitioner, which I did, and I decided to take a month's treatment. I was given a copy of Science and Health to read. I then thought I could not understand it, and at the end of the month I sent it back.

A short time after this my wife was prevailed upon to try Christian Science for her health, which had been very poor for several years. She, like myself, was about discouraged with doctors and medicines, and decided to give Christian Science a trial. This of course brought Science and Health back into our home, and I began to read it again. I kept on reading it, and made up my mind that there was something in it, but I thought it was not for me. I, however, bought a copy, with the intention of solving the problem if I possibly could. I went on reading and taking medicine at the same time. I kept this up for about two years, while I gradually grew worse, and was very much discouraged and depressed.

It finally dawned on me that I had been breaking the first commandment, "Thou shalt have no other gods before me," by taking medicine; so I decided to quit the medicines and gave Christian Science a good fair trial. About three days after this I gained my first concept of the Principle of Christian Science. I was anxious to prove to my satisfaction that I had the right understanding by making a demonstration, so I applied the truth as I understood it to my tobacco habit of thirty years' standing. In less than twenty-four hours the appetite for tobacco, both chewing and smoking, was totally destroyed, together with the appetite for drink and drugs. I then applied this same truth to my ailments, and while it was not an instantaneous cure I knew inside of a week that it was not necessary to have an operation performed. Inside of sixty days I had gained thirty pounds in weight and was feeling perfectly well again.

This was in November, 1902, and I have been well ever since. My sense of deafness has not been entirely overcome as yet, but my hearing has been very much improved, and I know the trouble will disappear just as soon as I am ready to receive the blessing. I am now a member of the Christian Science church here and am satisfied it is the right one for me. There are six of us in the family, and since 1902 Christian Science has met and overcome every ailment that has come up. I will also say that for twenty years prior to my acceptance of Christian Science I had not read the Bible, neither had I attended any church half a dozen times. Now I read the Bible daily; it is a new book to me, and I attend church regularly. The spiritual uplift is the best part of Christian Science.

I feel very grateful to Mrs. Eddy for this truth. Christian Science is making a different man of me.

J. C. CLARKE, Pittsburg, Kan.

While seated at my writing table one day, there came upon me, without the least warning, what our medical friends would term a severe cerebral shock—caused, or said to be caused, by the rupture of a blood-vessel in the brain—

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which affected one side of my face and neck. In the old thought it was no doubt a very serious matter. At any rate it quite incapacitated me when it came on. Sitting upright, the weight of my head seemed more than my neck could bear, and I thought I would be easier if I lay down on the couch; but there was no easy place for my head in any position with that sense of pain, and I made ineffectual efforts for a time to throw off the attack.

Then a strange thing happened; I sat up and laughed. If some of my friends who are inclined to scoff at Christian Science, not understanding that it is the only real Science, could have seen me at that moment, I can imagine them saying, "Touched in his head, poor man," or something of that kind. Whereas, the simple explanation is this: While mentally declaring that most comprehensive of all truths,—"God is All-in-all,"—I was so amused at the utter illogicality of my position, and the absurdity of lying there, seemingly stricken and in pain, yet knowing that God is the only creator; that all His works are good and not evil, and that, therefore, sickness and pain can have no power over man, that, as I have just said, I sat up and laughed. In less than half an hour I was able to resume my work as if nothing had happened; and every day since has had its full share of work for me—some of them days of prolonged mental strain—with no ill effects.

Now, without Christian Science,—that Christ-knowledge which Mrs. Eddy has made known to us,—I feel sure that the story which I have here related would have had a very different ending; and I am deeply grateful to God, and to Mrs. Eddy, that my footsteps have been so lovingly guided into the way of truth.

JOHN SCOTT, Edinburgh, Scotland.

We were spending a few weeks in the country and it seemed as if our pleasure would be marred in various ways, but each time the discord was quickly overcome by the truth. We had been there but a short time when my nine-year-old boy complained that his head ached and that he felt sick at his stomach. This suggested a return of one of the bilious attacks which used to last for several days, but which had not appeared since we first learned of Christian Science. I opened our text-book and read to him, and in a short time the ailment was entirely destroyed. A few days later a toe was very badly bruised. It was much swollen, and the child said he had passed a sleepless night on account of it. I told him that the same truth which healed the headache could be applied in this case. He went about his play as usual and nothing more was heard of the sore toe. Just before we returned home he came in contact with so-called poison ivy. At first there were only small blisters on his feet and limbs. I told him that God made all that is and pronounced it good; that the animals could walk through the ivy without receiving the least harm; that the ivy did not know whether it had come in contact with a boy or an animal; that it was only a false belief which made any one seem to suffer from it, and that God is the only power.

I had to leave him for a few days, and upon my return a rather sorry and alarming sight met my eyes. The small blisters had become large sores extending above the knees, a few had spread to his hands and face, and he was unable to wear his shoes and stockings. In a very apologetic manner he said, "Mother, I tried to do the work, but one night it seemed so real that I cried. I have overcome the pain now, but I know it looks badly." We went to work to destroy the ailment at once. I told him that we must learn to look upon error as unreal. We worked together, knowing the truth as we had done before, and although it was longer before all traces had disappeared, in three days it had abated so that he was able to wear his shoes without discomfort and to attend school. I then read to him the words of our Leader, which say, in substance, that disease once conquered through the truth can never return. (Science and Health, p. 217.) I told him that he never again need fear this so-called poison, but that it was never wise or necessary for us to wilfully handle those things which mortal sense calls harmful.

These demonstrations were very helpful to me and to the child, and I cannot express in words my deep gratitude for this blessed truth.—MRS. M. H. GUTHRIE, Hartford, Conn.

I was more or less of an invalid from childhood, suffering from very many serious troubles, and after I married I was confined to my bed for nearly two years. The doctors said I would soon be in an asylum if I did not have an operation performed, but I could not bear the thought of it. I then heard of Christian Science and was healed. My healing was slow, for I seemed to have much to overcome,—constipation, ovarian trouble, etc.,—but now I am a well woman. Last June a little girl came to our home. I was alone at the time, and the birth was perfectly painless. I had absent treatment. The second day I was up, and in a week was able to go out. I am thankful to God, and to Mrs. Eddy, for the good that I have received from this wonderful truth, and I strive daily to learn more.

MRS. EVIE T. NORTHRUP, Meridian, Miss.

All I have and all I am I owe to Christian Science, for I had almost every disease that mortal sense is heir to, and more troubles than most people. These have been subdued by the power of Truth.

Our Leader's work is appreciated here, though our numbers are few. We strive to keep close to the Bible and Science and Health, and all the Science literature, knowing that we cannot go wrong if we not only study but live its teachings. I find that Science is a sure protection at all times if we are faithful to it.

MRS. RACHEL E. SMITH, Cherokee, Ia.

It is now ten years since Christian Science was first presented to us. There were four in our family, all of whom were at that time under the care of a medical doctor, who had then given up all hope of saving the life of our baby, and we were almost distracted at the thought of parting from her. We then sought help through Christian Science, and in one week's time we were all in perfect health. Since coming into Science we have had croup, colds, scarlet fever, measles, and other ills overcome by this blessed truth. We have a deep sense of love and gratitude to our Leader for showing us the nothingness of error and the power of Truth, as taught in Science and Health.

My daily prayer is that I may learn more and more the power of true prayer and live the truth.

MRS. E. A. FRENCH, Souris, Man.

I wish to give grateful acknowledgment of the help received through Christian Science. Some years ago my boy was healed of a severe ailment; also my husband, who was taken out of death's clutches, as it seemed. For these and many other blessings I feel very grateful to God, and to Mrs. Eddy, through whom this great truth has been given to mankind. At the same time I wish to express my thankfulness for our periodicals, which are such a help to us.

MRS. A. NIEHAUS, Hood River, Ore.

In November, 1904, I was taken sick with great pain in the bowels and had a high fever. I was in bed two days, when a physician was summoned. After taking his medicine for a week, I grew worse and could not sleep at night, the pain was so great. Then the doctor said that medicine would not do me any good, that I must have an operation at once, as I had appendicitis. That day a neighbor came in and said we should try Christian Science. We telephoned for a practitioner, who came in the afternoon, and

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after the first treatment I began to feel better. My mother was surprised when the practitioner told her I could eat anything, since I had been taking only beef tea for two weeks. After the second treatment I walked about the house and in a week was able to attend school. I am attending Sunday School now, and am very thankful for Christian Science, and to Mrs. Eddy for showing me the truth.—WARNER SCHMIDT, Spokane, Wash.

In grateful acknowledgment of the many benefits I have received through the teachings of Christian Science, I write this testimony. At a time when there seemed no help from any other source, it was presented to me as a healing agency. Having been for about three years, prior to accepting Christian Science, under medical treatment, and for several months of that time in a hospital, under the treatment of specialists, none of whom gave me any hope of entire recovery, I seemed ready and willing to try Christian Science, and I have never regretted doing so. My trouble was mainly with my eyes, and it had been with me from infancy. It was said by the doctors who attended me to have been caused by inherited scrofula. Only those who have had a similar experience can know what it is to be blind for weeks at a time, having to be confined in a room as dark as it could possibly be made, and at the same time suffering untold agony; and only those who have been freed from such bondage can know how great and blessed is the freedom. While I was under the treatment of specialists I submitted to several very painful operations. I was not permitted to read; in fact could read but little, whereas, through Christian Science, I have been enabled to read and study a great deal, even by artificial light. Who would not be grateful for this alone? But more than all the physical healing is the mental and spiritual freedom. Instead of a consciousness filled with anxieties of all sorts, and discouragement, I now enjoy a peace I never thought possible, and which is certainly unattainable without some knowledge of that truth which Jesus said would make us free. Every day brings added proof of the practicability of all Jesus' teachings in the affairs of every-day life; for we are learning that the things which he commanded his followers to do are not impossible, but are divinely natural.

Words can never express my love and gratitude to our dear Leader, Mrs. Eddy, for this wonderful revelation of Truth which is given to us in Science and Health, and my gratitude increases in proportion to my understanding of its great value to suffering humanity. I could not do without those sweet messengers of peace, the *Sentinel* and *Journal;* they are aiding so much in bringing this gospel of healing to a waiting world.

ROSA D. CAIN, Ogden, Utah.

I wish to acknowledge the benefit I have received through the reading of Science and Health by Mrs. Eddy. When Christian Science found me I was almost gone,—I was ill mentally and every other way. I had several ailments, one being a burning in the top of my head most of the time, and neuralgia of the stomach of long standing, for which I was compelled to take opiates regularly. I have been healed of these and many other troubles by reading Science and Health and some of Mrs. Eddy's other writings. I am isolated from any Christian Science church or society, but not from God. I am thankful for the spiritual uplift I have had. It has given me faith in God and in His constant care.

MRS. MARY E. CISP, Excie, Mont.

I first heard of Christian Science in 1904. I had been an invalid for many years, having come to California from New York State in 1876, seeking health through a change of climate. My family physician urged my coming, saying he could not vouch for my life if I took another cold. I had had a pain in my chest and a cough for several months. The change dealt kindly with me for several years, then other troubles came,—I suffered from stomach, kidney, and heart trouble. In 1903, a member of our family was insane for three days before his death. I was alone with him when this was first manifested, and was so startled that I had palpitation of the heart, which resulted in insomnia and heart failure. This continued for eight months, when my husband was taken ill and died in ten days. To mortal sense I was a sick and heartbroken woman, with a large ranch on my hands and two young sons to care for. At that time, our family physician, who was a dear friend, urged me not to take opiates, for if they did help me I would have a struggle to give them up; and, besides, the action of the heart was too weak to take them with safety. I have always felt grateful to him for this advice.

Three months after, I turned to a friend who had been healed of spinal trouble through Christian Science, and the first night she proved through demonstration the power of divine Love. I had all night a restful, dreamless sleep, and awoke refreshed and with a longing to know what Christian Science prayer is. I purchased a copy of Science and Health and commenced to study its pages. My healing was very slow because of my desire to know the how and wherefore of everything before I would accept it as true. I was frequently discouraged, as so many ailments seemed to assert themselves, and because of any injury to the spine which made it painful and difficult for me to get up. I seemed to be using this last to prove whether God healed through Christian prayer.

One day it dawned upon me that I was better, and that I did have something to be grateful to God for,—that I slept better and could eat better, did not have headache all the time,—and I then said, "I do thank God for these blessings." Weeks after I remembered that my back had not hurt me since I had thanked God and counted my blessings. Then a sense of love went out to our dear Leader, who was so loving and patient and willing to meet the hatred of the world that we might know the truth and be free.

FANNIE M. MCKOON, San Diego, Cal.

Throughout my childhood I was taught by a loving Christian mother to read the Bible, pray, and try "to do as Jesus would." When only ten years old, many points in the orthodox teaching puzzled me, and I began to wonder why prayer was not more frequently answered. Three years later, a terrible affliction came to one dear to me. One day I spent a long time in reading the Bible, then in simple faith I knelt to ask for that dear one's recovery. A dreadful shock followed when no healing came. For days I lived as in a dream. Later, this feeling wore away, but I never again prayed until after coming into Christian Science, when twenty-one. I never lost faith in the existence of a God, but I saw no possibility of our understanding Him. Sometimes I was reckless, other times much depressed, but these conditions seldom showed themselves to those about me. I was thought to be of a happy, light-hearted disposition.

When in a condition that medical skill could not reach, I turned to Christian Science for help. I received what I sought, and far more than I asked for. Soon I found myself praying, and my prayers were being answered. My experience proved beyond a doubt that Christian Science heals disease. I was healed of astigmatism, constipation, female disease, serious internal injuries from accident, tuberculosis of five years' standing, etc., and for this healing I am deeply grateful and long to see others likewise relieved. When it comes to speaking of the spiritual uplift, words fail. I can only say that if we faithfully put into practice what we gain from the study of the Bible and

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Science and Health, we find not only physical healing but "the peace of God which passeth all understanding."

EDITH MOSSMAN, Wilmette, Ill.

From my earliest childhood I never knew what it was to be perfectly well or happy. Conditions seemed to grow worse as I grew older, until life became more of a burden than I cared to endure. In April, 1902, I attended my first Christian Science service. I shall never forget my astonishment. Every one looked well and happy. Their love radiated even to the stranger within their gates and at that first service I was healed of nervousness, sick-headaches, and insomnia. I too was baptized in sunshine, and for three months I seemed to be on the mount of transfiguration. As the good results continued, I bought a copy of our text-book, Science and Health, as I wanted to know what had done the work which physicians had failed to accomplish. While reading the book I was cured of sick-headaches, and laid aside glasses which I had worn for eight years.

I united with The Mother Church, and with First Church of Christ, Scientist, New York. Since then I have been trying to overcome self, and in spite of the problems, the happiness and the great spiritual uplifting have remained, —that peace which the world cannot give.

Christian Scientists have good reason to thank our heavenly Father for His priceless gift in this age of materialism, for this truth which has brought us nearer God and has also enabled us to stretch out strong, helpful hands to our fellow-men. I cannot express my love and gratitude to Mrs. Eddy for showing me the way out of the wilderness of pain, sickness, and sorrow, and for all the many blessings Christian Science has brought to me. I have indeed found the peace which the world cannot give, for in Science I have found the Christ.—MINNIE T. YOST, New York, N. Y.

I wish to express my gratitude for what Christian Science has done for me. I was healed of indigestion and extreme nervousness in a few treatments. After years of suffering and discouragement, I was led to try Christian Science and was not only physically but spiritually healed. I very gladly accepted our Leader's book, Science and Health, as my guide to health and understanding. It has enabled me to understand the Bible. It is now four years since I took my stand for this grand truth, and I feel very grateful to Mrs. Eddy for what she has done and is still doing to help suffering humanity, and for the love and peace which has been given me.

MRS. JOHN COVENTRY, Duluth, Minn.

I rejoice to tell of the help that has come to me through Christian Science, at a time when health, happiness, and peace seemed to have gone out of my life. Christian Science came to me and taught me how to seek "first the kingdom of God, and his righteousness;" and I can truly say that all good things have been added unto me. I sometimes think the joy which I feel must radiate and show others what it means to know the truth. I am indeed thankful for the blessings which have come to me and mine through an understanding of divine Love. Christian Science was first brought to my notice by a dear friend, who was healed after several eminent physicians had told her she could never be well again. After seeing the change in her, from hopeless invalidism and despair to health and joy, in one week, I was awakened to the truth, and through treatment and the earnest study of Science and Health I have been entirely healed of female trouble, rheumatism, constipation, and other ailments from which I had suffered. I have also been instrumental in helping my husband, and others who were considered hopeless invalids.

My heart is full of gratitude to God, and to our noble Leader, Mrs. Eddy, who has, by her devotion to Truth, made the way clear for us, and led us to know that God is all-powerful.—LIZZIE GRIST, Kenmare, N. D.

I wish to testify to my gratitude for Christian Science. Three years and a half ago I was subject to chronic attacks of grip and tonsilitis, also nervous headaches. These are now past experiences, and it is due to the study and application of the truth made known to us by our dear Leader, Mrs. Eddy. From my birth I was subject to many forms of throat and intestinal disease, being especially susceptible to the after-effects laid down by *materia medica*. Now the short attacks which occasionally present themselves are overcome, with no after-effects from which to recover. My early religious belief had only an emotional influence upon me. Now I know that in God, good, there is no sorrow, sickness, or death, and this fills me with joy.

I was walking down one of the steep hills in our city not long ago, and my foot turned under, throwing me upon my hands and knees. I recovered myself at once, and declared the Truth of being. I was able to walk some distance and attend to some business, but when I had taken a car to a suburban town I found that I was unable to step upon my foot without great suffering. At the end of a half hour's ride I telephoned to a practitioner of my condition, and then walked three blocks to my house, preparing the evening meal when I reached there. Although I suffered much during the evening, and found the limb swelled badly, I rested most of the night, and when I awakened the swelling and pain were gone. I was able to perform my duties, standing many hours on my feet without any inconvenience.

For this and many other evidences of the power of God through Christian Science, I am thankful.

M. ISABELLE HUTCHINSON, Los Angeles, Cal.

I take this means of expressing my gratitude to Mrs. Eddy for Science and Health and "Miscellaneous Writings." The good that I have received from the truth contained in them, words fail to express. It has been a great help to me in many ways in my short married life, especially in the care of my baby.

I am not a member of the Christian Science church, but I am doubly grateful for Christian Science and I love Mrs. Eddy for her pure, unselfish life.

MRS. L. G. CLAGETT, Wilkinsburg, Pa.

[Written for the *Sentinel*.]

The Scourge of Love.

E. B. MABURY.

Before I was afflicted I went astray.—*Psalm.*

"OH, spare the rod!" I grieving cried,
Yet closer hugged the well-loved sin
To my rebellious heart; and on
I struggled, anguish-laden, worn.
Earth-weary were my drooping eyes,
Nor dared I lift them to the hand—
The heavy hand that smote so sore!
Anon I stumbled, staggered, fell
Upon my knees low in the dust,
Shrinking beneath th' expected blow.
"O God, Thy help!" I raised my eyes—
And there above me, like a star,
The tender, pitying face of Love
Shone radiantly o'er all the path!
With joyous cry and lifted arms
I yearned to that fair vision, and lo!
The weight of sin fell all away
And vanished from my heaven-born sight.
"'Twas Love!" I cried in glad surprise;
"Father, I thank Thee for these wounds!"
Love smiled again; and they were healed.

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From our Exchanges.

If the laws of God cannot stand, He is not the supreme lawgiver. If His standard varies, then nothing is immutable. We cannot know Him. He is, at best, the Great Unknowable. If any other power exists than His, then there are other veritable gods. We may as well acknowledge the Olympians or the swarming millions of Hindu deities. Assuming, however, that God is the sole lawgiver, and that, while the laws of God are forever immutable, the so-called material laws are no laws of God, therefore no laws at all, therefore unreal,—a mortal misapprehension of the immutable, spiritual law of God,—we do not have to take the impossible position that Supreme Wisdom annuls its own decrees, and that such annulment results in good: nor, on the other hand, that decrees involving consequences which all men deplore, and which ultimate in death, are the immutable decrees of infinite Love.

We can take and hold the position that God is the supreme lawgiver, that His laws are immutable, and that their immutability is clearly revealed in the works of Jesus and his disciples,—works which proved the unreality of all those so-called laws which result in sin and misery, by bringing to light the immutable law of God which destroys sin and misery,—"the law of the Spirit of life in Christ Jesus," which makes free "from the law of sin and death."

ARTHUR CHAMBERLAIN.
The Christian Register.

It is evident that we find here the explanation of an apparent mystery and injustice. Why is there greater inspiration in one age than in another? Why is larger vision vouchsafed to one man than to his neighbor? Why does the same man receive more abundantly to-day than he did yesterday? Inspiration is not dependent upon the moods of God, for He has no moods. The attainment and the attitude of man, intellectual, moral, spiritual, are the determining factors. How could the same David write the prayers of imprecation and the songs of trust? When he uttered the Twenty-third Psalm he opened his soul as never before to the influence of the most High. Plato is inspired to Plato's measure of desert and consent, Shakespeare to Shakespeare's, Paul to Paul's. PROF. GEORGE E. HUNTLEY.
The Universalist Leader.

The temptation that came to the Christ was to take the lower for the higher good, the immediate for the final victory, the material for the spiritual conquest. In that temptation all men share. The spirit of evil has no lure more tempting because none more blinding than this. Among the charms and potencies of evil there is none more deadly than that which was offered to the Christ. The chasm that lies between the lower and the higher kinds of power is so deep that in the ultimate moral vision they stand for principles in deadly conflict. To crave the higher and accept the lower is not only to take evil for good, but to awaken at the end in the bitter humiliation which not only acknowledges defeat but knows that it has been duped, blinded, and cheated, and that the gold which shone afar is but a dust-heap when the end is reached.—*The Outlook.*

We shall make but few mistakes if while we are working hard we trust perfectly, contending against evil and courageously letting in light everywhere, into our own souls and upon our own actions, and everywhere else we can, without hesitation, believing that light will only reveal deformity and at the same time justify conformity; and then, after we have done our part, not to become restless and nervous or anxious about the part of our heavenly Father.

Pacific Christian Advocate.

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

The following message was sent on the 16th by President Roosevelt to their Imperial Majesties, the Empress Dowager and the Emperor of China, Pekin, in commemoration of the opening of the last link of the Postal Telegraph and Cable Company's cable connecting the United States and China:

"I gladly take the opportunity afforded by the auspicious completion of the last link in the new American cable that joins the Pacific coast of this country to the Far East, to offer to your majesties my congratulations upon the achievement of a work that must needs contribute to the high purpose of bringing our two Governments and peoples closer together in the bonds of mutual understanding and lasting concord. It is fitting that this fresh tie between the Western and Eastern continents should begin its happy service by bearing a message of good will, and I voice the earnest wish of this Government and of my countrymen for the happiness and welfare of your majesties and for the continued prosperity of the Chinese Empire and of your great people."

An effort is being made in Kansas to have the Legislature appropriate funds to mark the course of the Santa Fé Trail, one of the historic highways of the Union. In California a society has been formed to locate the route of "el camino real," or king's highway, the road used by the Franciscan missionaries from Mexico who founded missions from San Diego to San Francisco more than a century ago. It is proposed to restore this road and make of it a wide boulevard for its whole length. There are many other important historic routes. To be preserved these must soon be marked, as nothing now remains to indicate where they once ran except an occasional deep-worn rut which time has not yet filled up, and the ruins of a "station" far from any habitation. For many miles no traces of the overland routes can be found, and history and tradition will often have to be relied upon to relocate them.

The Yale faculty, during the recent investigation into football, has intervened in prohibiting certain games, limiting games and qualifying the character of games, as between large and small colleges; in prohibiting student subscriptions for the four major sports—football, rowing, baseball, and track athletics, and settling the long-disputed question that the surplus of the self-supporting organizations must be handed over to those that are non-supporting; in ordering the managers to keep a specified style of books in handling the accounts of their athletic associations; cutting down the training table expenses, and naming one place where the training tables must be held, the Yale dining hall.

Several important features marked the Benjamin Franklin commemorative anniversary which began in Philadelphia the 17th inst. King Edward received the degree of Doctor of Laws from the University of Pennsylvania, and Andrew Carnegie, acting as Lord Rector of the University of St. Andrew's, Scotland, conferred the honorary degree of Doctor of Laws upon Miss Agnes Irwin, dean of Radcliffe College, and great-granddaughter of Franklin. In accordance with the act of Congress, the Franklin medal was presented to the Republic of France by Elihu Root, Secretary of State, Ambassador Jusserand accepting the medal for the French nation.

President Roosevelt has transmitted to Congress an important message relating to insurance legislation. Accompanying the message were the report and recommendations of the insurance convention which was held in Chicago last February. Among the recommendations is the draft of a bill which Congress is urged to enact into law, with such amendments as its wisdom may suggest. The President says: "We are not to be pardoned if we fail to take every step in our power to prevent the possibility of the repetition of such scandals as those that have occurred in connection with the insurance business as disclosed by the Armstrong Committee."

That "interstate" divorces are not necessarily valid under the provision of the Federal Constitution, which says that "each State shall give full faith and credit to the decrees of another State," and that the recognition by one State of the divorce decree of another State is merely a matter of "comity," is the substance of the Supreme Court's decision just handed down. It operates to render invalid practically all the "Dakota divorces," and holds that a court must have jurisdiction over both parties by virtue of residence within its jurisdiction, in order that it may grant a divorce entitled to recognition in other States.

On the morning of the 18th an earthquake visited San Francisco, causing immense destruction. This was followed by fire, which raged uncontrollably many hours. The property loss is many millions, thousands are homeless, hundreds were killed. The entire country at once responded in offering all assistance possible in the way of food, shelter, and money.

The American dry dock Dewey, which is being towed to Manila, arrived at Port Said last week, where she will remain for a fortnight in order to undergo repairs preparatory to resuming her voyage.

Foreign.

The Russian loan was signed at Paris last week. It is for $450,000,000. The loan will carry five per cent. France, with Geneva and Brussels, will take $240,000,000; England, $65,000,000; Vienna, $32,500,000; St. Petersburg, $100,000,000; Amsterdam, $10,000,000. The countries to which the loan is issued will not be allowed to transfer their stock to other countries until the expiration of two years.

The earthquake at San Francisco may yet play an important part in determining the type of canal to be constructed at Panama. Advocates of the sea-level canal say the heavy masonry locks and the great dam at Gatun, which even under most favorable conditions many engineers do not consider feasible, would be utterly ruined by such an earthquake.

It is officially announced that the Peace Conference at The Hague has been postponed from July to September.

Industrial and Commercial.

The electrical installations for the new Cunard steamers, probably the largest ever fitted on board ship, says an exchange, will consist of four sets of Parsons turbo-generators, and each machine will be capable of producing 4,000 ampères at 110 volts. This plant will be placed in the aft end of the engine room in two separate compartments divided by a water-tight bulkhead. There will be a switchboard in each compartment, for distributing the electricity throughout the ship. The auxiliary machinery will be driven by electric motors, including sixteen forced draught fans of fifty horse-power each, for the stokeholds, and sixty horse-power for the refrigerating machinery. Two electric passenger hoists will convey passengers between the six decks, and smaller hoists are intended for the conveyance of stores, mails, and baggage. Electric motors are to raise and lower the lifeboats, heave in the sounding line, and drive various machines in the bakery, galley, and pantry. For the ventilation of the ship there will be sixty large electrically driven fans, including Stewart's patent thermo-tanks, for heating and ventilating the whole of the passenger accommodation. The electric lighting of each ship will require about 5,000 lamps of sixteen candle-power. There will be a telephone exchange in connection with the first-class rooms and the principal offices of the ship, and special telephones from the bridge to the wheel house aft, the forecastle head, and the engine room. On the bridge deck there will be four powerful searchlights, and there will be two masthead and two sidelights, fitted with Martin's patent electric duplicate apparatus, which automatically replaces a broken lamp filament, at the same time signaling to the officer on watch that such has taken place. The steam whistle will be electrically controlled, and all the water-tight doors throughout will be closed automatically by electric connection from the bridge.

The *Scientific American*, in speaking of the combination at New York of a power station with a plant for burning the city refuse, says: "The amount of refuse delivered per day to the destructor is 728 cubic yards, of which 465 cubic yards is taken out by the trimming contractor, leaving 263 cubic yards to be incinerated. The cost of dumping these 263 cubic yards at sea at the lowest rates yet secured would be $58.80. The costs of incineration are: Labor, $8.33; foreman, $2.75; watchman, $2.12; sundries and repairs, $2.50; interest, $2.24; total, $17.94. The ashes amount to 3.1 per cent, or 8.15 cubic yards, which must be dumped at sea at the cost of $1.66, bringing the total charges to $19.60, or a saving on the destructor of $34.20, or $10,260 per year of 300 days. The saving gives a return of 51 per cent on the first cost of the destructor, furnaces, and buildings, this cost being about twenty thousand dollars.

The *Examiner* of San Francisco says: David C. St. Charles, an engineer of this city, has invented a repeater which will make it possible to telephone from here to New York. What the so-called "repeater" has done for telegraphy, St. Charles' invention, it is now claimed, has done for the telephone. The combining of the echo in nature with the sounding-board of a violin furnished the clew to the discovery, according to a statement of St. Charles. Superintendent John F. Glass of the local telephone company is quoted to the effect that the invention is a success.

The steamship Governor Cobb, built for the Eastern Steamship Company of Boston, has just been launched at Chester, Pa. This is said to be the first turbine vessel built in the United States.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Christian Science as Common Sense.

W. D. MC CRACKAN, M. A.

WHOSOEVER imagines that because Christian Science is metaphysical, it can be understood only by those who have special intellectual gifts, altogether mistakes its nature. Such an one is harboring a false sense of Christian Science, and is liable to deprive himself of the great benefits which are readily accessible to every sincere seeker for Truth.

Practical tests prove Christian Science to be just what its name implies, the Science of Christianity, and its terms and definitions become luminous with meaning in the light of its practice, in the course of its actual application to daily needs. It is not set apart for a favored few. It does not inculcate nor favor intellectual pride, but on the contrary undermines and then brushes aside this stumbling-block to the finding of the straight and narrow path of righteousness or right thinking. Christian Science is for all who will admit the existence of its Principle, God, and follow its rules. In contradistinction to the involved and incomprehensible hypotheses of materialism and of sterile philosophy, Christian Science stands for straightforward and provable spiritual truth and is the essence of common sense.

In order that any science may possess value in human experience it must not be mysterious, loaded down with questionable terms or with definitions that do not define. Especially is it imperative that it be demonstrable. Now the right of Christian Science to the name of science is founded upon the simplicity of its statement, and upon its definite results, which may be observed of all men, in the mental, moral, and physical regeneration of mankind. As a matter of fact Christian Science, though radical, is clear to all who desire to understand it. Its teachings may be learned and practised by children. It is for daily use in all manner of contingencies, and it has commended itself to hundreds of thousands of persons in every walk of life, and hence is winning adherents at a rate which has been described by observers as phenomenal. One of its chief merits is that it divests Christianity of the mystery and superstition which ages of merely theoretical or doctrinal theology have superimposed upon it; and that it supplies the key to the true healing for which those who have endeavored to help mankind in its physical dis-ease, have so long sought. Hence Christian Science is common sense both from a religious and a therapeutic standpoint. Mrs. Eddy, the Discoverer and Founder of Christian Science and the author of its text-book, has stated conclusively: "If Christianity is not scientific, and Science is not of God, then there is no invariable rule, and truth becomes an accident" (Science and Health, p. 342).

The manner in which Christian Science was discovered proves its divine origin and its strictly scientific nature. Before publishing her discovery to the world Mrs. Eddy tested it scientifically. Led by spiritual insight, she first reached conclusions inductively. Then came the deductive step of applying these conclusions to actual conditions and observing the results. As a result thereof we have the multitude of cases of complete regeneration through Christian Science in which the world rejoices daily and hourly, here and abroad. Common sense of the highest order has attended the introduction of Christian Science to the public thought.

The value of Christian Science is being determined by actual experience to-day, and this demonstration should be permitted on the basis of a fair field and no favor. Justice also requires that materialistic knowledge should not bar the way to reform, when the simple spiritual truth of Christian Science is found in accord with observable facts and common sense, and so much more efficacious and reliable. Physical and doctrinal theories prevalent ten years ago are no longer tenable to-day; material beliefs are becoming obsolete from year to year, and the investigation of mere effects is giving place to an understanding that God is the only cause, while day by day the supremacy of God, divine Mind, is being more clearly and firmly established in human consciousness. As a result of this process and progress along the lines of Christian Science, better Christians are being made out of those who come for physical aid. Christian Science is greatly increasing the sale of the Bible, which is found to be indispensable in connection with the Christian Science text-book.

Christian Science works in accordance with law, and does not pretend to be miraculous, except in so far as the operation of spiritual healing may be termed miraculous from the basis of materialistic reasoning. Discord of every kind means disorder and disarrangement, chaos and darkness. Spiritual understanding brings with it order and light. Under the spiritual lens of Christian Science it is discovered that what purport to be material laws and facts are not actual laws and actual facts at all, but suppositions accepted by the human consciousness as laws and facts, and having their sole existence as beliefs. Common sense demands that allegiance to such false admissions should cease, that mankind should be emancipated from the fear and oppression of such cruel taskmasters. Christian Science is helping those who would throw off this unnatural bondage, and is thus proving itself to be the true friend and helper of the sinning, the suffering, the needy, and the helpless. Surely Christian Science has earned the right to be designated as the acme of common sense.

The Unmarred Image.

RICHARD D. HAMILTON.

WHAT a pitiful mistake it was, on the part of mankind, to have ever conceived the notion that God's creation was marred by sin, when at most it was only obscured thereby—hidden to mortal sense by a material concept. To restore a broken image to its original perfection is not possible, and while it may not seem to be an easy task to escape from the error of accumulated years, yet the latter is within the range of possibility, and the fruition of one's hope in this direction awaits industrious endeavor. If the image of God had really been marred by the so-called "fall" of man, —by original sin,—we could not hope to reproduce it; we would only find, in the end, a mockery of this effort to work out our complete salvation. We are not, however,

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doomed to disappointment and defeat, for we have the promise,—"Christ in you, the hope of glory." Man, the perfect image of God, unmarred and imperishable, awaits discovery through the elimination of false sense. "Beloved, now [at this very time, and from everlasting to everlasting] are we the sons of God," and although "it doth not yet appear [is not yet apparent] what we shall be," still we know, by reason of our joint heirship with Christ Jesus, and through his perfect example of achievement, as made clear to us in Science and Health, that we, too, "shall reap, if we faint not." What an inspiration to nerve endeavor has been this "key" given us by Mrs. Eddy, with which to unlock even this one passage of the Holy Scripture; viz., "Christ in you, the hope of glory." Certainly this age did not know, till Christian Science interpreted the Bible anew, that the understanding of the Christ, the ideal man, is ever with us as our "hope of glory." It is depressing even to think what life would still have been to us had we not learned, through our Leader's marvelous discovery and her sweet ministry to mankind, that a marred image of God is impossible; that "reflection" must ever be an exact and continuing likeness of "substance;" and that at the very worst we have only to remove the erroneous material concept which hides from present view the wonderfully beautiful image of our Father-Mother God,—our own true selfhood.

It is worthy of note that the sculptor must first see in thought the image he expects to produce from the rough marble. Thus also must we first see for ourselves, and for the whole creation, the image and likeness of God—and not something less—if we would realize ideal manhood, the sonship of God, and behold a perfect universe.

A Grateful Tribute.

EMMA WOOLLEY.

WHEN there came through the *Sentinel* the first appeal for additional funds for the building of The Mother Church, it was difficult for me to know my duty. The problem was one which Principle alone could solve, as it seemed impossible for me to do more without borrowing. As I was striving to overcome doubts, fears, and seeming obstacles, and to know that Spirit is substance; divine Love the source of supply and that supply inexhaustible; I opened the Bible at the book of Haggai, with which I was not then familiar. I was greatly impressed with the second chapter, especially the seventh and eighth verses, which read: "The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." After reading these words there was no longer a doubt that the way would be made clear to me, and it was. The supply came from a distance, from a source which for years had been a care and expense, and it was with a grateful heart that the sum required was given for the Cause of Truth. When the last request came the supply had not ceased, showing that divine Love ever meets our need, and sometimes in most unexpected ways.

I desire to express my gratitude to our beloved Leader, Mrs. Eddy, for the great good which has come to humanity, and the manifold blessings which have come to myself through the spiritual understanding gained from her book, "Science and Health with Key to the Scriptures."

Infinite Resources.

J. G.

WE occasionally hear people say that a certain article in our periodicals has been very helpful to them and that they would like to give it to some friend, but that it is now out of print, and they cannot understand why this should be so. Not long ago, after hearing something of the kind said, I wondered why articles that are so helpful are not kept on hand. I then recalled those familiar words from Science and Health, p. 60, "Soul hath infinite resources wherewith to bless mankind." At once I thought, That is the reason we do not need to go back two or three or more years to find a certain article to help us. We have the same resources here and now, and we do not need to go back a few years or wait a few years. The help is at hand, now; so for me the question was settled. This brought to mind a time when a friend, who had just come into Christian Science, asked me if I would find among my old *Journals* an article which had been recommended to her as being very helpful. I found it and we read it many times. I think it was not more than a week later that an article appeared in the *Journal* which was just as helpful to me, if not more so, and my friend said, "Why this is about as good as the other one." In a short time another came out in the *Sentinel* which was equally as good. This showed me that I am not dependent upon any one article, for the resources are infinite. If certain articles are out of print, there are others equally good "wherewith to bless mankind," and far beyond any of these articles in helpfulness are our text-book, Science and Health, and the Church Manual, which we have with us always.

Angel Messages.

CORNELIA E. BAILEY.

To gain a deeper insight into the wonderful import to mankind of that promise in the 91st Psalm, "He shall give his angels charge over thee, to keep thee in all thy ways," means for us a constant listening to all that God tells us. It also means a loving and consecrated obedience to His bidding.

In every hour of trial the angel-message of divine Love is at hand, if we are alert and thus able to discern its presence. We know not how it will come to us,—perhaps through a Bible verse, a passage from our text-book, an article in our periodicals, a verse in our Hymnal, or a whispered word from the "still, small voice,"—but God will send it—in His way, not ours—and according to our need this message from divine Love, with its charity, its faith, its strength and power, will come and "minister unto" us, as to Jesus in the hour of his temptation and in the garden of Gethsemane. We must cling to the healing and saving truth which thus speaks to us, until the error which has seemed real melts away into nothingness, and harmony prevails. Thus we shall prove again and again, each time with increasing gratitude to God, that "we are made partakers of Christ [the spiritual idea], if we hold the beginning of our confidence steadfast unto the end."

[Written for the *Sentinel*.]

Growth.

GERTRUDE RING.

Do you suppose the tiny, struggling sprout
In some bleak spot, some barren, stony waste,
Knows inward joy that it gains, day by day,
A greener color from the sun's warm ray,
Feels gratitude that it makes better haste,
Measuring increase by some mark about?

It seems of kindred since I broke the clay—
Burst the poor, sterile soil of senseless lies,
Drawn by the warmth of Soul to add in height
And color, as I grow toward the light,
Until my view is widened to where rise
Comrades who signal to me on the way.

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Selected Articles.

Concord's Relief Fund.

Concord will do its full share in the work of relieving the suffering people of San Francisco. This was made evident last night, at a meeting called by the Commercial club to systematize the work of relief, which was held in the Municipal court room on Warren Street.

At first the idea was expressed that two thousand dollars would be about all that Concord could afford to give to the fund, but after Mr. Meehan had read a letter from the Rev. Mary Baker G. Eddy, enclosing her check for one thousand dollars for the fund, a better spirit prevailed, and it was determined to get out and hustle and make the amount five thousand dollars if possible.

Secretary Metcalf called the meeting to order in the absence of President Pratt, and his Honor Mayor Corning was elected chairman pro tem.

Mayor Corning stated that he had taken the initative in the matter, as the call for relief was urgent and the need pressing. He said that with the contributions of the churches on Sunday and with donations from business firms and private individuals, the amount in sight would aggregate near to fifteen hundred dollars. In addition to this the schools are to contribute, and with the funds from Sunday night's concert and other amounts to come he was confident that two thousand dollars could be raised. He said also that Concord's contribution would be sent to the Red Cross Society for distribution.

At this point Mr. M. Meehan changed the aspect of affairs by presenting the following letter, the reading of which was followed by applause:—

Pleasant View, April 23, 1906.

Mr. M. Meehan, Concord, N. H.

Dear Sir:—Enclosed herewith is check for one thousand dollars, my contribution to the local fund for the relief of the San Francisco sufferers. You will please turn the same over to the treasurer of the committee.

Very truly,
MARY BAKER EDDY.

Concord (N. H.) *Patriot.*

Universal Respect for Mrs. Eddy.

The special correspondent of the *Portland Express,* who has been touring New Hampshire during the past month, in the course of a letter dated from Concord has this to say concerning our best-known and best-beloved resident:—

"I find in Concord a general, I think I may say a universal, respect for Mrs. Eddy, the head of the Christian Science church. Her views are not held by any larger proportion of her fellow-citizens, so far as I can judge, than one will find in almost any city of the Union, but they all have a good word to say for her, and the stranger is told, almost as soon as he begins to make inquiries about what is to be seen in the city, that Mrs. Eddy may be seen out upon her daily drive between two and three o'clock every afternoon. Wind and weather make no difference to her. Be it ever so rainy, or snowy, or blustering, she rides just the same. They say she has not missed a day for no one knows how long, if ever."—*Concord* (N. H.) *Monitor.*

Prayers and Drugs.

The declaration of Dr. J. F. Baldwin of Columbus, before the temperance committee of the senate, interests every one. Dr. Baldwin said that "nineteen twentieths of all the cases a doctor is called upon to treat would get well without a doctor."

It is very refreshing to hear so frank a declaration from a man of such eminence in his profession as is Dr. Baldwin. The discussion was upon amending the Stockwell bill to allow Christian Scientists to accept money for their prayers for the sick.

There were present some thirty physicians in opposition to the amendment. It is hard to see how these gentlemen could justify their position of opposition when Dr. Baldwin, one of the spokesmen, declared that "prayer would be as good as anything for these people. It is my experience," he added, "that many doctors are using remedies with the utmost confidence which I am satisfied are utterly useless and many times possibly harmful."

If that is true, as well as the former statement of the eminent doctor, it would seem that prayer in most cases would be a safer remedy than drugs. Surely prayer would in no case do harm even if it did no good. Dr. Skeels of Cleveland said that "nature is the great restorer, and that most cases would get well, doctor or no doctor, prayer or no prayer." Then surely the weight of the argument is in favor of prayer, paid for or not. Whatever is true as to the contention, however, it is very refreshing and a hopeful sign to hear such frank statements from these eminent doctors. It is an admission that common sense and the observance of the laws of nature are more important than all else. If this is true, then it looks very much as if a doctor's certificate is a special privilege.

Toledo (O.) *Blade.*

Faith and Fees.

The Ohio senate has voted down the bill giving fees to Christian Science healers, and Senator Lamb is quoted as saying he doesn't believe a man can preach with power on a stated salary. Did Senator Lamb ever try preaching without a salary? What kind of a senator does he think he would make without a salary? What manner of doctrine does he think he would preach on nothing a year?

A good preacher deserves to live—not on handouts and donations—but on a stated salary, by which he can provide for his own needs and those of his family, with a little left to assist his needier neighbors.

The doctor who cures with pills and lotions is entitled to his fee. If the Christian Scientist effects cures by other methods, there is no particular reason, as Lieutenant-Governor Harding says, why he shouldn't be remunerated.

The logical man may inquire why he should have to go to the Christian Scientist to get an answer to prayer. If God is the Father of all His children, why should He hear the prayers of some and turn a deaf ear to others?

Why not pray direct to God and save the fee? There's the question, but there doesn't seem to be any answer. Christian Scientists have effected cures, or seem to have done so. The results point in that direction. And these cures have been effected after the person cured had prayed himself, without getting a sign from heaven. Facts are facts and theories are theories. Nobody is obliged to go to a Christian Scientist for aid. If he doesn't want it he doesn't have to have it. He can go to his family physician or the pastor of his church. Or he can go into his closet and ask God for what he wants.

And there will still remain a large number of people who prefer to believe that the study of medicine is a science that is becoming more exact, and who prefer to trust the cure of their ailments in the hands of doctors who have made a profound study of the human body and the ills to which it is subject.

If a man is sick enough to need the aid of a physician and he has more faith in the prayers of the Christian Scientist than he has in his own or his pastor's, and if he has greater faith in the Christian Scientist's ability to cure him than he has in his physician's, then he is a mighty mean man if he doesn't want to pay for his faith, whatever the results may be. The doctor doesn't remit his bill because his patient dies. In fact he usually maintains that the "operation was a success." And if the mourners pay the

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doctor after the corpse is buried, why shouldn't they pay the Christian Scientist? The laborer is worthy of his hire. He doesn't always do a fair day's work, perhaps, but that fact shouldn't be allowed to alter the principle.

Give the Christian Scientist his fee. The man who doesn't want to pay doesn't have to call the Scientist into consultation or take a chance on a cure by his prayers.

Toledo (O.) *Courier-Journal.*

The religious world of Jesus' time, in the main rejected him, though he made many converts, some among the leaders and eminent men of his time. What he taught has continued to grow in the favor of men, until at the present time a very large part, including the most intelligent portion of the human race, has accepted him as the Founder of true religion, and in our favored land Jesus is accepted almost universally as the great Exemplar of divine requirements.

Our Lord was rejected mainly because his mission was misunderstood. It is not surprising, then, that Christian Science, the spiritual understanding which he demonstrated, should be rejected for the same reason. Jesus grew in favor with the religious world as his motive became understood. So Christian Science grows in its acceptability to Christendom as its purpose becomes understood.

Primitive Christianity is no more in danger of being set aside through the discovery of Christian Science than the Ten Commandments were through the advent of Jesus. The Master declared: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." So Christian Science comes not to set aside Christianity but to fulfil its demands, to reveal such a clear understanding of the Principle and *modus operandi* of Christianity as to render it more practical and hasten the kingdom of God on earth.

The mission of Christian Science is, undoubtedly, to establish Christianity by good works, and it thereby strengthens the preaching of our day with practice. Those who have come out of other churches into the Christian Science denomination have not grown skeptical in respect to the mission of Jesus and the truth of the Bible,—they love the Bible more than in former years, study it more, and profit more from its perusal. That the lives of these Christian Scientists have become better under the intelligent and spiritual guidance of their new faith, ought to indicate to those who are alarmed because of the marvelous growth of the Christian Science movement that their fears are unfounded.

If through Christian Science, God, Christ, and the Bible have become more to men, there is little ground upon which to condemn this Science because it points to Christian practice which has in a large measure remained dormant for centuries. Jesus said, "By their fruits ye shall know them." Who can deny that the fruits of Christian Science have been and are good? As to creeds and doctrines, they are of small import as compared to Christian conduct, and I think Christendom at large is quite ready to acknowledge this. If each particular Christian denomination grants to the hundreds of others the privilege of differing on doctrinal points, it ought surely to grant a kindred privilege to Christian Scientists.

ALFRED FARLOW.

Boston Times.

No one will dispute for a moment that the greatest need in the world to-day is for some such efficacious plan of moral and physical salvation as that which Christian Science offers. On every side we see great suffering and sorrow. Advocates of medicine have made noble efforts to alleviate this, but have they succeeded in lessening disease to any great extent? Are not conditions in this respect as deplorable to-day as in the time of Jesus and the apostles? Is there not as great need of succor now as then?

It is upon this scene that Christian Science has made its entry, and with all the energy it can summon to its support it has called upon men and women to lift their eyes to higher things and seek in the contemplation of that which is spiritual and holy the much needed relief for mankind's ills.

It is no new thing to find opposition to this message from among the clergy and the medical fraternity, although many of its advocates have arisen from among their ranks. From the very outset Christian Science has had to prove its worth every step of the way. Had it not been able to offer a reasonable return to those who sought its help, it would long since have fallen by reason of its own inadequacy. As a matter of fact, however, it has grown with rapid strides in every community in which it has been established, thereby showing its ability to fulfil all of its promises in "good measure, pressed down, . . . and running over."

But one sermon is recorded as having come from our Saviour's lips—the instances of his healing are without number. His charge to his disciples was "preach the gospel" and "heal the sick." To the seventy whom he sent forth, Jesus said, "And into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Many of these afterwards returned, saying, "Even the devils are subject unto us through thy name."

Furthermore, our Saviour speaks to us to-day through the pages of the gospel as forcibly as to his disciples in olden time, in these words: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

If Christian Science fulfils the dual command of Jesus, to "preach the gospel" and "heal the sick," or if, in other words, it preaches through healing and heals through preaching, what cause have ministers of this self-same gospel to attack it, and is it not in order to inquire why our ministerial critics fail to make some effort to fulfil this injunction?

ALBERT E. MILLER.

Williamsport (Pa.) *Gazette and Bulletin.*

The salvation taught and demonstrated by Christ Jesus was a complete salvation not only from sin but from sickness. A denial of this would limit the power of God, and also be contrary to Bible history. Had it been in Christ Jesus' plan for his followers to resort to drugs or hygiene for the alleviation of physical ills, he who ministered to their temporal as well as spiritual wants would have so instructed them. His teachings were, however, invariably and unmistakably that every human need is met by God, Spirit, and that such need can be met here and now in exact proportion to one's understanding of the truth he taught. We agree with our critic that the overcoming of sin is more important than the cure of sickness, and also admit that many come to Christian Science primarily for the physical healing alone; but this, as in Jesus' time, is a natural and legitimate means to an end, as it is the rule that Christian Science treatment incites a desire for holiness and a consequent loathing of sin.

CALEB H. CUSHING.

Portland (Me.) *Evening Express.*

Important Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 2, 1906, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

Pictures of The Mother Church.

The Christian Science Publishing Society is not yet ready to announce the sizes and prices of the pictures it will publish, but hopes to give this information in the next issue of the *Sentinel.*

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The Lectures.

Toledo, Ohio.

An audience that filled to its utmost capacity the beautiful auditorium of First Church of Christ, Scientist, last evening [April 2], greeted the lecturer, Mr. Frank H. Leonard of Brooklyn, N. Y. The lecture was repeated the following evening at the same place. Mr. Charles J. Adams, a prominent business man of this city, introduced the lecturer as follows:—

The desire of every enlightened citizen is to be progressive. The command of "Forward—march" is ever sounding in our ears. Our eyes are constantly beholding the step forward of our brother, sister, or neighbor. We feel the inspiration of this advancing movement and realize the necessity ourselves of keeping pace with the times. Every well-informed person will give some consideration to that thought which appeals to his fellow-men, especially that thought which has been weighed in the balance and not found wanting. In considering such a subject I believe you will agree with me that it is better to go to its adherents rather than to its opponents.

We are here to-night to listen to a lecture on Christian Science. In an audience of this size we shall undoubtedly find diversity of opinion. There are those here with hearts full of gratitude for the benefits received through the study of this truth; there are those who have come to inquire and those also who have come to criticise. The various professions, religions, and social positions are represented. However separate our opinions are, we are united in the one verity that all are guided by the one Mind and seeking for the one Truth.

The great truth that "God is Love" was taught by Christ Jesus nearly nineteen hundred years ago. This is the old, old story which is ever new. It is the realization of this beautiful truth which has answered the desire, "Create in me a clean heart, O God; and renew a right spirit within me." A large part of the membership of the Christian Science church are those who have been healed of physical disease which physicians had failed to cure.

The Toledo Press.

Evanston, Ill.

Before a large and appreciative audience at First Church of Christ, Scientist, the tenets of Christian Science were ably expounded Tuesday evening [March 27] by Rev. Irving C. Tomlinson of Concord, N. H. The lecturer was introduced by H. W. Hoyt, who said in part,—

A great majority of the men and women who have come into this faith and understanding were led hither by a desire to escape from mental and physical tribulation. A large percentage of these once troubled ones, who had failed to find surcease of sorrow, or any real, certain, and practical means for its amelioration, were once the adherents of other church creeds, and have come from nearly every known church affiliation. Having realized in some measure their hearts' desire, and demonstrated the healing and saving power of God's eternal truth and the immanence of His presence, these happy people still have very precious memories of their former churches and an abiding love for everything that is uplifting in them. In common with the great body of Christian Scientists who have come from the byways and hedges as well as from the churches in their quest for the kingdom of heaven on earth, these people who were once the faithful adherents of other churches now invite a Christianly consideration of the elemental facts about Christian Science, which is their conception of the religion of Jesus the Christ.

"Christian Scientists well know that the most effectual means of teaching and spreading this gospel is through the lives that exemplify it. Without such evidence, which includes the healing of the sick as well as the destruction of sin, then were all our teaching and preaching in vain. But in order that the inquiring world may clearly understand upon what Scriptural and metaphysical basis rest our hopes and aspirations, a wise provision has been made for accredited public lectures.—*The Evanston Press.*

Ottawa, Kan.

The lecture of Mr. Bicknell Young on Christian Science, in the Russell Theatre last night [March 16], attracted a large attendance. The gathering was honored with the presence of Rev. William McIntosh, pastor of the First Congregational church, who, in introducing Mr. Young, said in part,—

In this conservative city it may be a surprise to some to see a pastor of one of the city churches acting as chairman at a lecture on Christian Science. While I offer no apology for this action, a word of explanation may not be out of place.

I hardly need to say that I am not a Christian Scientist: that so far as I understand the teaching of Mrs. Eddy, the Founder, there are statements in that teaching which it is impossible for me to accept at present; but the same is true of every section of the Christian church. We can see truth only from our own standpoint, and none but God can reveal to the individual, the lonely human soul. Each must be fully persuaded in his own heart. But while we have truth, and rejoice in it, we may not, as intelligent people, conclude that we have all the truth. We are no monopolists of wisdom. Truth is broader and higher and nobler than all human conceptions of it. Hence it becomes us to stand ready to receive light from whatever quarter it may come. The movement called Christian Science demands our respectful attention. It comes to us with the message of the love of God, who is our Father; of Jesus Christ, who is the true Saviour of man, who reveals the Father to the race. It accepts the Scriptures as containing the word of God, the only infallible rule of faith and conduct.

The world is full of sin, hence full of pain and anguish. Any teaching that brings a note of hope and uplift to our broken-hearted race by doing away with sin and wiping away the tear from the face of sorrow, is welcome. I am sure, therefore, that I can confidently bespeak for the lecturer of the evening a respectful and sympathetic hearing from an Ottawa audience.—*The Citizen.*

Lectures at Other Places.

Chicago, Ill. (Third Church).—Bicknell Young, March 9.
St. Albans, Vt.—Bicknell Young, March 18.
New York, N. Y. (Second Church).—Bicknell Young, March 22.
White Plains, N. Y.—Bicknell Young, March 26.
Pottsville, Pa.—Bicknell Young, March 27.
Marshall, Tex.—Rev. Irving C. Tomlinson, April 3.
Cherokee, Ia.—Judge Septimus J. Hanna, April 3.
Chicago, Ill. (Fifth Church).—Judge Septimus J. Hanna, April 5, 6.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5, 1906. Applications must be in the hands of the Clerk on or before May 14, 1906.

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

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Letter from our Leader.

Pleasant View, Concord, N. H., April 23, 1906.
Christian Science Board of Directors.

My Beloved Students:—Your generous check of five thousand dollars, April 23, 1906, is duly received. You can imagine my gratitude and emotion at the touch of memory. Your beneficent gift is the largest sum of money that I have hitherto received from my Church, and quite unexpected at this juncture, but not the less appreciated.

My message for June 10 is ready for you. It is too short to be printed in book form, for I thought it better to be brief on this rare occasion. This Communion and dedication include enough of their own.

The enclosed notice I submit to you, and trust you will see, as I foresee, the need of it. Now is the time to *throttle the lie* that students worship me, or that I claim their homage. This historical dedication should date some special reform, and this notice is requisite to give the true animus of our Church and denomination.

Lovingly yours,
MARY BAKER G. EDDY.

Notice.

To the beloved members of my Church, The Mother Church, The First Church of Christ, Scientist, in Boston: Divine Love bids me say,—Assemble not at the residence of your Pastor Emeritus, at or about the time of our Annual Meeting and Communion service, for the divine and not the human should engage our attention at this sacred season of prayer and praise. MARY BAKER G. EDDY.

"Lest we forget."

[IT is a pleasure to give prominence in our columns to the following letter, which emphasizes so clearly and in few words Mrs. Eddy's leadership of the Christian Science movement, and the reasons therefor; the right relationship of Christian Scientists to her, to Science and Health, to the Church Manual, and to The Mother Church of Christ, Scientist, which she has founded "on the rock, Christ." It is a just tribute to the magnitude and success of her labors for this Church and for humanity.—EDITOR.]

To the Editor of the *Sentinel:*

In these stirring times of church building, when the attention of the whole world is fixed on Christian Science, when the growth and prosperity of our Cause are matters of general wonderment and frequent comment, when the right hand of fellowship is being extended to our people by other Christian denominations, when popularity threatens to supersede persecution, it is well for earnest and loyal Christian Scientists to fortify themselves against the mesmerism of personal pride and self-adulation by recalling the following historical facts:—

1. That Mary Baker G. Eddy discovered Christian Science in 1866, and established the Cause on a sound basis by healing the sick and reforming the sinner quickly and completely, and doing this work "without money and without price."

2. That in 1875, after nine years of arduous preliminary labor, she wrote the Christian Science text-book, "Science and Health with Key to the Scriptures;" that three hundred and ninety-six thousand copies of this book have been sold—an unparalleled record for a work of this description; that it has healed multitudes of disease and has revealed God to well-nigh countless numbers—facts which prove that Science and Health does not need to be interpreted to those who are earnestly seeking Truth, nor is it practical to state truth absolutely in a simpler or more pleasing form.

3. That no one on earth to-day, aside from Mrs. Eddy, knows anything about Christian Science except as he has learned it from her and from her writings; and Christian Scientists are honest only as they give her full credit for this extraordinary work.

4. That Mrs. Eddy organized The First Church of Christ, Scientist, devised its church government, originated its form of public worship, wrote its Church Manual and Tenets, and always has been and is now its guide, guardian, Leader, and wise and unerring counselor.

Strive it ever so hard, the Church of Christ, Scientist, can never do for its Leader what its Leader has done for this church, but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the Revelator to this age of the immortal truths testified to by Jesus and the prophets.

Deeds, not words, are the sound test of love; and the helpfulness of consistent and constant right thinking—intelligent thinking untainted by the emotionalism which is largely self-glorification—is a reasonable service which all Christian Scientists can render their Leader.

LEWIS C. STRANG.

Pleasant View, April 21, 1906.

"By their fruits."

IT is an encouraging sign of the times that the demand for Christian works and Christian living rather than for mere profession is becoming more insistent, and this demand is well expressed by the *Medford* (Ore.) *Daily Tribune* in the following editorial. The *Tribune* says:—

"There has been a great deal of acrimony developed over recent newspaper opinions regarding Christian Science. Religious controversy will exist, no doubt, as long as men continue to think that religion can be expressed in words. Religion must be lived, not professed, and it has been our observation that Christian Scientists give quite as much evidence of true religion as do the followers of any known creed or doctrine. No religious organization, nor any member of any organization, is in any position to throw stones at another. Professing Christians generally live in glass houses, and their every act is known of men. How foolish of any member to imagine that only his Sunday actions are observed. The admonition to avoid judging men is the one least heeded of all. It seems to be second nature for men to sit in judgment upon others. The error of this would be greatly lessened if all men were judged by their actions six days in the week and their Sunday manners ignored entirely. Most men act in an unnatural manner on Sundays, anyway, and wear their religious views on Sunday only, and with about the same degree of comfort with which they wear a new pair of shoes.

"If ninety per cent of all church creeds could be pruned away, leaving only the Golden Rule as the standard by which all men would be measured, how much better this world would be."

Jesus said, "By their fruits ye shall know them," and this is the basis upon which Christians will be judged, no matter what their professions may be; therefore, it behooves us to be about our Father's business at all times. If we are sincerely trying to be Christians, this will be apparent in our every action, and we shall not have to assume a constrained

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and unnatural demeanor upon the first day of the week in order to impress our fellows with the belief that we are followers of our Master. If our conduct is proper and Christian-like on Sunday, it should be equally so on Monday; and no Christian should be willing to allow his conduct on the last day of the week to be less exemplary than on the first day.

Whether Christian Science be truth or error cannot be determined by the *words* of its followers; by their *works* alone can they give conclusive evidence that they are followers of Jesus and that their religion is a natural and consistent part of their existence. Jesus left certain promises for his followers, and one of these is, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Science and Health has shown mankind how to reap the fulfilment of these promises, and if the lives of Christian Scientists "attest their sincerity" (Science and Health, p. 15), it is because they have made the Bible and this book their guide in every-day affairs.

ARCHIBALD MCLELLAN.

The Building Fund.

IT is necessary that liberal contributions to the Building Fund be sent to Mr. Chase without delay. We have learned from Science and Health (p. 79) that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us," and the truth of this saying has been proved to us many times. Why not complete this demonstration at once?

Preliminary Arrangements for June.

A COMMITTEE has been appointed to find rooms for those attending the June meetings of The Mother Church. All who have not made definite arrangements for rooms are requested to communicate with this Committee as early as possible, stating their precise requirements, the price they are willing to pay, etc., in order that an approximate estimate may be made of the amount of accommodations which will be required. This Committee will not undertake to engage or assign rooms in advance, either in hotels or private houses. Those wishing to engage rooms in advance should communicate directly with the hotels at once.

It is desirable that, where practicable, one person should act for a group from one locality. This will greatly facilitate the work of the Committee.

On their arrival in Boston, those who have not arranged for rooms are requested to go to Horticultural Hall, corner Huntington and Massachusetts Avenues, which has been engaged as headquarters for this Committee, commencing Thursday, June 7.

GILBERT D. ROBERTSON.
Chairman Committee on Arrangements, 320 Boylston St.

Information regarding railroad tickets, etc., should be obtained from local agents, and those who will purchase round-trip tickets from points within one hundred and fifty miles of Boston should give notice to these agents at least one week in advance.

Letters to our Leader.

Melbourne, Australia, Jan. 29, 1906.

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

Beloved Leader:—We held our first Thanksgiving service on Christmas morning. It was beautiful, peaceful, and joyous. When the First Reader called for testimonies there was a response such as we have never had before. For thirty-five minutes there was no cessation of thanksgiving, several times two and three rose at once. They spoke of the benefits received through the study of Science and Health, and that this book was indeed a revelation and a "Key to the Scriptures."

Although so far away in miles, our interest in the extension of The Mother Church is keen, and the privilege of helping in the great work has been heartily embraced. Last year we devoted a set portion of our income to the Building Fund, and at the semi-annual meeting this was increased to the whole of the collection on the first Sunday of each month. We also made the season of Thanksgiving one of special effort, although we had not then received the *Sentinel* of November 25; from it we were pleased to see that in so doing we had been acting in accordance with the suggestions contained in the editorial of that issue. Our loving, dutiful thoughts have always flowed to you, but we began to feel that we would like to write you a letter with our own hand. This desire was strengthened by the inspiration of the Thanksgiving service, and a special meeting of members was held last week, at which it was unanimously decided to send you these loving greetings, which are accompanied by the fragrance and sincerity of the broken, thankful, heartfelt words spoken at our Wednesday meetings. It was felt that gratitude is better shown in deeds than words, and realizing that our most acceptable gift would be increased effort towards the Building Fund, the meeting decided to give the whole of yesterday's collection. We rejoice, like Hezekiah, that "God had prepared the people: for the thing was done suddenly." When the offertory was counted it was found to equal more than five times the usual collection. We are able to send Mr. Chase six hundred and forty dollars by this mail, although within the last twelve months our expenses have been doubled, as we have come out of chambers into a public hall and are maintaining a free Reading Room in the center of the city. We are proving the truth of your words, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). Our dear Sunday School children have from the first loyally given their all to The Mother Church, and yesterday they passed the balance of their funds (in all some fifty dollars) to the same object.

We unite in expressing our deep sense of gratitude for your unselfish life, for your writings, for the knowledge of the Truth of being which you have opened to us, for the love and brooding care with which you have watched over the infant Church, and for your reflection of the divine wisdom which is continually being made manifest to us in our work.

For and on behalf of First Church of Christ, Scientist, Melbourne, Australia.

ADELAIDE BURKITT, *First Reader.*
ELLEN AGNES SALMON, *President.*
I. ORMSTON THOMSON, *Clerk.*

Boston, Mass., Feb. 29, 1906.

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

Beloved Leader:—The kindness expressed in your letter of yesterday is enough to sweeten any condition of mind. Your writings are leavening the whole soured, discordant, diseased, dyspeptic lump. I often wish that the statement regarding "Miscellaneous Writings" contained in the March, 1897, *Christian Science Journal* could be before the thought of each one who comes into Christian Science, and that it would remain with those who are in Christian Science: "'Miscellaneous Writings' is calculated to prepare the thought of all true thinkers to understand the Christian Science text-book correctly." This statement, taken in connection with lines 17–27 on page 455 of "Science and Health with Key to the Scriptures," and the chapter en-

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titled "Fruitage," occupying the last one hundred pages, ought to suffice for instruction for those who know how to appreciate a Leader in *deed* and in truth.

To one who came to me a short time ago for help, I made the statement that I would answer from the Bible and your writings any question which he would ask; and I did. Any one who will read and study all your writings will receive answers to his questions which will not need adjustment later on. After reading from your writings the answer to some question, this reply has often been made to me: "That is common sense. I can understand that."

A few days ago this thought came to me: We love our parents in the flesh, and are willing to and should do that which makes them comfortable and happy, even though they are responsible for our material condition, having brought us into this world; but how much more should we be willing to do, and should we do, for you, who have shown us the way out of this diseased, discordant, sinful, inharmonious condition. Then this Scripture came to me: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

With increasing gratitude for the many blessings received at your hands, believe me to be

Your loving student,

CALVIN C. HILL.

New Bern, N. C., March 3, 1906.

Beloved Leader:—Recognizing that we had not done so much as we would love to do, our little branch, on Dec. 7, 1905, decided to send regularly every month some contribution, however small, to The Mother Church Building Fund, until it should be completed. It was discussed, and this plan agreed upon,—that neither the church nor the Sunday School should give Christmas presents, but send all to this fund, feeling that what we thus gave would bless in a larger sense than mere personal giving. Then, as we have a monthly income from some property on the lot upon which we are to build, it was agreed we should also apply this, and send the collection of the first Sunday in each month. Beginning on Dec. 10 with the collection, we find that on Feb. 4 we had forwarded to Mr. Chase three hundred and three dollars and eighteen cents; twelve dollars and sixteen cents being from the children. The amount is small, but the certain sense of co-operation to prove our love for our Mother Vine and our loyalty to you, our Leader, whose loving life hath made its protection sure, has greatly strengthened us and urges us to new endeavor.

We were overjoyed on seeing that our sense of true Christmas giving was in accord with yours, as published in the *Sentinel* of Dec. 16, 1905, and we feel that it came to us through striving to learn how truly to serve our Cause and the race. Our daily effort in our simple service to God and man, is to live lives which heal, thereby hoping to prove that we are learning to apply the true understanding of the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

FIRST CHURCH OF CHRIST, SCIENTIST.

Dorchester, Mass., March 20, 1906.

Dear Mrs. Eddy:—Please accept this humble gift from one of your followers who is seventy-five years of age. When first reading your dear book, Science and Health, I was using the strongest lens in eye-glasses and then was not always able to see. It has been my privilege to work much of this pillow and also to read several hours every morning without the use of my glasses. I am very grateful to God, and to you, dear Mrs. Eddy.

Yours in love and truth.

MRS. E. BARNEY.

Testimonies of Healing.

It is with sincere gratitude that I tell what Science has done for me. Five years ago I had an operation performed for cancer of the breast. The surgeon assured me that there would be no return of the disease, but in less than a year the trouble developed again and another operation had to be undergone. I then felt sure that every particle of diseased tissue was taken away and the doctor again assured me that there would be no further trouble. In a little over two years' time, however, it made a third appearance. In the mean time, I had heard of Christian Science and had seen some remarkable healings in my immediate family, but it was hard for me to decide upon making the trial for cancer—with my knowledge of this disease as regarded in *materia medica*. As a trained nurse, I knew that under medical treatment the knife would have to be resorted to, until the end of my sojourn here, so I finally decided to see a Christian Science practitioner.

The intense fear was destroyed in several treatments; the pain or dull ache, from shoulder to elbow, was completely destroyed in a week's treatment; and after five weeks of faithful work by the practitioner the growth was entirely gone; I knew not where at the time, but in my study of this blessed truth, given to us by our beloved Leader, Mrs. Eddy, I now know it returned to its native nothingness. Instead of worrying about heredity and my human ancestry, I can now look to God, in whom is man's being, and know that "the beautiful, good, and pure constitute his ancestry" (Science and Health, p. 63).

Thanks be to God, and to our Leader, who has worked so faithfully and lovingly in the cause of humanity, making it possible for every one to grasp this truth, and by it bring out harmony here and now. This healing has awakened in my consciousness a deeper sense of reverence and love for our Master.—ELIZABETH J. GRIFFIN, Ridgewood, N. J.

In the spring of 1901 I was in Dawson, Y. T. After I had stood the harsh winter splendidly, I arose one Monday morning full of aches and pains, which soon developed into a case of the grip. I went about my work, however, but each day found me worse than the preceding one, though I resented every effort on the part of the employes to lighten my rather heavy duties. By Friday I could hardly stand on my feet, and a quick movement would send me dizzily to the floor. By noon I really thought I was going to die, and I was wild because I could see the anxiety that my friends were showing, although, on account of my well-known temper, they were timid about saying much.

I knew that a lady, who lived five miles off, would help me, if she knew of my serious trouble; and about noon, as I stood in front of my office, the husband of this Scientist came down the street. As he was passing by he caught sight of my face, and asked what was the matter. I begged him to ask his wife to help me as soon as he got home, which he said would be about two o'clock. The hours passed, but no relief was found, and at just eight o'clock I went to bed. In an instant all pain left me, every muscle relaxed. I immediately sank into a deep slumber, and awoke in the morning feeling that I would be stating what was strictly correct in telling my friends that I was well. All day I wondered why it took so long to meet my case, and the following day being Sunday, I went to solve the mystery. I then learned that my friend did not reach home till after six o'clock, and that it was eight when his wife began to treat me.

All this was wonderful to me, and it started me thinking. I saw that I knew very little about treatment, either absent or present; that something more than repeating a lot of phrases and claiming to be well was required. I began to realize that a mortal expressing temper and passion is

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not the real man, who lives, moves, and has his being in the one infinite Mind: that in this Mind there could be no separation, nor could there be distance; that the declaration of the truth understood is the truth for all of Mind's ideas. The practitioner had banished from her own consciousness and for the immediate object of her thought, all belief in matter or the reality of evil, sin, sickness, and death, and had seen only the perfect creation of divine Love, expressing health, happiness, harmony, dominion, and power, having access to the inexhaustible source of all supply, God, the all-wise Father and Mother, omnipotent, omnipresent, and omniscient good, and thus did the false sense of discord called the grip disappear into its native nothingness.

ORRIN W. JACKSON, Santa Cruz, Cal.

It is nearly four years since I began the study of Christian Science as found in our text-book, "Science and Health with Key to the Scriptures." Since then I have been able to overcome many difficulties. I used to be very much troubled with severe headaches, but now they are a thing of the past. This truth has also helped me to overcome worry, irritability, depression, and fear. I am enjoying better health now than I have done for a long time. I can go out and see beauty in everything. I was able to take long walks during my holidays last summer; sometimes as many as ten and sixteen miles a day over hills and moors, and I have not felt the least fatigue.

For some years before knowing of Christian Science, I had a stiff knee, through rheumatism. I had not been able to kneel for some time, but that left me last summer, and I have not had a return of it since.

I am very thankful for the spiritual knowledge which I have gained from the study of Mrs. Eddy's works. I have begun to realize that life is worth living. Through a better understanding of God my home has been made brighter and happier, and my life seems one long day of sunshine. I never feel so happy as when I am trying to help others.

MRS. S. FRYERS, Fallowfield, Manchester, England.

An editorial in the *Sentinel* of September 30, 1905, in regard to humanity's intense fear of consumption, reminded me of the great benefit I have received from Christian Science. I know the suffering which this disease brings, but it is more terrible still to see a loved one shrink from his friends because he knows their fear of contagion. My husband suffered from this disease, and I nursed him for a year and a half. For days at a time I would not leave him for longer than a few minutes, day or night, and for months I did not leave the house. I was told that I was running a great risk, but I thank God that my love never faltered.

The deep sorrow caused by my husband's death, and other troubles, led me to investigate Christian Science. I saw at once that it was the true religion, and I turned absolutely to it for comfort and healing. I received both, and a peace that passeth understanding. I had been reading only a few months when I was suddenly taken with many of the symptoms I knew so well and from which I had seen my husband suffer. I realized what it was and was very much afraid, the fear being greater because this disease had been in my own family, my father's brother having passed away with it. As my family and friends with whom I lived were not favorably disposed towards Christian Science, I said nothing to any one, but asked a Christian Science practitioner to give me treatment. I was healed in a very short time, and the awful dread and fear has gradually disappeared until I am entirely free from its bondage. Since this healing, nine years ago, I have had excellent health, and am strong and well.

When I read the article spoken of, my eyes filled with tears of gratitude for this deliverance, and I have written this testimony with the hope that others may be encouraged and their fears overcome by my experience.

GALLIE W. HUMAN, Oak Cliff, Tex.

Having received so much benefit through Christian Science, I feel it time to add my testimony to the power of Truth. Some thirty-two years ago I met with an accident which caused me great suffering. My spine was affected so that at times I would be almost distracted with my back and head. As years rolled on, the suffering became more intense and frequent. Some very fine physicians diagnosed the case, and all would trace it back to the accident as the cause. They did all they could to relieve me, but could not heal me. I was also afflicted with dropsical rheumatism. Besides that I had heart trouble, nervous prostration, indigestion, and constipation. At last I became melancholy, and did not want even my best friend to come near me.

While in this state Christian Science was brought to me by one who told me that I could be healed. She talked beautifully to me of God,—divine Love,—and that man is governed by divine law; that God's likeness is spiritual, and cannot be sick or suffer. I decided to give Christian Science a trial. The practitioner said I should read Science and Health. I informed her that I could not read, that I had lost my memory and could not remember a line after I had read it; but she insisted upon my trying, so I began, and through it I came to know God as all Life, Truth, Love. I kept on reading, and grew stronger daily. This was in September, 1900. In a few weeks I was as one born anew and as bright and cheerful as a young girl. At last I attended a Wednesday evening meeting, and found to my amazement a large church, filled with some of the finest people in the city. I inhaled the atmosphere of love and listened to the testimonies of what Truth had done for one and another; of the blind who were made to see, the lame to walk, etc. I decided to have treatment for my eyes, and in less than one month I was doing fine needlework without my glasses. My friends scoffed at me, and said I would be as ill as ever in a short time; but it has been five years, and I have had but one return of my old ailments and that was overcome in less than an hour.

I thank God, and also Mrs. Eddy, that to-day I can truthfully say I am a strong woman. My healing was slow in some things, but sure. Sometimes discouragement would spring up, but I clung to the truth as I found it in Science and Health, and I can truthfully say that though once I was blind, I now can see; that God does heal the sick as well as the sinful.—MRS. A. E. CLARK, Central City, Neb.

I wish to express my love and gratitude for Christian Science. For two years before I looked into its teachings, I was afflicted with a most tenacious form of bladder trouble, for which I tried doctors and drugs continually, but the cause of the trouble could never be located, and drugs would produce the contrary effect upon me to what the doctor expected. Not until Christian Science came to my rescue did I get permanent relief; then it dawned upon me that it was the mental which had to be corrected. I had treatment, and was helped, and for this I feel much gratitude; but I found that I had to work out my own salvation, and good hard work it was, at times. I found a great deal of error to correct. Self-love, resentment, bitterness, and many evil tendencies,—all of which were like so many poisons, to be antidoted by the Christ-mind. Each attack of pain became less real to me; then I began to know where I stood and could work from my understanding of divine Principle. The belief in various physical laws had to be broken, and I had to realize clearly that the spiritual law is expressed in harmony alone. Many a time I have had to declare this while walking the floor in agony, to human sense, but I have proved it in this very way and many others, although it was a fight. What joy and freedom is ours when we gain

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the victory and prove that we are governed by the Principle of heavenly harmony. Mortals gain nothing without a struggle, and why should we expect to gain dominion over the flesh without one, or more than one. I cannot close without expressing my deep love for our Leader in Christian Science, Mrs. Eddy, who has upheld the light of this great truth that all who are ready might come and receive its blessings.—ELIZABETH BARLOW HOYT, New York, N. Y.

With loving gratitude I add my testimony to the many benefits received through Christian Science. In the spring of 1898, through the study of Science and Health I was healed of a trouble that doctors could not understand. A few months later I was able to leave off glasses that had been worn constantly for some years. Since then I have had many worse conditions to overcome, but with the help of our literature, also that of a practitioner, these have been met. I thank God, and our Leader, Mrs. Eddy, whose obedience to divine Principle has made it possible for all mankind in this age to know God aright.

MISS L. A. EATON, Brooklyn, N. Y.

Nine years ago a friend gave me a copy of Science and Health to read while he was at church. After reading in it for two hours I returned it to him with the remark that it would take eternity to understand that book. Then about five or six years ago another friend told me of what Christian Science had done for him and his family. I promised him that I would go to some of the services on a Sunday and Wednesday. I scarcely know what sickness or physical pain is, but all my life I have had the mental unrest that sent me searching for something to lay hold of strongly enough to dominate my life. When quite a youth I refused to continue my studies at the university because I did not believe in eternal punishment, etc., and I would not preach what I did not believe. That was a great sacrifice, for I was fond of study, so much so that for the next ten years I studied at night schools, among the natural sciences, besides delving into spiritualism, theosophy, and all kinds of "isms." I did not study the Bible, for that I had read at school and had early found that few men even tried to practise what Christ Jesus taught; so there could be no gain in reading it. What a sham and a farce life appeared to me. Eat, drink, be merry, and take your punishment at death like a man,—it is inevitable. Such was my philosophy, and my religion was to strive to leave my friends a little merrier, if not happier, than when I met them.

Such was my condition when I attended, for the first time, a Christian Science church. I was struck with the evident truthfulness with which each person told of his or her healing. From that day I attended every Sunday and Wednesday service that I could get to, and procured some of the literature, including Science and Health. The reading of these and attending the services kept me from drinking whiskey for nearly two years. After the last fierce struggle one or two treatments in Science completed the cure and gained the victory.

For thirty-five years I had been a great smoker of tobacco. While studying Science I gave up smoking for three or four months, and then resumed it for several months till I lost all desire for it. These things occurred four years ago. I can tell of no great physical healing, though I have treated myself successfully in what may be termed minor ailments; but soon after I had definitely allied myself with Christian Science I had business troubles of a very serious kind, which lasted for a year or more. Circumstances occurred that made me very bitter against a certain party. I knew that such feelings hurt myself only, so I determined to try Science. In my office, walking the streets, or wherever I was, I strove to forgive. As day followed day, week week, and month month, I often felt it was useless for me to try longer. Yet I persevered, and after about four months it dawned on me that I had had no bitter thoughts for I could not tell how long. The demonstration of forgiveness was complete, and remains so to this day. A few weeks later, while trying to get some direction which would improve my circumstances, I did not get what I wanted, but received what was immeasurably better. I wanted to "grow in knowing" through my own experience. It seemed a mockery for me to pray, but into my mind came the remembrance that I once heard a learned and good minister finish his sermon with this quotation from Shakespeare, "Assume a virtue, if you have it not." Of the many sermons I heard him preach that advice is all that remains in my memory after more than twenty years. Many a time I had questioned the morality of the advice; now I found its strength, for I immediately assumed that I believed in a helpful God, and garnered present and marvelous results. Soon it was borne in upon my consciousness, "You hate all lying and hypocrisy; it takes little effort for you to speak the truth; it is easy for you to say a kind word to your neighbor, however sore your own heart may be. Surely, then, God has been good to you." "Yes," was my cry, "all my life He has been good to me, and I did not know it till now."

Long before I knew anything of Christian Science I had gathered together many of its truths, though they were like loose links of a chain; but ever since Truth thus became conscious to me, these have been refined and welded into a chain that will bear any strain, if accompanied by honest endeavor.

It is easy for me to see the eternal fitness by which Mrs. Eddy became the Discover and Founder of Christian Science, which demonstrates the true relation of God and man; thereby bringing within the reach of all that peace which passeth understanding.

WALTER S. MIDDLETON, Hamilton, Ontario.

It is over five years since I first became interested in Christian Science through the healing of a friend, of consumption. All my life I had been a sufferer with indigestion in a very severe form, and from various other diseases which seemed to accompany that disorder. I think I tried all the remedies of which I had ever read, and all my friends had something different to suggest, which each thought would cure me; but I found no lasting benefit from any of them. The summer previous to my learning of Christian Science I was forced to spend a part of each day in bed, and the remainder I sat in the garden and could scarcely bear even to read.

After a course of treatment by a specialist, who said that by dieting, not exerting myself, etc., I might be better, but that it would be a long time, I soon returned to my former condition, even though I continued to take the prescribed medicine. A friend then advised me to get a copy of Science and Health. I did so, and at the same time I asked a Scientist to treat me. In a very few treatments the dyspepsia disappeared, and I was entirely healed of that trouble. I was also very quickly healed of insomnia and various other ills. Before having treatment it seemed that I could scarcely bear the weight of my clothing, but in a short time after treatment was commenced this did not trouble me, and I could walk quite a long distance without the slightest fatigue. So complete was the freedom found in the healing power of Truth that within a month's time I could use a sewing machine for hours at a time, and not the slightest harmful results followed.

During the time I have been in Science many ailments have been met for me. About three years ago I had a very severe attack of neuralgia which had lasted nearly a week. I tried to help myself, but the pain seemed so very intense that at length I went for help to a practitioner. Immediately after receiving treatment the pain ceased, and has not returned.

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I am very thankful to God, and to our dear Leader, who has brought us this knowledge of Christ, Truth. I owe a debt of gratitude which it is my earnest desire to pay by obedience to the demands of this glorious Christian Science.—Miss May Johns, Toronto, Canada.

About seven years ago I had lung trouble, which grew worse and worse. I did not know what to do till I heard from a dear sister that she had been healed through Christian Science. I asked her to treat me, which she did. All at once the bad feeling left me, and I felt as free as a bird. I grew better fast; the cough left me, and I began to read Science and Health so gladly. Last spring I overworked and this seemed to bring on a severe spell of nervousness and lung trouble, so I wrote to a practitioner for absent treatment, and was healed. My husband had the grip, and had very severe pain in his chest and back. I kept declaring the truth, and the ailment was quickly overcome. I cannot thank God enough for the good I have received from this blessed truth.—Mrs. C. C. Fletcher, Oretown, Ore.

It is our duty as well as our privilege to let the world know what great things God does daily for His children through Christian Science. We cannot express the gratitude we feel to God, and to His servant, Mrs. Eddy, for the benefits we receive. We wish especially to speak of the healing of our little boy, who was then two and a half years of age. On a Thursday he complained of not being able to walk, and in the evening there was a large red spot on his leg. During the night he seemed to have a high fever, and we had to telephone for treatment. Next morning his leg was swollen and all red, and Friday, at midnight, he was, to sense much worse. He seemed to be passing through the valley of the shadow, and there was no time to send for help. My husband laid the child on a pillow and carried him, audibly declaring the allness of God, while I read aloud from Science and Health, perhaps for an hour or more, when the child went to sleep. The words of Truth calmed our fear and troubled thought, and we could feel the presence of God.

Next morning there were great blisters on his leg, and it was swollen and red. Saturday morning the practitioner came to the house, and again that evening, and stayed with us all night. Sunday was indeed a dark day, and at eight o'clock at night there was a severe struggle for some time; then he went to sleep and slept well all night. We knew then that the demonstration was made; the blisters broke, and the fever was gone. Truth alone had done the work!

Can we, for such a demonstration, find words to express what we feel. The most beautiful thoughts came to us, of quiet and peace. For all the benefits we have received since we came into the knowledge of the truth, we give heartfelt thanks.

Mr. and Mrs. Henry Marx, Woodmere, Mich.

About five years ago Christian Science was introduced to me by my nephew, who came to England on a visit from the United States. At first I could not accept it, because I was so steeped in scholastic theology and *materia medica*. I was, however, so impressed by his earnestness and willingness to help me that after a time I invited him to bring some of the literature to my home. After hearing some of the Lesson-Sermons the truth became clearer to my thought. I obtained a copy of Science and Health, and subscribed for our periodicals. One trouble after another was then destroyed,—ills that come in the old thought to one who has reached three score years and ten. To-day I am strong and vigorous. Christian Science has indeed given me, in the language of the Bible, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

As soon as the meaning of dear Mrs. Eddy's discovery dawned upon my thought I began to feel the benefit,—physically, mentally, and spiritually. For many years I had felt a desire to know the truth. Since it came to me I removed to London to reside, and have enjoyed the privilege of joining the church. These steps have all been a help to me, and I am thankful to our Leader for pointing the way.

Mrs. Laura Spoor, London, England.

I have had many beautiful demonstrations, for which I feel very grateful. Our text-book, Science and Health by our Leader, Mrs. Eddy, has been a great help to me. If perchance I am away from home this little book enables me to find release from every ill of the flesh. I have known the help of Christian Science ever since I was two and a half years old. A year ago I had a severe attack of stomach trouble, but through the study of our text-book and with the help of my mother I was completely healed in three days.

I am very thankful for the many blessings which I am receiving each and every day. I wish to know more of this truth and live more closely to its rules. I am very grateful to our Leader, Mrs. Eddy, for Science and Health.

Miss Florence B. Moore, Logansport, Ind.

In gratitude for the many blessings that have come to me since accepting the teachings of Christian Science, I write this testimony. For fifteen years I had been a sufferer from rheumatism. Physicians had pronounced my case incurable as they said it was inherited. This suffering made me afraid to go out in damp or windy weather; also afraid of the food I ate; and after a day's work I expected a night of pain, which usually followed a busy day. After taking up the daily study of Christian Science, these fears gradually disappeared and for five years I have proved, by going out in all kinds of weather, eating what was placed before me, and doing whatever work was necessary, that "it is the spirit that quickeneth; the flesh profiteth nothing." Although deeply grateful for the relief from pain, the mental transformation that has taken place is a source of daily thanksgiving. The Bible has become a new book, when read in this light, and has a practical meaning for to-day. I have learned that only as we practise this truth do we gain more of the knowledge that makes free. The *Sentinel* and *Journal* are welcome messengers, and contain many helpful lessons. My desire is to be faithful in the work of each day, as in this way alone can we show our gratitude to God, to our Leader, and to the Cause of Christian Science.—Julia B. Gates, Spokane, Wash.

[Written for the *Sentinel*.]

Overcome Evil with Good.

MARY A. NEWMAN.

Pilgrim on the upward way,
Wrestling with disease and sin,
This thy watchword in the fray,
Take the cross, the crown to win.

Do the dreams of error cast
Darkling shadows o'er thy path?
Trust, and thou shalt find at last,
Joy shall be thy aftermath.

In the quiet hidden way,
Grows humility's sweet flower;
Earthly wisdom's proudest sway
Bows before its gentle power.

Purity's inspiring touch
Brings the benisons of heaven;
And to one that "loveth much,"
Is the depth of sin forgiven.

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From our Exchanges.

There is in man a power to see the invisible, to hear the inaudible, to know the unknowable, to enter into the nonsensuous and the spiritual; but this power lies in many a man dormant. Glimmerings of light come to him, glimpses of the invisible are afforded him; but for the most part he walks by sight and not by faith. He must be born from above. The power to see the invisible must be awakened. He must be lifted out of his lower self; out of a lower realm into a higher realm. Then he sees what he did not before see; he understands what he did not before understand. He finds himself in a world of which before he knew nothing, although it was all about him. Learning will not give this birth, any more than a knowledge of music will give an understanding of art, or the appreciation of art will give a comprehension of literature. . . . One may be as learned, as wealthy, as respectable, as orthodox, as Nicodemus, but unless he is born from above he cannot see the kingdom whose fruits are love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith.

The Outlook.

The life back of the word and back of the deed is receiving especial emphasis at this time. It means that there must be a soul in all we say and do. "The man behind the gun" is the logical as well as sentimental dictum. The man behind the sermon makes the sermon effective. There are brilliant sermons which produce no lasting effect because they have no soul, there is no life in them. There are great deeds of attempted benevolence which come to naught because they have no personal life back of them to give them persistence of momentum to achievement. There are multitudes of ministers and laymen who can preach about Christ—so far about him that they never touch him! But there are few who can preach Christ out of the Christ-life within their own souls. Yet that is the only effective preaching. The Gospel was never intended to be spasmodic, but eternal; as persistent and perpetual as God backing His universe to its eternal purpose.—*The Universalist Leader.*

Some think the only function of the Church is to be an inspirer—not to do social reform work. It is a defensible position. But if it be so, I recognize still that social action, social structural reform, not charity, is *the* need to-day. I recognize further that this is what is coming, and coming rapidly in America, as in all countries. And for this I have to recognize that the Church is doing and as now constructed can do very little. Therefore, when you ask me of the future, I know not. I believe in the Church, I believe there always will be a Church. "The gates of death shall not prevail against her." But I also fear that the Church has got to go down into the gates of death.

Just what will be the Church of the future, just what will be its connection with the churches of to-day, I do not know.

W. D. B. Bliss.

The Independent.

Every one may do something to hasten on the coming of the kingdom. He can see to it that the kingdom is set up in his own heart. He can be loyal himself to the King. He can bring others into the kingdom. We may not live to see the time when the kingdom of our God shall extend from sea to sea, but we may spend our lives bringing on the glad day.—*The Christian Advocate.*

Emotion runs to waste if it does not end in something done. Hence the failure of revivalism in our time. It has lost its old object, salvation from eternal punishment, and has not yet found its proper satisfaction in making a heaven of the earth in which we live.

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

Joint international action by the United States and Canada for the preservation of the scenic beauties of Niagara Falls, says the *Scientific American*, is an assured fact. A proposition is before Congress for diplomatic action with Great Britain which, in the event of favorable action, will give the Secretary of War authority to grant revocable permits for diversion of water from Niagara River "only to individuals, companies, or corporations which are now actually producing power from said water, and to them only the amount now actually in use by such individuals, companies, or corporations." On the other hand, the Canadian Minister of Public Works has announced at the Canadian capital a federal policy to preserve Niagara Falls. Under this policy the right to export electric energy into the United States will be granted under the understanding that it can be revoked at short notice, and that there shall be no claim against the Government arising out of such revocation, and, moreover, that the companies shall be subject to such regulations as the Government may impose.

For a week or more the Committee on Rivers and Harbors has conducted hearings on the bill for the preservation of Niagara Falls, both sides of the question having been thoroughly presented. The representatives of the power companies do not openly oppose the project of preserving the beauty of the Falls, but merely contend for what they claim as their rights. The opinion prevails in the Committee that only a certain amount of water should be taken. Until this limit is reached competition would be possible. The question is how to frame a bill that will prevent ultimate consolidation of the companies and the exaction through monopoly of unwarranted prices for power furnished.

Five thousand men in this country, says a writer in *Success*, actually own (without counting what they control) nearly one-sixth of our entire national wealth, money, land, mines, buildings, industries, everything, which sixth if put into gold would give them all the gold in the world and leave more than $9,000,000,000 still owing them! There are more than four million families, or nearly one-third of the nation, whose incomes are less than $400; more than one-half of the families get less than $600; two-thirds of the families get less than $900, while only one in twenty of the nation's families is able to secure an income of over $3,000 a year.

The Trustees of Columbia University have nominated, and the Prussian Ministry of Education has confirmed, President Arthur T. Hadley of Yale to be Roosevelt Professor of American History and Institutions in the University of Berlin for the academic year 1907-8. The subject of Professor Hadley's instruction will be "Economic Problems in the United States." He will succeed in this professorship Professor Burgess of Columbia University, who will give instruction at the University of Berlin during the academic year of 1906-7 on "American Constitutional History."

The losses in the anthracite mining regions for the three weeks of the suspension are estimated at $21,900,000, divided as follows: To mine workers, in wages, $5,100,000; to operators, in value of coal, $7,800,000; to railroads, in coal haulage, $3,900,000; to general business, $5,100,000.

The House Committee on Interstate and Foreign Commerce has authorized a favorable report on a bill providing for the construction of a ship to destroy derelicts at sea, to cost $250,000.

Foreign.

The Government of Venezuela is to establish a national bank and to substitute a paper currency for the gold basis. Heretofore the Bank of Venezuela in Caracas has been the national depository and fiscal agent for the Government. The bank issued paper money for use only in the commercial centres—Caracas, La Guayra, and Puerto Cabello—while the Bank of Maracaibo did the same for the convenience of the business people of that city. The issuance of bank notes was because of the little use made in Venezuela of check books and the difficulty of handling gold in large sums. The plan of Castro is to establish a paper currency for general circulation.

The Anglo-Tibetan treaty signed at Pekin, provides for the recognition by Great Britain of the protectorate of China over Tibet. Great Britain will not interfere internally in Tibet unless other Powers do so. China, on the other hand, will open some of the Tibetan markets to Indian trade, will erect telegraph lines, give Great Britain preference regarding railway concessions, and will pay $1,250,000 of the expense of the British expedition under Colonel Sir Francis Younghusband which went to Lhasa in 1903-4.

The German Government has introduced in the Reichstag at Berlin a project for a law obliging automobilists to pay life annuities to those dependent on persons killed by their motor cars or to persons permanently injured by such accidents, amounts to be assessed by the courts and the owners of the machines and not the chauffeurs to be responsible.

King Victor Emmanuel and Queen Helena on the 26th ult. opened the International Congress of Chemistry at Rome. There were eighteen hundred members present.

Industrial and Commercial.

The Société Francais du Tunnel Sous-Marin was incorporated in the early seventies for the purpose of constructing a tunnel beneath the English Channel, says the *Scientific American*. A shaft was sunk on the French side of the Channel at a point about six miles from Calais, and the English terminus was fixed near Dover. A considerable amount of tunneling was done by the French company; but after they had spent about half a million dollars, the British Government put a stop to the work on the English end. Engineers of the Northern Railway of France have recently made an investigation of the abandoned works and found them to be in good condition, and it is probable that the present session of Parliament will witness the introduction of a bill for permitting the work to proceed on the English side. The tunnel would be an ideal one to drive, as practically the whole of its 23½ miles of length will pass through a firm but easily-quarried chalk, which it is believed is free from faults. This would make it possible to drive the tunnel without the use of the pneumatic process, or the necessity for serious pumping operations. Apart from military considerations which, in themselves, cannot have much weight because of the tunnel's limited capacity and ease of destruction, there is much to be said in favor of the proposed tunnel. The Dover-Calais passage is notoriously rough and uncomfortable, and the substitution of an all-rail route between London and Paris would be a decided boon to hundreds of thousands of travelers between England and the Continent.

The Indiana Steel Company, a subsidiary corporation of the United States Steel Corporation, has acquired more than five thousand acres of land in Lake County, Indiana, on the shores of Lake Michigan. A square mile of the land will be used for the steel mills alone. These are already in course of construction. They will have direct connection with four trunk lines and with steamers on the Great Lakes. The mills will be able to handle 5,000,000 tons of ore a year, which will mean a product of 3,000,000 tons of pig iron and from 2,500,000 to 2,700,000 tons of steel. There will be sixteen blast furnaces, eighty-four open hearth furnaces and six rolling mills. In steel rails alone the production will be 75,000 tons a month, or 900,000 tons a year. The plant equipped for the manufacture of rails will cost $2,500,000. Ores will be brought to the mills by the company's steamers on the Great Lakes. The situation of the plant affords cheap transportation from the rich ore beds of the Great Northern, and from these will be brought, principally by water, most of the ores used. Large docks are to be erected near the mills and the most improved appliances for carrying the ore from ship to furnace will be installed. Coal brought from the bituminous fields of Indiana and Illinois will be brought into the plant without rehandling and coke will be brought on from the Pocahontas fields in West Virginia.

The *Manufacturer's Record* says: "Southern ports are holding their own and bettering their positions as handlers of American breadstuffs for export. The increase at the six southern ports for the first nine months of the present fiscal year, as compared with the same period last year, was from $25,424,145 to $57,076,404, or at the rate of 128 per cent, while at other leading ports, including Boston, New York, Philadelphia, Portland, Puget Sound, San Francisco, Chicago, Duluth, and Superior, the increase was from $50,264,757 to $88,293,584, or at the rate of but 75.6 per cent.

In spite of the predictions, successively made as railroads, trolleys, bicycles, and motor cars became practical, that the horse would be ultimately displaced and pass away, the aggregate of horses Jan. 1, 1906 in the United States stood at 18,718,578 against 14,364,667 at the corresponding date of 1897. Their total value increased from $452,649,390 in 1897 to $1,510,889,006. This rate of increase in value is also marked in that of mules. There were 2,215,654 mules in 1897 and 3,301,061 in 1906, and the values were respectively $92,302,090 and $334,680,520.

Professor Georgeson, who has been active the last few years in demonstrating the agricultural possibilities of Alaska, is taking north a herd of Galloway cattle, purchased by the Government, which will be established on the Kemai Peninsula. Galloway cattle are hardy, and it is believed that they will stand the climate of Alaska. Professor Georgeson claims there are no climatic reasons why Alaska should not produce the greater portion of the food required by its people.

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CHRISTIAN SCIENCE SENTINEL

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

The Doubter.

[THE following verses were sent to our Leader, Mrs. Eddy, and she has enjoyed them so much that she desires the readers of the *Sentinel* to share in this enjoyment.—EDITOR.]

A DOUBTER there was, and he went his way
With a heart grown bitter and sore,
And he wandered along through the night and day
Till he traveled the wide world o'er;
And the joys he knew were fleeting and few,
Till he wanted them all no more.

At last he came to a garden green
Where the trees and the plants grew wild,
And its grandeur was greater than all he had seen,
And a Woman stood there and smiled.
So he looked at her face, with its goodness and grace,
And its beauty so loving and mild.

"You frown and sigh in discontent,"
Said the Woman in gentlest tones,
And he told her his face only said what he meant,
And he viciously kicked the stones;
He had studied to find what was good in mankind,
And had seen but the flesh and the bones.

"Oh, be not discouraged, but take good heed,"
The Woman in kindness said,
"For here is the Truth that you sorely need—
On which your should now be fed."
And he said not a word to the things he had heard,
But his face showed a sneer instead.

"This tree above bears fruit for you,
You only need pluck and eat."
The Doubter just glanced where he thought it grew,
And he scowled at her smile so sweet:
For naught could he see but the leaves and the tree,
And his doubt was quite complete.

He looked askance at the Woman below—
"I am not a fool!" quoth he,
"To think that a thing could exist or grow,
Except what my eyes may see:
And the fruit that you name is not nearly the same
As what has been given to me."

The Woman replied that his eyes were blind,
For the fruit was the Principle true
That could give him the peace which he never could find
Till he tasted the Truth and knew.
But he scorned every word, for the things that he heard
Were different from all he knew.

So he scoffed at her and her words of love,
And he would not hear nor stay,
And he frowned and scowled at the tree above
That grew in the light of day;
And he gave her a jeer for her pitying tear,
As he gloomily went his way.

ERNEST S. JAROS.

From our Contributors.

The Eternal Mercy.

BLANCHE H. HOGUE.

IN the Lamentations of Jeremiah God's mercies are recalled, and it is written of them, "They are new every morning." Tender and clear, like the early shining of the morning dew, the lovingkindness of the Lord springs anew with each awakening, in that heart which turns to Him for all that the day may bring forth. A new day has such wondrous possibilities; it holds such untried opportunities for knowing and being and doing all that is good; it unfolds so many unstained hours in which to correct yesterday's mistakes and to profit by yesterday's lessons, that psalmist and prophet and poet have found in it a beautiful type of the renewal of all that is beautiful and true. As the new morning follows each night, so renewed consecration and endeavor may follow every season of sorrow, oppression, or failure, and no experience is so severe but that its night passes and its morning breaks, whensoever thought turns without reservation to God for deliverance and enlightenment.

Christian Science teaches that God is not changeable, sending His mercies because besought therefor, or withholding them at will from those who fail to please Him, but rather that God is loving and good to all, sending His rain, the Master tells us, "on the just and on the unjust," and making "his sun to rise on the evil and on the good." Though His manifestation is veiled to material sense, God's mercies, God's tenderness, yea, the actual presence and power of God, is everywhere present, showering blessings in abundance upon all. Whence, then, the night of sorrow, the season of sin, the continual besetments of discord which seem to entangle the footsteps and sadden the heart of mortal man? The ages have sought in vain for an explanation of the origin of evil, and to that sense which sees and believes evil, evil clamors that it must have had a beginning, and that any philosophy which accords it not origin and presence is faulty. Conversely, to that consciousness which sees not and knows not evil, no sense of its original inception or present existence can be suggested.

God's eternal mercy, made manifest in evil's provable unreality, is the rich inheritance which Christian Science unfolds to the world through its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. No one who walks upon the earth to-day can say that, in effect, evil does not exist to him, so far as his material experience is concerned; but he can perceive, through the invincible logic of Mrs. Eddy's statements, that evil does not exist to God, for God is revealed as a purely good consciousness, by which and in which evil cannot be conceived nor discerned. Even the human situation illustrates this impossibility of thought's comprehension (embrace) of opposite qualities. The innocent heart sees purity everywhere, knowing not the nature of impurity; the truthful man is prone to believe his fellow-men are equally truthful, and is persuaded otherwise only by sharp experience; the kind expect kindness, the loving and gentle are incapable of bru-

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tality; while, on the other hand, low standards and unworthy motives see no higher than their own level, and deny the possibility of anything beyond their own measurement. To the pure "all things are indeed pure," and to sullied thinking all things seem soiled. To God, the all-wise and all-good, evil exists not at all; but to mortal man, in his present environment, evil seems present and insists that it must be accounted for.

The only way whereby man may find the "sure mercies" of God, presents itself in the possibility of exchanging the material belief which claims an originated and developed evil, for the understanding of the Mind which was in Christ Jesus. The phenomena of the Christ-mind are purely good; the phenomena of the so-called carnal mind are entirely evil; and this, because Mind, as causation, puts forth its own kind or quality as effect. Therefore, the individual who abandons carnal thinking and cultivates Christlike thinking, refusing to entertain any evil picture about mankind, must thereby enter a new mental area, wherein new phenomena become apparent to him. This loss of evil and gain of good, through the exchange of wrong thinking for right thinking, is Christian Science demonstration. A mortal may be humanly good, in his own conduct, and yet fill his thought with many un-Christlike concepts concerning what his fellow-men are doing. Such thoughts, even in their passing, are evil in nature, and unfit for one who would be Christlike. If the evil which is shut out from God's reflection can sometime, in the climax of salvation, be put entirely away from human thinking, we will then "be satisfied" in knowing it not, either in so-called origin or development.

Certain it is that every man should be wide awake, and know that right-mindedness actuates him in every thought and act, thus determining his views, judgments, convictions, and hence his conduct. Step by step, one thought at a time, in patience, repentance, and renewed trying, every man may reject the tyranny of mortal sense and yield to the glorious unfolding of the divine will. The whole situation is expressed in Jesus' statement, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Human reason may be unable to grasp at once the question of the unreality of evil in its full scope, but he who does the will of God in keeping with the rules given in Christian Science, will step by step prove evil's nothingness, by conquering it from the standpoint which declares its unreality, and thereby growing into a satisfying and abiding knowledge of the "doctrine" of its unreality.

If we were governed wholly by the Mind of Christ to-day, with no sense of any other, evil would not exist to us. Could all people in this age come at once into this Christly consciousness, evil would not even seem to exist to any one. It is undeniable that evil never did exist to this Christ-consciousness, else its Christliness would be impaired, and the "Mind of Christ" could offer no refuge from evil's storm and destruction. As Mrs. Eddy has fully explained in "Unity of Good," page 80, the one logical way of salvation provides that a growing knowledge of good shall deliver men from evil; and to make this possible, evil must be foreign to good, unsupported by it, unknown to it, and entirely outside its activities.

One difficulty in understanding this arises from believing that man can think both good and evil thoughts. This wrong view will be corrected as we come to understand that good thoughts cannot embrace evil, and evil thoughts cannot comprehend good. Good thoughts think about good things, in a good way, while evil thoughts picture evil phenomena, for "like produces like." A good quality of thought understands its own kind, and remains its own kind, for its quality is unchanging. Christian Science has revealed this, and has declared that right consciousness is the real man, the only manhood there is; while evil thinking is but impersonal evil suggestion, which attempts to engraft itself upon right thinking and call itself part of man. No one can think a good and an evil thought simultaneously. They may seem to occupy the ground almost at the same instant, but close analysis always reveals them to be separate. This makes it possible for thought to cling steadfastly to good, and to build such a perfect structure of right thinking that evil finds less opportunity each day to attempt to build at all.

It is related in the book of Ezra, that "when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel." Thus may every one answer evil's offer to build with him, for right thinking is the right thinker, and by its very activity it must silence the clamor of every temptation, every weakness, every assault. Every Christian Scientist can thus protect his thought-processes from evil's subtle suggestion, "We seek your God, as ye do," and guard his analyses, his conclusions, and his habits from any attempted intermixture of erroneous belief. Eternal vigilance, however, is the price of this liberty. Not yet has the Christian Scientist so disentangled himself from material methods, nor so emerged from the realm of a seeming mortal self, that he can afford to relax for an instant his watchful efforts. Nevertheless, through earnest watching he begins to put on the "garments of salvation," and thus becomes so strengthened and encouraged, because of the disappearance of evil from his thought and life, that he will be able to think more and more from the basis of the divine Mind, and rest satisfied in the knowledge that evil never had an origin, inasmuch as it has no existence to the Mind that knows only good.

To God himself, unchanging goodness is not new. His mercies are eternal, springing spontaneously from the wonder of His infinity; but to the weary traveler, toiling along this journey wherein just one good thought at a time may be appropriated, God's mercies are indeed "new every morning." After each night of sin, or sorrow, or struggle, there breaks a new discovery of the eternal, ever-present good. Each lofty moral summit gained and held, reveals new vistas, hitherto unseen views, of infinite Love. A very heaven of mercies, showering its blessings in unmeasured abundance everywhere, is this realm of pure spiritual thinking, this Christ-mind; and in the measure that each man lays hold upon it, and abides with it, does he find himself within its borders of peace. What counts the night of pain or sorrow, if it be a night of discovery? "Joy cometh in the morning," and the mornings lengthen into an eternal noonday, as the unreality of evil is made more and more apparent in the expanding knowledge of the supremacy of God, until there shall be, as St. John has prophesied, "no night there." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." God's eternal mercy, made forever manifest in evil's unreality, shall reign supreme.

Man, the Image of God.

SCHUYLER S. CLARK.

It is generally admitted that Christ Jesus knew something about God and man of which men were ignorant, and that he came to bring them this information. We therefore take him as an authority on this subject. A careful study of this authority shows a consistent, uniform teaching and practice in regard to what man is. Whenever Jesus referred to himself, he did so as the type of the real man, and repeatedly emphasized the fact that man is the

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son of God, wholly dependent on Him for his being; in other words, man possesses nothing of his own apart from God, can of himself do nothing. Man is an image of some one; not that one. This One is God—the divine Life, infinite intelligence or Mind, infinite Spirit, Soul. God's image has, by reflection, the substance of God, which is immutable. This image has by reflection eternal, uninterrupted life, which is not born into so-called human existence, or life in the body, and does not die. In fact these experiences cannot be thought of as belonging to God's image.

God's image has by reflection the intelligence, knowledge, wisdom of God. This is the "mind of the Lord" "which was also in Christ Jesus," and in this way it was expressed, according to his own words, "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me." In the Book of Job we read, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." If man had a soul of his own he would be a god. If he had life of his own, he would be a creator,—another god. But man is not God, he is the son of God, and if we had the true sense of man as the expression of God, as His image, this would be continually clear in our thought.

One of the perplexing, fear-producing problems of mankind is the question of supply; but how simple becomes its solution if we insist hourly, regarding ourselves or others, that man is God's image. We have always said that in God is abundance—the fulness of life, of intelligence, of wisdom, of energy, of strength. What, then, of His image? Must he not be the reflection of the abundance, of everything that is good? Physical comforts are needed today. It is scientific to have them, and we can take Jesus' word for it, that if we are seeking the kingdom of God and His righteousness all these things will be added unto us.

Man's needs must assuredly be supplied by that of which he is the image. The sole function or business of the image is to completely represent its original, and everything that is needed to do this the original unfailingly furnishes. The sole business of man is to fully represent God, and everything that is needed to do this God unfailingly supplies. Whenever a sense of lack arises, let us reason thus: Do I require this thing to complete the expression of God? If so, I have it. If not, it is not a necessity, it is not needed by me, and I do not desire it. The matter is thereby quickly settled. God is unchangeable completeness, and our process of obtaining what we need is merely one of rightful appropriation.

Christian Scientists are hourly insisting on this unchanging relationship between God and man, they are giving constant attention to this essential business of man, and they continually separate the things indispensable to God's expression from those that are not. On this basis sickness is healed. It is thus that sorrow and disappointment and poverty and all kinds of distress are effectually removed. Our success, like that of Jesus, lies in our conformity to the Father, and also in our insistence upon the fact that man has no intrinsic ability whatever. It may take time and persistent effort to get into the habit of thinking this way and then acting and living this way. But how many patient hours have we spent in learning a language or in acquiring proficiency in music or painting or one of the mechanic arts? Mrs. Eddy's persistent and unselfish toil is well known, and is now being acknowledged, and the unparalleled success of her work is the result of her faithful Christian devotion.

If we examine the constitutions of the various States, we find in them a constant recognition of religious obligations. Every constitution of every one of the forty-four States contains language which directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well-being of the community.—MR. JUSTICE BREWER.

Selected Articles.

Our critic raises the question as to the right of Christian Science to be considered scientific. If Christ Jesus was not scientific in the largest and fullest sense of the word, is there any hope that science will be discovered anywhere? Does not all science ultimate in God? Why is it presumptuous for the followers of the Master to announce themselves as Scientists? Is there no science of Christianity? Most assuredly there is, and what determines it? Demonstration, rather than theoretical teaching.

Does our critic believe that the only cures effected without the use of drugs are those which result from the use of mesmerism, and that any teaching or philosophy pertaining thereto must be classified with that of Plato, Leibnitz, or Spinoza? If so, will he kindly explain why the followers of Christ Jesus were able not only to heal the sick but even to raise the dead through the effect of fervent, effectual prayer? Giblon's History of Rome claims that this practice continued for several centuries after the ascension of Jesus.

Is it not possible that Bible students of the present day attach too little weight to the promises which assure a healing gospel, and which are to be found in so many places throughout the sacred Scriptures? Does it not seem reasonable that a better understanding of God must inevitably raise mankind to a plane of thought where sickness as well as sin will lose its power to tempt the children of men to turn their thoughts from Him in whom they have the promise of freedom?

Is not the kingdom of heaven at hand? Is not the kingdom of God within? Does not the understanding of this fact, even in a small degree, enable us to free ourselves from the trials and tribulations of this life and enter into the "secret place of the most High," wherein is found nothing that "worketh abomination, or maketh a lie"? Experience has shown that Christian Science flourishes best in those towns where the churches are living up to their very highest concept of righteousness, notwithstanding what our critic believes to the contrary. In such soil Christian Science finds deep root and wholesome growth, and its beneficent influence extends far beyond the borders of its own adherents.

The promise which Jesus gave to his followers before his departure is surely available to all who believe on him: "The works that I do shall he do also," and it behooves us to lend our support, rather than our antagonism, to all who endeavor to witness the fulfillment of these promises.

ALBERT E. MILLER.

Williamsport (Pa.) *Gazette and Bulletin.*

While Christian Science disagrees with some theories in respect to the nature of disease and sin, it recognizes that these exist in erring, mortal experience and must be dealt with and overcome according to God's laws. We think our critic will agree that when disease disappears it vanishes into nothingness; that it is not still hovering about, but has actually gone to nothingness. We believe he will also agree that something cannot be reduced to nothing; hence the disease must have been a nonentity to begin with.

Christian Science does not teach that disease does not appear to be real to the erroneous concept of man, but asserts that in the sight of God it has no weight whatever, no real entity. Christian Science does not teach that it is possible to be rid of pain simply by asserting that it is unreal, or that one can wilfully venture into trouble and escape its effects. One must be sufficiently conscious of the divine presence to be lifted above fear of disease in order to be absolutely safe.

ALFRED FARLOW.

Boston Times.

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It is stated by our critic that "when Mrs. Eddy advances the theory that God is all good it has our indorsement, but when she says there is no pain or no evil we dissent." I have been a student of the Christian Science text-book for twelve years and have carefully read all of Mrs. Eddy's writings, and I find no instance in them where it is denied that death, pain, and evil are very much of a reality to the mortal concept of things. Christian Science teaches that to the sinner there is sin, and to the one whose thought has not risen above the beliefs of the flesh, there is pain which sometimes assumes very acute forms. This is made plain in the Christian Science text-book on page 460, where the teaching on this point is clearly stated.

The sufficient call for the healing truth of Christian Science is found in the fact of humanity's need to be saved from its beliefs in sickness and sin, from its belief in a power opposed to God, by reason of which these things seem to be existent and to bind mankind. The apostle said of Jesus that he came to destroy the works of the devil. Jesus' mission was to save humanity from sin and sickness, and this is the mission of Christian Science.

The Christian Scientist has no difficulty in reconciling the teachings of the Christian Science text-book with his highest ideals of truth; in fact, he finds that they are already reconciled. Starting from the premise that God is good and God is all, it is impossible to reconcile sin and disease as any part of that all which is good. The Christian Scientist recognizes these things as "the works of the devil" which Truth destroys.

JOHN L. RENDALL.

Maquoketa (Ia.) *Record.*

As a regular member of an orthodox church for twenty-two years, I, like many, never understood the inconsistent literal or material interpretation of the Bible. It means absolutely nothing, and the ridiculous floundering of some clergymen, in their attempts to explain away those parts of the Bible they don't understand, is helping to empty their churches. If I want the Bible, pure, unadulterated, consistent, and spiritually, not materially, interpreted, I must go to the despised but growing neighbors, the Christian Science churches, where I attend very often, and get only the Bible, consistently interpreted. Often I have to stand for lack of room. Whatever you or I think of Christian Science, mankind feel instinctively that what it teaches is true; that is, that we have a right to health and happiness; that these are man's birthright, and that misery—the result of hate, fear, envy, jealousy, greed, doubt, graft, self-righteousness, conceit, and selfishness—plays no legitimate part in God's plan, but must be gotten rid of or blotted out of our consciousness to let in the opposite mental qualities or characteristics. When the churches look within for their troubles, and not without, their power may return.

J. H. C.

New York Evening Post.

The students of Christian Science are taught to have the Mind "which was also in Christ Jesus," and to heal through this Mind alone. If this admonition of the apostle is not practical why was it handed down to mankind? Either the teaching of the Scriptures is for all time or it is of no value to-day.

Christian Scientists agree with this advice of the bishop to the clergy: "They should approach the bedside of the sick with far more faith. They ought to pray for their recovery with far more expectancy that they may recover."

The words of Jesus are plain on this point. "And all things, whatsoever ye shall ask in prayer, believing [understanding], ye shall receive." It is this understanding that the Christ is present, now and always, which heals the sick, and every church in the land should be doing the work through this understanding.

CHARLES K. SKINNER.

Detroit (Mich.) *News Tribune.*

One of the most attractive features of the teachings of Christian Science is that it has no specialties or specialists; no particular persons set apart to heal the sick or to preach the gospel. It is part of the teaching of Christian Science that each student, or follower, shall gain a demonstrable understanding of the subject. In proportion to his understanding, every true Christian Scientist is qualified to preach the gospel and heal the sick, in the name and after the manner of the teaching of Jesus Christ, who said, "If ye continue in my word, then are ye my disciples indeed." The purpose of Christian Science is to help the human race physically, mentally, and morally; on the assumption that the method of healing practised by Jesus Christ is possible to this age.

JAMES A. LOGWOOD.

Medical Brief.

"Orthodox" clergymen—not many of them to be sure—are fond of writing to the New York papers, attacking Christian Science. It is a great mistake. The Christian Scientists are earnest, active, loyal to their church, and have unquestionably put into Christian activity a leaven that it needed. If they are deluded, upon them fall the consequences. They are firm in their faith and have a right to demand the utmost freedom in their devotion and their practice, where the laws are not disobeyed or ignored. Many of the clerical opponents who are persistently attacking them, might spend their time better in persuading their own congregations to go to church.

Editorial in *Buffalo* (N. Y.) *Commercial.*

Yesterday morning [March 7] Rev. Dr. Horton, the retiring president of the 11th National Conference of the Evangelical Free Churches of England, preached the opening sermon in the Central Hall, taking for his text "God is love," a passage of Scripture which, as he declared, "was the first text we learned as little children, and it is perhaps the last text we understand as men."

Dr. Horton somewhat startled his hearers by stating that one of the methods by which it could be tested was along the lines of Christian Science.

Darlington (England) *Northern Echo.*

Preliminary Arrangements for June.

A COMMITTEE has been appointed to find rooms for those attending the June meetings of The Mother Church. All who have not made definite arrangements for rooms are requested to communicate with this Committee as early as possible, stating their precise requirements, the price they are willing to pay, etc., in order that an approximate estimate may be made of the amount of accommodations which will be required. This Committee will not undertake to engage or assign rooms in advance, either in hotels or private houses. Those wishing to engage rooms in advance should communicate directly with the hotels at once.

It is desirable that, where practicable, one person should act for a group from one locality. This will greatly facilitate the work of the Committee.

On their arrival in Boston, those who have not arranged for rooms are requested to go to Horticultural Hall, corner Huntington and Massachusetts Avenues, which has been engaged as headquarters for this Committee, commencing Thursday, June 7. Address, Committee, 250 Huntington Avenue.

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The Lectures.

Manchester, N. H.

A large and deeply interested audience listened to an impressive address Sunday afternoon [April 8] in Mechanics Hall by Prof. Hermann S. Hering of Concord, N. H. Mr. George H. Libby, master of the high school, presided, and introduced Professor Hering with the following preliminary words:—

Ladies and Gentlemen:—The last century was a century of progress. To the superficial judgment its most conspicuous characteristic was the display of inventive power. But there was achievement and advancement of deeper meaning. The great struggle for human freedom, which for us begins with the dawn of history, advanced in that century by leaps and bounds. The influence of the American and French revolutions banished tyranny even from the thrones of monarchs, and in the civilization of to-day the rights of the individual are paramount. Freedom of thought and speech and political equality were never so generally and fully granted to men as to-day; but the greatest change has come about in the religious thought of men, in their ideas of God and man and man's relation to God. A century ago many of the attributes of an earthly tyrant were commonly ascribed to God; He was represented as a cruel being and to be feared. Indeed, in all time men have been prone humanly to conceive of God as patterned after an earthly ruler, evincing human traits. Now we begin to realize the true nature of God, that, as the Scriptures declare, He is Love, that He is omnipotent and more willing to give good gifts to His children than an earthly parent. Infinitely better than labor-saving inventions, infinitely better than political freedom and equality, is the discovery and demonstration or proof that we may trust God at all times and in all ways. This is the great emancipation which frees from sin, suffering, superstition, and fear. This will do, and is doing, more for humanity than all else, and it is the theme of human progress.

Man is not a creator. True progress has been effected by casting aside human misconceptions and by a better understanding of basic laws that have forever existed; for God is the great unchanging, in whom is no variableness nor shadow of turning.

Christian Science is a getting back to the teaching and practice of Jesus Christ, who taught that God is a tender Father, all wise, all powerful, abundantly willing and able to keep His obedient child from harm; a God of whom the psalmist wrote, "When my father and my mother forsake me, then the Lord will take me up." This lecture is a message to the hungry, to those that suffer and are sorrowing.—*Mirror and American.*

Memphis, Tenn.

An audience that filled the lower floor, all the boxes, and the front seats of the balcony at the Lyceum Theatre heard the lecture on Christian Science which was delivered yesterday afternoon [April 1] by Rev. Irving C. Tomlinson of Concord, N. H. The large audience displayed the closest attention throughout, and when the lecturer in a few well-chosen sentences closed his remarks, a wave of applause swept through the auditorium. The lecturer was introduced by C. H. Trimble, who said in part,—

Theology is always an interesting subject, and there are many creeds and many denominations. I am not an adherent of this faith, but know something of its teachings, and I know that its progress has been hardly short of phenomenal. Christian Science is rapidly gaining adherents in the countries of the old world, and especially in England and Germany, and these people, it is said, come from the ranks of those who stand high socially and intellectually.—*The Commercial Appeal.*

Amsterdam, N. Y.

Bicknell Young addressed a large audience at the Opera House Sunday evening [April 1], on the subject of Christian Science. Recorder R. E. Lee Reynolds acted as chairman, and in introducing Mr. Young spoke in part as follows:

If it be true that "he who makes two blades of grass grow where only one grew before" is a benefactor of mankind, then it is doubly true that any religion that dries a tear, softens a sorrow, or brings peace to a grief-stricken heart, is worthy of an abiding-place in the hearts of men. In this materialistic age, when the pursuit of wealth almost surpasses the universal pursuit of happiness, we still find ourselves searching for that "peace of God, which passeth all understanding." Some find it in one form of faith and worship and some find it in another. True to their faith, the Christian Scientists invite the study and investigation of their religion by all intelligent seekers for Truth, and it is in that spirit and that pursuit that I trust all of you have come here to-night.—*Amsterdam Recorder.*

Troy, N. Y.

A large and very attentive audience assembled at Music Hall last evening [April 13], on the occasion of the address of Hon. Clarence A. Buskirk of St. Louis, Mo., whose theme was "Christian Science, Practical Christianity." The speaker was introduced by Rev. Harry Westbrook Reed, pastor of the First Universalist church, who said in part,—

Friends:—I am deeply conscious that to-day is Good Friday in the ecclesiastical year, and that it was on this day when Pilate asked that memorable question—"What is truth?" We are forced to doubt, however, the sincerity of his inquiry. But men in all ages have been seeking truth, if happily they might find it; and no less is it true to-day, for men are seeking earnestly and honestly after the truth, and well they may, for we cannot overestimate or exaggerate the importance of truth to men. Jesus said, in summing up his mission of life, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." All that is wrong with the world is the lack of truth. There is no devil. What has been called the devil is the lack of truth, the absence of a consciousness of God, even as darkness is the absence of light. The more we study truth, the more we see how various it is. Truth is manifold, and manifold must be the expressions it must ever take in human thought and life. We may define the Christian life—that is, if any definition be possible, for it is something like defining a rose, the perfume of which will steal through the very words of your definition—as comprehending the truth of God and expressing it in terms of human life. It is Christian because Christ revealed in his character what that truth is and how it may be expressed. Any man, then, who takes up into his life the truth of God and expresses it, has so far found the Christian life. The expression, or demonstration, is the practical part of the Christian life and the test of truth. We therefore gladly welcome any one who has a message on the practical side of religion, for of all things this world needs it is the knowledge of how the truth of God may be expressed in human life.—*The Troy Record.*

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5, 1906. Applications must be in the hands of the Clerk on or before May 14, 1906.

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

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

The Lectures.

ONE of the very wise provisions made by our Leader for the proper dissemination of Christian Science is that for the giving of free lectures by an officially constituted Board of Lectureship. While the work of this Board in the way of correcting misstatements regarding Christian Science and its Founder has borne fruit in a generally better understanding of the subject and a higher appreciation of Mrs. Eddy's labors for mankind, the fact remains that these lectures are not made to accomplish all that might reasonably be expected of them. This is largely due to fear on the part of Christian Scientists that their friends and neighbors are so prejudiced against this healing religion that it is useless to invite them to attend a lecture, but in taking this stand we forget that there are very few Christian Scientists to-day who did not at some time hold equally prejudiced opinions upon this subject. Jesus said, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance," and we can say with propriety that it is not the person who is correctly informed regarding Christian Science that stands in need of these lectures, but the person who is more or less prejudiced against the very name of our religion.

In looking over the political history of our country we cannot fail to be impressed with the fact that those who have risen to greatness in the esteem of their fellow-countrymen usually have been men who have had great faith in the fairness and justice of the masses, men who have relied upon the inherent right desires of their fellows and have bent their energies toward the elimination of the ignorance and prejudice which have so often obscured their vision. So must it be with the introduction of Christian Science.

It goes, almost without saying, that these lectures should be announced in such a manner as to bring them to the notice of all who may desire to attend them, and that the most ample provision should be made for the accommodation of large audiences. It has been the experience of the lecturers that small halls have usually meant small audiences, while large halls have been taxed to their utmost capacity. Another important point to be borne in mind is that many who do not take the trouble to attend a lecture are reached by the newspaper reports of it; hence the necessity for providing the newspapers with as much information as they can possibly desire, including, of course, the full text of the lecture or a carefully prepared synopsis of it. For obvious reasons this should be done as largely as possible through the Publication Committee or his local representative, who is more or less in touch with the editors and should know what is desired by them.

Last, but not least, local churches and societies, under whose auspices these lectures are given, should not fail to avail themselves of the liberal offer of The Christian Science Publishing Society to send copies of the *Sentinel* for free distribution. Intelligent attention to these and other details in connection with the giving of a lecture will add greatly to the effectiveness of the lecturers' work and amply repay the local members for their labors.

ARCHIBALD MCLELLAN.

House Cleaning.

THERE are few occasions which bring the thrifty housewife more downright satisfaction than that bright spring day when the garret is invaded and the chests and closets are made to yield up the worn-outs and castaways of the bygone year. It is the first act in the annual drama of house cleaning, and it means glad escape from the frayed, the outgrown, and the useless. This and that article may recall a pleasant experience or awaken tender memories, but they have served their day and generation, and as the tongues of a crackling bonfire lap them up we are glad to see them go; they are making way for better things. If anything is chanced upon that has yet a relic of worth, it is reserved, brought into new relations, and made to contribute to somebody's comfort and gain, but the great load of rubbish,—what a good riddance it is, and with what a sigh of relief the task is ended!

It is impossible for Christian Scientists to recall the incidents of such a day without realizing that a home which is rendered unkempt and uninviting by the nameless inutilities it may harbor, fitly though feebly symbolizes that state of human consciousness in which the gifts and gains of past mortal experience have crowded its every receptacle and corner with things that in the light of Truth have no further value, and which in large part are but the flotsam of falsity. In our ignorance we may have thought in past years that we were living in wholesome conditions and good style, but in the revealing light of Christian Science we can now see that every room and corridor of our mental habitation has been desecrated by the dust and debris of false sense. We are shocked and humiliated by the discovery, and this fact is full of significance. It witnesses to the recognition of a higher standard of purity, of orderliness, and of right living. It evidences the presence of a sincere desire for better things, that "willingness to give up human beliefs," to which our Leader has referred as the harbinger of spiritual advance (Science and Health, p. 24), and it gives sure prophecy of our ultimate escape from every bondage of traditional belief.

No one can open his thought to the light which is beaming on the world in Christian Science, and maintain a receptive attitude thereto, without speedily making the discovery that a large part of his mental furnishings are worse than worthless. Some things of good may be found, and they may need only a new setting or to be hung in a better light, but his general store of ideas, opinions, prejudices, ambitions, conceits, etc., all call for that "cleansing as by fire" which the incoming of truth alone can accomplish.

It has been wisely said that "truth is always to be preferred to our past concepts of truth," and all real progress is but the history of individual loyalty to this idea, a loyalty which every worthy Christian Scientist is seeking to maintain every hour and in every thing. He who clings to the dusty decrees of mortal sense is holding fast not "that which is good," but that which is good for nothing. To be saved is to live in the sweet freshness and effulgence of Truth's eternal now. Creedal conventionality honors the vested rights of past ecclesiastical concepts of truth. Christian Science honors truth, present and demonstrable. However helpful the service which a nobler human sense of truth may have rendered to racial advance, when truth appears it but cumbereth the ground and it is ours, therefore, not to regret, but to rejoice as we see it disappear.

Then let us seek for truth,—what matter
If, in the search, the house of old belief
Totter and crumble into nothingness:
For,—inspiring thought,—truth erects for us
A statelier and nobler habitation,
In whose spacious halls the soul may roam,
And ever-deepening inspiration find
To reach still loftier heights of thought and feeling,
And truer knowledge of the universal Father,
Whom to know is life—aye! life eternal.

JOHN B. WILLIS.

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Unlimited Resources.

IN our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy calls attention to the case of a lady who was forced to submit to etherization for a surgical operation, despite her protest that it would kill her. It is further stated that the lady died in consequence, and that a trial was held which resulted in a verdict to the effect that her death was due to her fear of inhaling the ether. In citing this case our Leader asks, "Is it skilful or scientific surgery to take no heed of mental conditions, and to treat the patient as if she were so much mindless matter, and as if matter were the only factor to be consulted?" (Science and Health, p. 159).

That this question should be asked by every conscientious physician before he subjects any patient to the risk of an operation, is evidenced by a case recently reported in the papers of one of the large cities of the middle West. A man, supposedly suffering from appendicitis, was taken to a hospital to be operated upon. As the time for the dreaded ordeal approached he managed, in the absence of the nurse, to slip out by the window of his second-story room, and reached the ground in safety. He was, however, caught and brought back, with the result, as stated in the newspapers, that he died "of shock following the operation which he had tried to avoid."

This was clearly another case in which the mental condition was wholly ignored, as if matter were all, and embodied within itself the disease and the remedy, a belief which is being proved incorrect by hundreds of so-called surgical cases that are healed in Christian Science when the despairing patients refuse to submit to operations, although told by reputable physicians and surgeons that these offer the only chance of recovery, and in some instances of life. In many of these cases the entire recovery of the patient is quickly brought about through the operation of God's law as made known in Christian Science, and these cases all prove that our heavenly Father is not limited in His resources, so that humanity has nothing but an uncertain choice of danger and suffering between the remedy and the disease. On the contrary, Christ Jesus showed that God's remedy is the truth which removes fear while healing both sin and sickness; and Christian Science is proving this to be the only scientific method of dealing with the ills of suffering humanity.

A physician and a Christian Scientist once met in unusual circumstances at the bedside of a patient who seemed in desperate need of help. The doctor said courteously to the Christian Science practitioner that he felt the safety of the patient required the immediate administration of nitroglycerine. The Scientist said, "Doctor, she is having the most powerful remedy in the world, the truth which Jesus said would make free, and which does make free to-day, even from deadly peril." The physician bowed his head reverently and said, "I believe you are right," and the result quickly justified the position taken by the Scientist; nor were any material means employed.

In Christian Science the unlimited resources of infinite Mind are being brought to the notice of all mankind, and we may well rejoice and thank God that through its teaching and demonstration the Comforter is now revealed, even as the Master promised. ANNIE M. KNOTT.

Reprints from Der Herold der Christian Science.

The following reprints have been added to the list of those published in German, The Lesson-Sermons, and The Real and the Unreal. Price: ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Letters to our Leader.

[The spirit in which the branch churches are contributing to The Mother Church Building Fund, is shown by the following beautiful letter, which so well expresses the unfailing love, loyalty, and unselfishness of our brethren in Los Angeles.—EDITOR.]

Los Angeles, Cal., April 18, 1906.

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

Our Beloved Leader:—Since the first introduction of Christian Science in Los Angeles, some eighteen years ago, it has steadily increased in following, and gradually won the respect and favorable recognition of our people. To-day its avowed adherents number many hundreds, and they represent every walk of life.

Each has found in your teachings the precious Christ-truth which frees from the fetters of disease and sin, and with hearts overflowing with gratitude, prayer, and praise, Second Church of Christ, Scientist, of Los Angeles, has come to offer its gift toward the building of the extension of The Mother Church in Boston. Your heart would have rejoiced to see our members at our recent church meeting,—faces aglow with the light of a divine purpose, as through demonstration of loyalty and love they arrived at the point of voting to send to The Mother Church the cherished funds gathered for a much-needed edifice here. We rejoice that through this experience our thought has been lifted to a diviner sense of "Mother Church" and its relation to the Field. We are glad to learn a little of true giving, preparatory to the building of our own church.

As the fruits of this demonstration of love and unity of purpose, our following Sunday service was the most largely attended we have ever had. We voted to send ten thousand dollars, which has since been increased to twelve thousand three hundred and thirty-seven dollars and ninety-eight cents, including the dear children's gift of one thousand five hundred and thirty-seven dollars and ninety-eight cents, making the total offering to date, thirty-two thousand seven hundred and sixty-one dollars and eighty-three cents.

Language seems inadequate to express our gratitude and love for you, our beloved Leader and Guide, for the message you have, through your love-inspired courage, given to the world. We feel that our only approach to an expression of gratitude and love must come through right living and loving.

Gratefully and lovingly,
Second Church of Christ, Scientist, of Los Angeles.
MRS. ZAIDEE V. SMITH,
G. M. GIFFEN,
HENRY M. NEWMARK,
Committee.

Chicago, Ill., March 8, 1906.

My Beloved Teacher:—I do not want to take your time, but I do want to greet you, and to assure you of our efforts to follow, as well as we understand, the way you have shown us. I also desire to tell you that although we have been to very great expense the past year in the erection of a church edifice in Gardiner, Maine, yet we have been careful that our contributions to The Mother Church Building Fund or to the two churches which are being built in Chicago have not been any the less in consequence. These churches are very beautiful and were much needed. First Church here is again filled and running over, which will mean a seventh church before very long. My association has sent two thousand dollars, and we have about five hundred dollars more ready to send. This would have been more, but after the first, the thought seemed to be to send through the churches, which was then done by the members of my association.

I have long desired and intended to do what we have done for the Gardiner church, but I can truly say that it

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was not my desire to touch it until the completion of The Mother Church building. I should be ashamed to say that I was overruled, still I am thankful that it is done. My own thought is, and has always been, that every effort and every dollar should go to The Mother Church building until it is completed, for I am persuaded that were that done, it being the higher work, the whole Field would do its own work more easily and be more blest. Christian Science "grows in favor" with me every day and occupies my thought almost exclusively. Although my thought often reverts to other things, yet it returns to the Science as to its home, finding naught but husks in other things—but I deplore my shortcomings and long so much for a higher and clearer understanding.

With love from both, your student,

CAROLINE D. NOYES.

Minneapolis, Minn., April 21, 1906.

Beloved Teacher and Leader:—My thought turns to you with great love and gratitude, and I send you most cordial congratulations upon the announcement of the date of the dedication of our new building in Boston. Besides marking such an era in the growth of our beloved Cause, this wonderful structure speaks so plainly of the matchless dignity and the eternal permanence of Christian Science—and it tells its story in language which "he that runs may read."

More than ever our nation owes a measureless debt of gratitude to you for having made known a light that is capable of penetrating such dark clouds of distress and despair as are just now overshadowing our western coast,—for, through this better way, we can and do know that ever-present Love is never nearer than in the hour of direst human woe. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

So our prayers unite with yours and with those of the staunch-hearted Scientists in the far West, that more of Love's eternal reign may be felt in every waiting heart, guiding us into the way of peace.

Truly and lovingly your student,

MARY BROOKINS.

Kansas City, Mo., April 13, 1906.

Dear Mrs. Eddy:—Two years ago I worked at my uncle's place of business and earned twenty-two dollars, and I am sending it to you for the dear Mother Church. My name is in the bee-hive and I am going to join The Mother Church in June. I attend the Second Church Sunday School and my teacher tells us that we have to sacrifice for The Mother Church. I am thirteen years old.

With a grateful heart,

CLARENCE FALES.

Indianapolis, Ind., April 13, 1906.

My Dear Mrs. Eddy:—The beautiful tribute to Masonry from your pen in the *Christian Science Sentinel* of March 10 must not go unnoticed. It sparkles like the morning dew upon the full blown rose, whose life is the Rose of Sharon; and is filled with the golden thread of love that illumines the Master's garment.

Yours respectfully,

H. A. SAMPSELL, D.D.S.

Havana, Cuba, April 7, 1906.

Dear Leader:—Our little Society here feels sure that you will be interested to know that we are to-day sending to the Treasurer of The Mother Church Building Fund the receipts of our collection for the first Sundays in March and April, amounting to one hundred dollars.

Yours in gratitude and love,

ALFRED F. BLUNDELL, *First Reader.*

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

Testimonies of Healing.

It is with a sense of gratitude and joy that I bear testimony to the good Christian Science has done and is doing for mankind. From early youth it had been my desire to enter a field of usefulness, but after spending some years in the orthodox ministry, religion appeared to me to be in the experimental state as much as medicine. I tried hard to be clear, but no one seemed to know the truth definitely. Why only one of the commands of Christ Jesus was recognized as valid, and that one the easiest of them,—preaching,—and why an expressed desire to obey the whole was considered fanatical, was neither clear nor satisfactory to me. The contradictions in dogmas and creeds, the inconsistencies in theory and practice, so unlike the Scriptural simplicity, became unbearable. This led to thorough self-examination, in which the hypocrisy of my own position became evident. I saw evil and its fruits in all directions, but knew no effectual remedy for the same. All this confusing uncertainty led me to look to God more earnestly, but I seemed to lose ground. Disheartened, but determined to be loyal to Truth, so far as I could understand it, I left the ministry.

My reward is rich indeed, for Christian Science is the answer to my prayers since childhood,—to know and to serve God aright. That which I sought while in the ministry, but signally failed to realize, and therefore thought an impossibility, I have found in process of actual fulfilment. Christian Science is extending its work and blessings over the whole world. I am very grateful for the demonstrations God has enabled me to make; happy to serve in the vast "nursery" of Christ, Truth.

In sacred awe and joy I acknowledge Mrs. Eddy as the Revelator of Christ, Truth, to this age. The attainment of an understanding of Truth I find to be a question of humble obedience to the Mind of Christ; a seeking after the righteousness of God, "bringing into captivity every thought to the obedience of Christ." The childlike, obedient heart will best know "the Christ of God," so it is not a question of letters but of revelation measured by one's own obedience. For this glorious possibility to follow our blessed Master in works as well as words, I thank God and our dear Leader. Truly this is the fulfilling of the Master's words, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." To the Discoverer and Founder of Christian Science was left the burden and privilege of this message, and God found her worthy and ready.—REV. GUSTAVE HAAS, New York, N. Y.

In 1875 I was thrown from a carriage and severely injured. The injury developed into what the doctors diagnosed as aneurism of the main artery passing through the bowels, and was pronounced incurable. It was also thought to be the cause of many diseases from which I was a great sufferer. I lived in constant dread of attacks which lasted from three to five hours at a time, and sometimes occurred daily for a week, until I was exhausted, and these attacks would often keep me in bed for weeks. My physicians were faithful and did all they could that I might be better able to bear the suffering. I was told by doctors of several different schools that I was liable to pass away at any time from over-exertion, still I lived on and was able to do quite a modicum of work at intervals.

In 1894 I heard of a friend who had been healed by Christian Science after having been given up by her physicians. I made up my mind that if I could go to her, I would be healed. A few months later I went to visit her. While there, I experienced the expected trouble and asked her for help. She was not a practitioner, but a faithful student of the Bible and Science and Health. While she was real-

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izing the truth and destroying fear in the light of Christian Science, my medicine was thrown out of the window by my husband, who was with me. In fifteen minutes I was freed, was dressed, and ate supper with the family. The next day I walked two miles. After a few days we procured the Christian Science text-book, Science and Health by Mrs. Eddy, and I began its earnest study. At that time I had worn glasses three years, but in less than a week after beginning the study of the text-book I laid them aside, not having any use for them, nor have I used them since. Other diseases—rheumatism, chronic constipation, bronchitis, indigestion, and many minor troubles—all vanished before the light of Truth. I have had several attacks of illness in the past ten years, but have not been tempted to go back to *materia medica*, for I have found Christian Science equal to every emergency. Besides, it has for us something far higher than physical healing. About two years ago I experienced troubles that had not been wholly wiped out. I tried hard to overcome them myself, but finally called on one of our local practitioners for treatment. This was continued a few weeks, and in the mean time I was healed of heart trouble and grip, and was uplifted spiritually. The spiritual gain is the best of all.

For all these blessings I express loving gratitude to our heavenly Father, and to Mrs. Eddy, whose teachings have so wonderfully helped me over the rough places in my journey from sense to Soul.

Mrs. Emma J. Day, Dover, N. H.

With a heart overflowing with gratitude, I bear witness to the power of God, omnipotent, omnipresent good. Last June I met with an accident, sustaining a compound fracture of the right arm at the wrist. When the surgeon made his examination, he said, "It is a compound fracture and you are apt to be deformed for life." I answered at once, "Not when God does the healing."

The setting of the bone was absolutely painless. I ate my supper as usual, went for an automobile ride as was my custom each evening, and slept peacefully through the night. There was no shock, fever, or swelling, as the surgeon predicted, and during the entire time of the healing I was free from pain. When at the end of four weeks the cast was removed, the doctor said, "You have an absolutely perfect result, and I congratulate you." The following night at dinner I lifted a glass of water with this hand, and with as much freedom as ever.

I praise God, and I am conscious of a deep sense of gratitude to Mrs. Eddy, for making the truth available for me in this experience.—Annah Brooks, Chicago, Ill.

I am indeed thankful for even the small knowledge I have of Christian Science; it has often helped me to see the unreality of evil in many ways. When I first heard of Christian Science, no matter what seemingly went wrong I always asked help from the nearest Scientist. I left Ireland fifteen months ago, and shortly after I arrived here my child was taken very ill. I knew of only one Christian Scientist in Cape Town, and I was living about three miles out. The little one seemed so ill I could not take her in the train, so my husband and I walked in with her to look for help. When we got to the public gardens I sat on a seat, while my husband went on. I was alarmed at being left alone with the child, who was only two years old, but the thought came to me that God would give the help we needed. I got up and went to meet my husband and I was not disappointed to find him alone, as I knew at this time I could help my child. I did so at once, and when the Scientist came next day the little one was better. Divine Love had met our need. I have also overcome ailments such as nervousness, depression, sorrow, through the understanding that God is all. These are only small proofs of God's care over all who seek His help, believing that they shall receive. I hope I may be able to express something of the love I have for God, for Mrs. Eddy, and for all mankind.

Mrs. Minnie Anderson, Cape Town, South Africa.

My heart is filled with gratitude and praise to God for sending us Christian Science, through Mrs. Eddy. It awakens humanity to the truths which Jesus taught and practised, and over which the world had nearly lulled itself to sleep while waiting until after death for the promised full salvation. Christian Science teaches and proves that the Saviour is with us now and always, as of old; with power from on high the truth purifies and heals mind and body alike. When I first heard of this truth, four years ago, I was filled with happiness to find that God is not the author of discord and disease. It seemed too good to be true, until promptly proved by the immediate healing of my seven-months-old baby of severe vomiting, which had continued ever since receiving a bad knock on the head a week previous. I then threw away all our medicine, and determined to rely on God alone, for I knew He could and would be our healer, and that evil must disappear in His presence.

As one who was for years considered delicate, always taking medicines, and who was ill at least once a year, it is wonderful to be able to say that I have not spent a day in bed for four years; and each year I am better morally and physically than the previous. I know it is because I have learned that God is our physician that old weaknesses, including a chronic relaxed throat, have gradually slipped away like forgotten dreams. The children have been healed by Christian Science of measles, croup, dysentery, constipation, burns, etc. Now, when any symptoms of disease appear, they are promptly met by the truth.

I am indeed thankful for these blessings, but above all is the spiritual help and encouragement that has come both in big trials and little ones. I know this help always will come until all discord, hate, impurity, and fear is overcome, and I awake in His likeness.

Mrs. L. B. Hay-Grossmith, Bournemouth, England.

I did not come into the understanding of Christian Science through my own physical healing but through the healing of my mother, although I have been healed of many ailments since my acquaintance with it. Twelve years ago my mother fell on the ice and broke her hip bone, while on her way to church. A doctor was called in, who said there could be very little done for her as she was then about seventy-four years old, and the break was in a place where it could not be helped by material appliances. The doctor said the bones would never knit, and that she could never walk again. This accident happened in February, and she lingered on in a very weak state, by being lifted from the bed to a couch or into a chair, until the end of June, when a telegram reached me to come at once and see her before she passed away. I was then about two hundred miles from home teaching school, but I closed the school and came as quickly as possible. Shortly after my arrival mother requested me to go for a Christian Science practitioner. I was very unwilling to do so at first, but I felt that it was the last thing I could do for her and that her wish must be gratified. She improved from the first treatment, and by the end of the holidays, about six weeks, she was able to walk around the yard with crutches. She had not been taking treatment during the whole six weeks. She continued to grow stronger and could walk two miles away from home and back the same day. Later she was healed of paralysis of the arm and erysipelas of the head and face. She is alive and well and is now in her eighty-seventh year.

My little son, now ten years old, was healed of eczema in its worst form, when he was a baby. The doctor said he might drop off any minute in my arms. The physical healing seems as nothing when compared with the great spiritual enlightenment gained from the study of the Bible

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and "Science and Health with Key to the Scriptures" by Mrs. Eddy. For these and many other blessings I give thanks to God and to the noble woman through whose pure life we are enabled to enjoy these blessings.

MRS. ANNIE EDGINGTON, Orangeville, Ont.

Last May I was taken sick with what my physician called pneumonia, which developed rapidly. After coming two or three times a day for more than a week, he told us that typhoid symptoms had set in and that my condition was quite serious, aside from another trouble which was even more alarming. This was hiccoughs, which for four days had continued steadily, and my strength was being very rapidly sapped. Although the doctor was giving me close attention and plenty of very strong medicines, he was unable to stop this trouble. At his last visit he said that if the hiccough was not stopped in a few hours he could not answer for the outcome.

After he had gone I asked my wife, who is a Christian Scientist, to telephone to the doctor not to call again and to ask a practitioner for absent treatment. I also asked her to read to me from Science and Health. This was late in the afternoon. I got up immediately, but was very weak and continued to hiccough. My wife kept up the reading and I went to sleep. At nine o'clock the hiccough stopped, at eleven o'clock I awoke with a severe coughing spell, after which the hiccoughs began again. The reading was resumed and at one o'clock the trouble was over. I slept well the balance of the night; the next morning I arose and ate my meals with the family.

For a long time I had believed that I could eat only certain articles of food, as I was a great sufferer from stomach trouble and was subject to severe attacks from neuralgia, but from the first day of my healing I have eaten anything I pleased, and with no inconvenience. I have also lost my desire to smoke, or to drink anything stimulating, even coffee and tea. I know I was healed by God's power, as revealed in Science and Health through the inspired thought of its author, Mrs. Eddy, and for this wonderful manifestation of God's goodness and love I am very grateful.—N. O. MCMAKIN, Louisville, Ky.

It is nearly three years since we began to look into Christian Science. It was when we had tried everything in a medical line to cure our little daughter of catarrh of the stomach. The different doctors said she must not eat anything sweet or sour, as this would bring out large hives all over her body. It was almost in despair that we resorted to Christian Science. We called a practitioner, and to our astonishment our little girl was healed in three treatments. Since then we have had many beautiful demonstrations in the family, of God's power to destroy the worst forms of illness,—such as chronic liver complaint, croup, pneumonia, constipation, and catarrh of the appendix. My mother was healed of gall stones of the liver. My baby girl was born under Christian Science treatment, and she is a picture of health and a genuine little Scientist. Every mother ought to be a Christian Scientist, as it takes away fear and places all trust in divine Love.

To take away even our small knowledge of this truth would be to leave us in utter darkness, as we are constantly utilizing our dear Leader's teaching, and we cannot refrain from expressing our love and gratitude for it.

MRS. J. H. WISE, Merrill, Ore.

Last May I was stricken with the grip,—having pneumonia and pleurisy in its worst form. At times I was delirious and to mortal sense suffered intense agony. I secured the services of a practitioner, and through the omnipotence of divine Love I was restored to perfect health in two weeks. Words cannot express my heartfelt gratitude to God, and to our Leader, Mrs. Eddy, for this wonderful revelation of Truth, as taught in our priceless text-book, Science and Health. Through the spiritual understanding and study of the Bible and this book I have been able to demonstrate God's healing power in our own family. Christian Science has lifted us all out of material sense into spiritual understanding.

We had a wonderful demonstration at the birth of our youngest child, now a healthy boy of sixteen months. After the birth of another child my wife was left paralyzed in the left side, from the thigh down, the doctor telling us that she would not have the use of her limb again; but thanks be to God she is restored to perfect health. At the birth of this last child she did not suffer any pain at all, was up the third day, and in one week from date of birth was able to do her housework, also to take care of the four older children.

Our gratitude goes out to Mrs. Eddy for her wonderful book. With the Bible it is our only guide to perfect health and happiness.—ROBERT A. JACOBS, Tonawanda, N. Y.

When Christian Science came to me the prophecy of Isaiah was fulfilled, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." I was in the darkness of despair and it led me to the light. For twelve years I had been an invalid and had grown to be a physical wreck; the only way I could walk about my room was by holding on to the furniture. One physician after another was called, until twelve had tried in vain. I was much like the woman of whom Scripture speaks, who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." At last the doctors told me that my only hope was an operation, and I was sent to Laconia, N. H., for a change, hoping I might gain strength for the operation. Change of place proved of no value, but "man's extremity is God's opportunity." I met there a Christian Scientist and commenced treatment. For months I had had only liquid food, but the second day after my treatment began I could eat anything I desired. Five days after, I returned home, and walked from the train to my house, a distance of a quarter of a mile, knowing that God is my strength. I needed no operation, for it was proved to me that the "word of God is quick, and powerful, and sharper than any two-edged sword." The almost unendurable pain in my head and side were soon removed, but the growth did not all go for several months. I am now, however, a strong and free woman; instead of weighing ninety pounds, as I did when I turned to Christian Science, I now weigh one hundred and fifty.

While my healing seems almost a miracle, sweeter far is the spiritual help I have received through Christian Science. It has made me a better Christian, and I have been able to prove the promise, "The prayer of faith shall save the sick," in several cases of healing. I long for every suffering one to receive the good which I have found. I cannot tell in words the deep happiness and peace that Christian Science has brought into my life. I do thank God for it and my prayer daily is that I may live more fully in obedience to Truth.

MRS. EMMA E. BUSIEL, Franklin Falls, N. H.

I desire to express my gratitude to God for all the blessings which I have had since coming into Christian Science. About twelve years ago I was suffering from chronic catarrh, bronchitis, and many other physical ailments. I had resorted to *materia medica* for over ten years, but was relieved only temporarily. At the time I was advised to have Christian Science treatment I could not sleep unless I was in a half sitting position, as it was very difficult for me to breathe when lying down. After the first treatment in Christian Science I was able to sleep all night without the usual remedies, and found no difficulty in

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breathing. At the end of three weeks I was perfectly healed of all those so-called chronic ailments. I was also healed of erysipelas. I have had perfect health ever since. I go out in all kinds of weather and no longer suffer from dampness.

The physical healing is only one of the many, many blessings which I have received. Christian Science has proved to me that the promises in the Scriptures are true; that God is a present help in every time of need, and I am indeed grateful to our Leader, Mrs. Eddy, for this wonderful teaching which destroys all fear and hate and leads us to the literature of Christian Science, which is so helpful on our pilgrimage.—Mrs. Christina Burridge, Toronto, Ontario.

About fourteen years ago I was healed without treatment by studying the Christian Science Bible Lessons. My case was diagnosed by our family physician as spinal disease and stomach trouble. I had suffered from headache since childhood, and it had grown to be constant. I was examined by another physician, who said my heart was affected; and by a third, who said my right lung was affected. I was under the care of only two of these, but my back grew weaker and more painful as well. Becoming discouraged and too weak to work, upon the suggestion of a friend I went to a kind of mental healer, who treated me several weeks, and I was relieved somewhat, for a short time, from the terrible pain in my back. Later I saw a copy of Science and Health, but was not allowed to read it, although extracts were read to me frequently. I expressed a desire to own a copy, but was dissuaded from so doing. I came home apparently cured, but I had not read Science and Health.

About four years after this I was dismayed to find the old troubles returning. For a year I fought against them, but grew worse continually and became thoroughly discouraged. About this time a friend who had heard a little about Christian Science frequently mentioned the subject to me, but I would not listen without antagonizing every statement until something arrested my attention from a theological point of view, and I said I would go with her to Boston to make inquiries. I knew of no Christian Scientists nearer. I was taken to a loyal student of Mrs. Eddy and I shall never cease to be grateful for the loving kindness with which he answered my questions. I bought a copy of Science and Health and a *Christian Science Quarterly*, and began the study of the lessons, often studying late into the night. So absorbed was I in the study, which was a revelation to me, and so quietly did the truth do its work, that I did not realize what was taking place till about three months later I noticed that I could walk a long distance, or use my arms, without having the pain in my back. Very soon all the troubles left me and there has been no return of any of them since. It was some time before I realized that I was really healed, for I had not then heard of any one being healed without treatment. Since then I have had many beautiful proofs of the power of the truth.

God bless our Leader, Mrs. Eddy, who was willing to endure that mankind might have a "key" whereby the Word that heals may be understood and made practical. For all these blessings I render to God my heartfelt gratitude.

Annie Rutter, Dover, N. H.

My little girl of four had what the physicians pronounced diphtheria. They treated her for some time, but she did not get well. She had croup and high fever for several days at a time. We kept on with the doctors for six weeks, then she grew so much worse that we decided to have Christian Science treatment. She improved at once, and had very little croup after the first treatment, and is fast outgrowing the tendency to colds. From being a delicate, puny child she has become a picture of health and happiness. I, too, had treatment for heart trouble. I did not think to tell the practitioner about a rupture for which I had worn a truss six years; but I soon left off the truss, and have never used it since, over a year ago. The doctor had told me that nothing but an operation could cure me of this trouble. The dear Scientist who treated us lives in Baltimore, and we have never seen her. I am studying the Bible and our text-book, Science and Health, also the Lesson-Sermons. Christian Science has done more for me spiritually and physically than anything ever did. May God bless Mrs. Eddy and all the dear ones who are endeavoring to follow her, even as she follows the steps of the Master.

Mrs. H. B. Moore, Rocky Mount, N. C.

It would seem when Christian Science does so much for any one he should make some acknowledgment of it. One night recently our little boy was taken very sick. He was nearly delirious, but we did not need to rush for a doctor, as Truth was with us. We gave him treatment in Christian Science, with the result that in the morning he was playing as usual. We have indeed much to be thankful for. In Christian Science we are never helpless; if discord is manifest in any way, we have only to watch and work each day and our remedy is sure.—J. L. Purkey, Oklahoma, O. T.

I was healed in Christian Science with three days' treatment, after five physicians had said they could do no more for me without a surgical operation. My son also was healed of appendicitis when seemingly there was no hope whatever. My youngest daughter was instantly healed of ulcerated sore throat attended with very high fever, and my eldest daughter was quickly healed when death seemed very near.

Words can never express my gratitude to God, and to our beloved Leader for Science and Health, through which I have gained an understanding of this truth.

Olive W. Henderson, Seattle, Wash.

I wish to return thanks for the benefits and blessings I have received through Christian Science. I was healed of heart trouble and weakness and debility of a lifetime by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the *Sentinel*. The Bible and our text-book are precious to me. I thank God each day for giving us such a friend as Mrs. Eddy. My entire family have been benefited by Christian Science. I am certainly waking from the mortal dream to find that God *did* create all things good.—Mrs. Ella J. Skidmore, De Queen, Ark.

I desire to acknowledge some of the benefits I have received in Christian Science. I am thankful that God has fitted our beloved Leader to give us so much in her writings. I have been relieved of much fear and many discordant physical conditions through Christian Science, but what I feel most grateful for is to see and know that God is Life, for I have found that this will vanquish all sorrow.

Mrs. Maude I. Hoffman, Jefferson, Okla.

I wish to express my gratitude for the many blessings which Christian Science has brought to me. It is over twelve years since I gave up medicine to trust this truth, and it has never failed me. I have had many proofs of God's care and wish that all might know and accept the omnipotent and ever-present aid of divine Love, as made known to us in Christian Science.

H. E. Pratt, Deep River, Conn.

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From our Exchanges.

To rest satisfied with any attainment is to contradict the deepest law of life. Rest, even in its true sense, as *unimpeded* activity, is not for us while we live in time; for the Lord of life himself found none, but perpetual struggle. If we are not always rising on stepping-stones of our dead selves to higher things, we are not living our true life. No limit can be fixed for our upward progress, it seems to be infinite; for this must be what St. Paul means when he makes the goal of our journey "the measure of the stature of the fulness of Christ." Meanwhile, we must die daily, as he puts it, "crucifying the old man," and putting on the new man, "which after God is created in righteousness and true holiness."

REV. W. R. INGE.
The Churchman.

Our communion with this living Christ who is the real leader of the world's best thought to-day must depend upon our will to lead the life of holiness he led, our will, that is, to struggle up toward our ideal as he reveals it. Communion is for sinners, but not for contented sinners, and it grows clearer and dearer in proportion as our wills are strong to follow him. In our following our likeness grows and our capacity to understand his friendship. The problem of the soul to-day is a problem of obedience founded on his call to come up higher, developing love and exercising itself in service. To those who have given themselves to this life of obedience, kindliness, and love, the experience of communion becomes the salt and sweet of living, and the antidote for care and grief.—*The Congregationalist.*

The life of action seldom begets within ourselves the sense of sin. It is in the silent hour, when the soul, in the inviolable solitude of its own personality, looks, not at the things without, but at the heart within, that we gain the first step to a holy life.

But we have not alone the view that humbles us. We have still another and a better view. It is this silent hour that gives us, not alone the sense of what we are, but better visions of what we may become, disclosures of our true and better selves as preachers and as people. Its lights pass over from humiliation and contrition to prophecy and aspiration.

REV. CHARLES S. MACFARLAND, PH.D.
The Universalist Leader.

Temptation always forces a definition of aims and compels a selection of companions; and every temptation resisted involves a clearer view of what life means to us, and every closing of the door against evil an opening of the door to good. The Christ had become conscious of his relation to his Father, and of the mighty power at his command; under the pressure of temptation he was brought face to face with the alternatives between which every man must choose—the service of God or of self; and when, in that searching of his heart and testing of his spirit, he had made his choice, straightway peace and strength stood beside him, never again to leave him.—*The Outlook.*

The man who is religious only at certain times and in certain places is not religious at all. The religion which Jesus taught is a religion of relations with God and man; relations that must exist all the time. As these relations do not depend upon our moods for their validity, neither is religion conditioned upon ecstasy. We may well covet joy in the service of Christ, but that which is essential is a will centered in God. This holy disposition must be capable of maintaining itself under adverse conditions if it is to be of much worth.—*The Standard.*

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CHRISTIAN SCIENCE SENTINEL

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

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Christian Science Sentinel

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Items of Interest.

National.

President Roosevelt last week submitted to Congress the report of Commissioner Garfield on the inquiry into Standard Oil, and in his own message said: "The report shows that the Standard Oil Company has benefited enormously up almost to the present moment by secret rates, many of these secret rates being clearly unlawful. This benefit amounts to at least three-quarters of a million a year. This three-quarters of a million represents the profit that the Standard Oil Company obtains at the expense of the railroads; but, of course, the ultimate result is that it obtains a much larger profit at the expense of the public. A very striking result of the investigation has been that shortly after the discovery of these secret rates by the Commissioner of Corporations, the major portion of them were promptly corrected by the railroads, so that most of them have now been done away with. This immediate correction, partial or complete, of the evil of the secret rates is, of course, on the one hand an acknowledgment that they were wrong, and yet were persevered in until exposed; and, on the other hand, a proof of the efficiency of the work that has been done by the Bureau of Corporations.

"It is unfortunately not true that the Standard Oil Company is the only great corporation which in the immediate past has benefited, and is at this moment benefiting in wholly improper fashion by an elaborate series of rate discriminations, which permit it to profit both at the expense of its rivals and of the general public. The Attorney General reports to me that the investigation now going on as to the shipments by the sugar trust over the trunk lines running out of New York City tends to show that the sugar trust rarely if ever pays the lawful rate for transportation, and is thus improperly, and probably unlawfully, favored at the expense of its competitors and of the general public.

"Though not bearing upon the question of railroad rates, there are two measures, the consideration of which is imperatively suggested by the submission of this report. The Standard Oil Company has, largely by unfair or unlawful methods, crushed out home competition. It is highly desirable that an element of competition should be introduced by the passage of some such law as that which has already passed the House, putting alcohol used in the arts and manufactures upon the free list. Furthermore, the time has come when no oil or coal lands owned by the Government, either upon the public domain proper or in territory owned by the Indian tribes, should be alienated. The fee to such lands should be kept in the United States Government whether or not the profits arising from it are to be given to any Indian tribe, and the lands should be leased only on such terms and for such periods as will enable the Government to keep the entire control thereof."

Officials of the Standard Oil Company have issued a statement in which they deny the charges made against the Company.

During the last calendar year the "transactions" (as the operations of sending and receiving money are termed) at the New York Post Office aggregated $339,690,830.90. Money orders aggregating $2,323,387 were sent to foreign countries, and orders aggregating $303,038 were received from foreign countries. The largest number of orders go to Great Britain, but the largest amount of money is sent to Italy. During 1905, orders aggregating $11,092,466.60 were sent to that country. More than fourteen and a half million pieces of registered mail were handled during the year. The fees alone on these amounted to more than $187,000.

An official register, commonly known as the Blue Book, shows 25,481 people as employed in various capacities in the departments in Washington. The aggregate compensation of this army of clerks is a little in excess of $27,000,000 a year. The Treasury Department leads the list with sixty-three hundred employes, and the State Department appears at the foot with only one hundred and twenty.

A cablegram from the manager of the American athletes at the Olympian games at Athens to President Roosevelt read,—

"America, eleven firsts, six seconds, six thirds, total, seventy-five points; Great Britain and all her possessions, four firsts, six seconds, and three thirds, thirty-nine points; Greece and Sweden tied for third place. Great athletic victory for America."

The Department of Justice will immediately begin an investigation of the relations of the so-called oil trust and a number of railroads, with a view of determining whether there have been violations of the anti-rebate law. The basis for this investigation will be the information submitted to the President in a report of Commissioner Garfield of the Bureau of Corporations.

Foreign.

Queen Alexandra has replied to the appeal of the Royal Society for Protection of Birds with a letter granting that society her full support in the crusade against the practice of destroying rare and beautiful wild birds for the sake of their plumage. Her majesty's intervention is so powerful that it is considered almost certain to result in rendering unfashionable the custom of wearing birds, feathers, and plumage in millinery.

Early last month the London County Council took possession of about two hundred miles of street railway lines in the northern part of the metropolis, terminating the extending lease that had been granted to a private company some years ago. Some $25,000,000 is to be expended in connection with the change from horses to the electric trolley system. The London Council already owns and operates another hundred miles of street railways and in the near future will greatly extend the trolley network.

It is learned that the Anglo-Tibetan treaty provides for the opening of Gyangtse and Gantok to foreign trade. The telegraphs, mines, and railways will be developed by Chinese capital or by co-operation between the Chinese and British. The indemnity will be paid in three instalments, after which the British troops will evacuate the country.

The results of the latest census of the British Empire show that its population is in round numbers 400,000,000, and its area, 11,908,378 square miles, is more than one-nith the land surface of the globe.

The State Department is giving its aid in perfecting plans for the success of the Pan-American Congress which convenes at Rio Janeiro in July.

Industrial and Commercial.

The aggregate value of the annual catch of the New England fisheries is about ten million dollars, or one-fourth of the value of the total catch of the United States. The deep-sea branch of the New England fisheries is engaged in by some four hundred schooners, carrying eight thousand men, and operating on the submarine shallows, or "banks," stretching northward from Cape Cod to Newfoundland and Labrador. The inshore fishery is prosecuted by about fourteen thousand persons, while as many more are employed in the processes incident to the drying, curing, preserving, canning, etc.

The president of the California Fruit Canners' Association says: "The year has proved to be the banner year of the association, not only in the size of pack and in total volume of sales, but in the net profits, which amounted to $463,986.07. The usual monthly dividends were paid, completing a total to the end of the fiscal year of seventy-three consecutive dividends, amounting to $1,259,737.20. The surplus and reserve now aggregate $1,161,770.35. The fiscal year closed free from all bank indebtedness and with a normal stock in good condition."

Citrus fruit growers of California are expecting to make this season $20,000,000 after paying to the railroads a fortune in freight rates and icing charges. The total shipments will approximate 25,000 carloads, and the indications are that the net cash returns to California will average from $700 to $800 a car.

The Waltham Watch Company, with a capital stock of $12,000,000, of which $5,000,000 is to be six per cent cumulative preferred and $7,000,000 common stock, will take the place of the American Waltham Watch Company, the capital of which is $4,000,000.

The Government report of the beet sugar industry of the United States says the acreage of beets harvested during 1905 was 307,364, with an average yield of 8.67 tons per acre. The aggregate manufacture was 312,920 short tons.

The American Seating Company has been incorporated in New Jersey with an authorized capital of $4,000,000, of which $2,000,000 is preferred and $2,000,000 common. The company is to manufacture and deal in furniture.

General.

Professor Petrie of the newly formed Egyptian Research Account, according to a despatch recently received in Boston, believes he has discovered beyond a doubt the remains of the Temple of Onias, the fugitive nephew of the High Priest of Jerusalem, at the Mound of the Jew, the famous Tel-el-Yahoodich, eighteen miles north of Cairo, and solved the riddle of the Hyksos, thus making the most important addition of recent years to the results of Egyptian research.

The Austin Corbin herd of buffaloes at Meriden, N. H., now numbers one hundred and fifty-four; the new herd in Yellowstone Park, forty-three. The wild buffaloes in the Park at the time of its reservation numbered about four hundred, but poachers and head hunters nearly exterminated them. The Flathead herd in Montana, when divided and partly sold a few years ago, numbered nearly three hundred. A herd near Fort Pierre, S. D., numbers one hundred and eighteen.

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CHRISTIAN SCIENCE SENTINEL

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

An Interesting Letter.

San Jose, Cal., April 25, 1906.

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

Dear Mrs. Eddy:—I was instructed by the Board of Directors of First Church of Christ, Scientist, San Jose, Cal., on the evening of the day of the earthquake, after we had held our regular Wednesday evening meeting, to wire you that none of the Scientists in this community had received any bodily injury, and that our new church was practically untouched by the terrible disaster, but it has been impossible to send any satisfactory telegram, hence this letter.

We were obliged to hold our service by candle-light, for all electric and gas lines were cut off. It would indeed have gladdened your heart to have heard the testimonies given that night, and to have listened to the grateful thanks offered to our loving Father for the precious gift to mankind of Science and Health, and its loved author,—you, our dear Leader,—whereby peace, comfort, and assurance had been granted to each one, to sustain him throughout the trying ordeal. On Sunday no services were allowed in the city limits, and in consequence we held our service in a schoolhouse outside the city. The Lesson-Sermon suited the occasion perfectly, and was full of helpful, uplifting passages. There was a good attendance.

It will please you to know that telegrams offering assistance have been received from Scientists in distant cities, and from Portland, Ore., a special committee of two came down, amply supplied with money to render every possible aid. We were glad to be able to say to all these loving offers, that we did not need anything; and this we understand is equally true of our brethren in San Francisco, Oakland, and the neighboring towns. Our Portland friends were disappointed that they could do nothing, but they really did everything—expressed Love. This unbounded love, manifested on all sides and with all peoples, clearly shows, as you have taught us, who the real God is,—divine Love. Truly "man's extremity is God's opportunity."

I want to tell you of one young business man who has lately come into an understanding of Christian Science. He was buried for three hours under a mass of debris, through the collapse of a hotel; his mouth and nose were almost stopped up with mortar, and his body was crushed into a seemingly impossible space. He told me that while confined in this position, he saw more clearly than ever before the truth taught by Christian Science, that the mortal concept of himself was not the real self at all, that the real self was ever free, and was so right then. He was finally rescued uninjured, and one of the physicians who were on hand to render any assistance possible, told me that he could not understand how any "living soul could have been rescued from such a place."

I am glad to report that our church has on hand a further contribution of three thousand one hundred and fifty dollars for The Mother Church, which will be sent forward as soon as the banks resume business.

With deepest love and gratitude from us all,

Faithfully yours,

HERBERT W. EUSTACE.

From our Contributors.

Christian Science and Christian Scientists.

SAMUEL GREENWOOD.

Christian Science, as its name implies, is the Science of Christianity, the demonstrable knowledge of the Christ brought within the reach of human understanding. (Science and Health, p. 471.) Nothing that mortals may do can add to or detract from its availability and perfection; while all who live it and love it are redeemed and glorified thereby. It is co-existent with God, the same in all ages, needing nothing of man but giving him access to all good. So far as it is received and made the standard of living it destroys the tendency towards evil and sensuality. Its influence upon mankind is always for moral and spiritual betterment. The failure to obey its rules, on the part of one outwardly accepting them, is unfortunate for the individual concerned but can reflect no discredit upon the system. True Christianity, wherever taught, represents the sovereignty of good over evil, and offers mortals the only salvation therefrom, but it bears no responsibility for the disloyalty of those who forsake its divine precepts while claiming to march under its banner.

If Christian Science were the product of human wisdom it might be found capable of leading mortals into error, and be held accountable therefor; but its teachings nowhere indicate that they are the outcome of human thought, and in defining its premises Mrs. Eddy went in direct opposition to the deductions of human material reasoning. Christian Science admits not the smallest fraction of the claims of evil; it holds no ideal before its followers that could take them into any questionable enterprise or into the defrauding of their fellows. Its practice affords no excuse for wrong doing, for business dishonesty, unfair methods, immorality, or any form of sin. It knows no favored class, gives no concessions to wealth or worldly position, but has the same unchanging rule of righteousness for all. Those who would receive its blessings must walk in the way it points out, must overcome their love of sin, love their neighbor, be absolutely honest, truthful, upright every hour of the day and with whomsoever they may deal. To go contrary in any direction to the teachings of Christian Science, based as they are upon the allness of God, good, is the work of evil and is chargeable to it alone.

The name Christian Scientist is used by those who have identified themselves with the Christian Science movement to designate the nature of their religious beliefs, but not to indicate a perfect knowledge of this Science or the ability to demonstrate the full extent of its teaching. Those of its followers whose lives are the best exponents of Christian Science feel that they are entitled to the name Christian Scientist only as those who are striving for the same Mind that was in Christ Jesus, and to follow his example in healing the sick and sorrowing.

Students of Christian Science neither assert nor believe that they are humanly perfect, or that they are now in full possession of man's spiritual dominion over evil. They ad-

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here to Christian Science because it offers them effectual help in working out their salvation, and because it gives them the evidences of its truth and power. If they, as mortals, were never liable to err, or if they had already risen above all sin and sensuousness, they would have no need of Christian Science or of any other religion. Instead of seeking to bring discredit upon Christian Science by exploiting the misdeeds of some few who have failed to make good their professed belief in it, it were more fitting that the world reverently thank God because so many through its help have been lifted out of their former sinfulness and discord. It is the sole purpose of Christian Science to redeem the human race from its misery and sin, and it should be judged by the good it accomplishes in that direction, and not by the failure of some to respond to its appeal or to be guided by its precepts. Its mission is not to make sick people well so much as it is to make them good.

There is one fact concerning the Christian Science movement which some fail or neglect to consider, and that is the large number of men whom it has won from agnosticism, infidelity, worldliness, and immorality to become sincere and practical Christians. However much the orthodox Christian or the skeptical materialist may differ from what he believes Christian Science to be, he must admit in all honesty that the teaching that works such transformations is entitled to honor and respect. Men are not made better except by goodness; and that which so inspires worldly-minded men with love of the ideal Christ as to make them earnest followers of the Master, and enables them to repeat in a degree his healing works, is of God and not of men. It is by such works as these that Christian Science should be judged. That it is capable of bringing out the best in human nature, of turning men from their evil habits with loathing, of healing the sick, the broken-hearted, the poverty-stricken, the separations of home life, etc., the open history of the movement bears full testimony.

But while these things are so, and while all the world is benefiting by what they have achieved, Christian Scientists should remember that more is expected of them than of others because they have subscribed to the highest teaching presented to mankind, and are insisting upon its practicability. A great trust has been committed to them to prove to the world the power of divine Truth over evil and disease, to prove through their own Christlike living the truth of Jesus' words. To this end it should be their care to remove every stumbling-block or occasion for misjudgment from the world's just estimate of their Cause; to work together harmoniously, lovingly, helpfully, realizing that the success of their mission is more than any personal consideration. The gratification of individual desire or selfish ambition is but for a moment, and takes us not one step heavenward. Let us remember that all strife, envy, jealousy, uncharitableness, wherever found, are evil, and that those governed thereby cannot do the works of God nor establish His kingdom.

The world at heart is weary of its own way, weary of its vain shine and show, its pomp and ostentation; weary of its unsatisfied ambitions and fleeting honors, its lust of power and of gold, and its unceasing pain. Mortals still pursue the bursting bubbles of their material beliefs, not knowing the better way nor realizing the satisfying substance and joy of spiritual good, and it should be our care to always let our light shine before them that they may see the way Godward. To compromise with pride or selfishness or vainglory only adds to their burden and darkness. We shall not impress men half so much in any other way as by the manifestation of that loving humility and self-sacrifice that hallowed the earthly career of our Lord.

The apostle's injunction in the ninth and tenth verses of the twelfth chapter of Romans has especial significance for Christian Scientists; let us give it earnest heed. The world will not release us from our high obligations in its judgment of us; and it should not.

Getting Rid of Burdens.

EMMA EASTON NEWMAN.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

Hebrews, 12: 1.

THE study of "An Allegory" in "Miscellaneous Writings" by Mrs. Eddy, has illumined for the writer the meaning of the first six words of the above quotation. All Christians know that sin as manifested in the grosser forms —"the works of the flesh"—must be abandoned, but if one would see progress in his own consciousness from month to month and from year to year, if he would so live that others may be won to his way of thinking and living, all "weights," all defects of character, disposition, and habit, must be discarded. Those who come in daily contact with him are constantly watching and passing judgment on him, either consciously or unconsciously. For one opportunity that he may have for proving how his faith will help him to meet and master some great temptation to sin, there will be a thousand in which to show forth the Christ-spirit in the exigencies of daily life. It is therefore important for him to drop everything which may in any wise hinder his progress. Is he carrying the weight of a stubborn will, day by day, putting it in evidence now and then, and ready to combat any one who suggests that it is not only useless baggage, but that in devoting himself to his burden he is prevented from looking up to the "vision splendid" of the will of God? He who is honest with himself can see, in looking back over his life, so many instances wherein the weight of self-will has hindered progress. Perhaps he has become so confused in his thinking as to be convinced that it is God's will which he is carrying about. If such be the case, he needs to be awakened to the fact that God's will is not an oppressive weight to carry, but is strong enough to uplift and carry him over all the rough places.

Criticism of others is a heavy weight which can most profitably be laid aside. He who dwells much on a certain fault in another need not be surprised if he finds himself manifesting the same unlovely quality, for he has taken it into his mentality as something real. Another weight which should be quickly dropped is fear,—fear of sickness, of loss, of accident,—especially when it is seen that so far from being a preventive of these ills, fear is the open door through which they enter.

Multiplied experiences should teach the traveler on the journey "from sense to Soul" (Science and Health, p. 566) to search his mentality for unlawful thoughts as diligently as a custom officer would search for contraband articles at a government frontier. The desire for social position, for amusement, pride in the possession of material things, will not these weights be not only contraband but useless in the country toward which we are journeying? A wise traveler does not provide himself with heavy furs if he is going to the tropics, nor with a camping outfit if he is to spend his time in cities. He makes a study of the conditions he is to encounter, from books written on the subject and by questioning those who have made the journey he has in view. The traveler to the kingdom of heaven—the realm of Spirit— is guided most effectually by a study of the Bible and of our text-book, Science and Health; he can also question those who are sufficiently advanced, and thus gain many useful hints.

One of the proofs that he has chosen the right equipment for the journey is his ability to heal. Of what account would be his social position or his high commercial rating if he were called to the bedside of a sick or a dying man, whom he would raise? On the other hand, there are those who lack material things, and who yet covet them in a way which is as pernicious as is satisfaction with their possession. He who has attained worldly success knows that he can heal neither himself nor others by its means, while to the poor and obscure man who has made it his god, it seems the

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cure-all for human ills. It is said to be a heartrending thing to hear one in an agony of thirst call for water when there is none to give; how much worse, to hear the cry for the healing waters of Truth and to feel that but for the cumbersome baggage of wrong thoughts one could have had his hands free to give that water of which if a man drink he shall not thirst again.

The Christian Scientist who is worthy the name, is examining his impedimenta day by day to see what can be laid aside, or more properly speaking, he is finding that in reality he need have none, for the qualities necessary to heal the sick and convert the sinner are not of a nature to be put down or taken up at will. They must be realized as an integral part of his existence. We are what we reflect of Life, Truth, and Love, of unselfishness, purity, and humility, and all our struggles to burden ourselves with other and worldly things seem as unreasonable as would the decision of a man about to enter a race to load himself with heavy dumb-bells.

It is difficult to close any spoken or written reference to Christian Science without mention of the unselfed life of the Leader of the movement, Mrs. Eddy. A student who has been satisfactorily taught in music or art has a deep sense of love and gratitude to his teacher. Far deeper and more heartfelt should be the love and gratitude to the one who is showing her students, by precept and example, how in this seemingly material age the weight of wrong thoughts can be laid aside; namely, by following with her, him who said, "My yoke is easy, and my burden is light."

A living Christ is to-day more than ever on earth an aggressively unifying force. Immensely human was Christ's message to man,—Brotherhood and Fatherhood,—and in those tokens we recognize his present footsteps. Look back half a dozen centuries and make comparisons. War is recognized more and more as a barbarism, and its end is over yonder hill. The court of nations to settle wrongs is looming above the horizon. The nation that loves its fellow-nation is also born of God. We are learning that the Golden Rule and the law of self-preservation run parallel. In all these things we see just the beginnings of the results of his coming.—GEORGE CROLY.

[Written for the *Sentinel.*]

Enough.

ALICE MORGAN HARRISON.

THE thirsting of long years,
And now this draught!
The darkness of thick tears,
And now this shaft
Of radiant, beckoning light,
Missioned to banish
All the old, long night!

The wistful reaching out,
And now this touch!
The littleness, the doubt,
And now the much,—
The vastness of glad hope!
An opening pathway,
Where I used to grope!

This, then, enough to-day!
The light will grow,
The clouds all pass away,
The clear path show.
The blessedness of this
Is certain foretaste
Of Life's perfect bliss.

Selected Articles.

A Noticeable Distinction.

To an unprejudiced observer who could study all religions with an impartial veneration for the good and reprobation for the bad elements they may contain, it might appear that there is one, and only one, fundamental difference between Christian Science and other Christian teachings. The difference is easier to perceive than to state, but one may suggest it by saying that Mrs. Eddy has reduced to practice a number of beliefs which other Christians treat as pure theory. The first pertains to prayer. All religious people pray; but the followers of Mrs. Eddy expect their prayers to be answered, while other sects do not. Doubtless Dr. —— has often prayed for rain. Had he ever the remotest expectation that his petition would change the weather? Ministers all pray for the President; they pray for the sick; but without a shadow of hope for results. The Christian Scientists expect results when they pray, and in many cases they get results, just as the early Christians did.

The second of these beliefs is that the power of the all-pervading Deity is available for protecting and healing human beings, for aiding them in righteous aspiration and sustaining them in distress. The Scientists work this belief into the daily routine of their vocations; other sects hold it as an abstract proposition without practical effect. It is differences like these which seem to the outsider to mark the real distinction between Christian Scientists and other Christians.—*Portland* (Ore.) *Oregonian.*

Jesus gave but one rule in his teaching by which his followers could be known as such. He said, "If ye love me, keep my commandments;" not in word only, but in spirit and in deed. "Go ye into all the world, and preach the gospel to every creature."

He explained over and again to his disciples that the signs by which those persons were to be known who believed on (understood) him and his teachings were these: "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (evils), etc. These were the only accredited signs of a true believer on the Christ, in the early Church, and it follows that if men again become obedient to all the commands of the Master, the same signs will be manifested as of old. Jesus was the greatest teacher the world ever knew, for he understood and demonstrated scientifically the true relation between God and His idea,—spiritual man. He saw with spiritual understanding through and beyond the mask of mortality which the world calls man, and recognized only the true or spiritual man, always perfect and harmonious, whose birthright is dominion over all his environment. It is this spiritual understanding for which Christian Scientists are striving to-day, and although they have but touched the hem of Christ's garment of spirituality, in so far as they have gained the understanding they are doing his works.

The world has been delving for ages in matter, and the clergy have been preaching for centuries on different plans of getting mortal man into heaven after death. Some even go so far as to attempt to explain how the many particles of the mortal body will be re-united, forgetting meanwhile the statements of Scripture, "The kingdom of God is within you," and "Flesh and blood cannot inherit the kingdom of God."

Christian Scientists accept the atonement and resurrection of Christ Jesus in the fullest spiritual sense. They accept Jesus as the great Exemplar to all mankind. He came to teach them how to live, how to overcome temptation and sin; but he did not come to do their individual work for them. Christ Jesus was continually showing the people that as they sowed, so should they also reap.

Our critic quotes from John as follows: "If we say that we have no sin, we deceive ourselves, and the truth is not

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in us." Whereas John also writes, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." As these statements are directly opposite, it will be seen that one refers to the mortal and the other to the spiritual man.

Our critic asks: "Is it thinkable that divinely inspired religion should have remained hidden for eighteen hundred and fifty years . . . ? If it has, we have the very clearest proof that he [Christ Jesus] was untrustworthy." Jesus' words were: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The Church did abide in this Christ-truth for the space of three hundred years, and the works specified followed. Will our brother tell us why the Church has failed for the last sixteen hundred years to bear these fruits? Is it not because the Church has not been faithful to its trust; to the command, "Abide in me"?

Our critic also says: "The religion of Christ is true, or it is not true." Christian Science says it is true, and proves it by its daily works in reforming the sinner and the drunkard, healing the sick, and bringing comfort to the sorrowing. Christian Science proves the power of the divine Mind, which was also in Christ Jesus, operating through each one of God's children who is striving to obey in spirit all the commands of the Master. Jesus said, "I can of mine own self do nothing." So the Christian Scientist claims nothing for himself, but gives all power and glory to God as the one cause and Principle of all good.

We are told we must accept God's will at all times, and by this we are to infer if God wills us to be sick we must be patient and be sick. How, then, can it be right to try and defeat God's will by taking drugs to get well? Jesus said that he came not to destroy but to fulfil God's law. How did he do it? By healing the sick, raising the dead, and destroying the works of the devil (evil thought). He did not say, "It is God's will for you to suffer, to make you patient." His words were, "Thy faith hath saved thee; go in peace."

Again our critic says, "There are many worse things in life than physical pain or death," etc. Yes, and it is just these "worse things" that Christian Science is helping to destroy. Christian Scientists know that sin in thought or action is the immediate or remote cause of all physical or mental suffering, and they are taught that the only way to escape the dire effects of sin is to stop sinning.

CHARLES K. SKINNER.

Mining Gazette (Houghton, Mich.)

In the controversy between the *Oregonian* and the rector of Trinity church, Christian Science has suffered nothing and has gained much. If the otherwise able clergyman has not been sorry he said anything it is because he fails to see himself as "ithers" see him. Indeed, before the *Oregonian* entered the field on the side of Mrs. Eddy, it was made perfectly plain to all but the blind that "people who live in glass houses shouldn't throw stones." In justice to Mrs. Eddy, whether or not the church she has founded is the ultimate word in religion, it is but fair to judge her work and teachings by results, and these are not to be denied. They are too apparent in the increased happiness, freedom from the bondage of fear and from all manner of petty worries and harassing ills. Joy is the keynote of Mrs. Eddy's teachings.—Editorial in *Eugene* (Ore.) *Morning Register*.

Admission to Membership.

The next admission of candidates to membership in The Mother Church will be June 5, 1906. Applications must be in the hands of the Clerk on or before May 14, 1906.

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

Among the Churches.

San Francisco, Cal.

The edifice at the corner of Post and Taylor Streets which was occupied by First Church of Christ, Scientist, having been burned by the recent fire, it was decided that services be held on the lot owned by the church at the southwest corner of Sacramento and Scott Streets.

As building operations had begun on the new edifice, there was a quantity of lumber on the ground, and a rough floor was laid, benches and a Readers' platform were constructed, and a congregation of over eight hundred attended the first open-air service, held there yesterday morning [April 29] at eleven o'clock. The regular order of service was conducted by the Readers, and the announcement was made that a relief committee had been appointed which was prepared to render assistance to any Christian Scientist in need of help.

A temporary structure will be erected on the lot for the use of the church and Reading Room, and services will be held every Sunday morning at eleven o'clock and Wednesday evening at seven o'clock. The present Christian Science headquarters are located at 2063 Bush Street.

San Francisco Chronicle.

Warsaw, Ind.

The property of Charles F. Morris at the corner of Detroit and Main Streets, was sold recently to First Church of Christ, Scientist, of this city. It is one of the choicest pieces of property in the city. The Christian Scientists will soon erect a church on the lot.

The church of the Christian Scientists of this city was organized last June, and since that time it seems to have grown rapidly, so that the present small quarters are inadequate and unsuitable for their church assembly.

Whatever difference of thought people may entertain regarding the truth or error of Christian Science, it must be admitted by all that their religious zeal is of exceptional fervor and enthusiasm.—*Warsaw* (Ind.) *Daily Times.*

Rutland, Vt.

In loving response to the call in the *Sentinel* for the completion of the Building Fund of The Mother Church, First Church of Christ, Scientist, of Rutland, Vt., held a special meeting at the close of the regular Wednesday evening meeting, April 11, and it was the unanimous vote of the church to send the entire amount in the treasury, and also the treasury of the Sunday School, together with a special offering to be taken the next Sunday, to the Building Fund of The Mother Church. A check was sent today, to the Treasurer, Mr. Chase, for two hundred dollars, making a total of five hundred and eighty-three dollars sent from this church.

This was decided upon in view of the fact that we are about to move into a new church home, which will require largely increased financial demonstration for us, but we feel most thankful for this opportunity of expressing in a small way, by sending all the savings we have, our gratitude and love for The Mother Church, well knowing that divine Love will meet every need of this little church, as it has so many times in the past, and striving to realize the truth of the words of Jesus, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Our church is growing in strength and numbers, and in steadfast love and loyalty to our beloved Leader, through whose courage and faithfulness the truth has been revealed to a waiting world.—GRACE L. BOSWORTH, *Clerk*.

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The Lectures.

Dallas, Tex.

Rev. Irving C. Tomlinson of Concord, N. H., delivered a lecture on "Christian Science, Its Benefits and Blessings," at Bush Temple last Thursday night [April 5] before a large audience. The lecturer was introduced by Sam P. Cochran, who said in part,—

Ladies and Gentlemen:—In inviting you here to-night to listen to a lecture, we design to present to you an authoritative statement concerning what we claim to be a true and exact science. It is not a religious creed or theological dogma, nor a code of man-made theories and human hypotheses, but it meets all the requirements of a technical definition and understanding of what constitutes a science. It is an elucidation of the facts and laws taught and demonstrated by Jesus, the Christ, in healing the sick, reforming the sinner, and triumphing over death and the grave; hence it is called the Christ Science, or Christian Science. It deals with the great problem of life, that mighty question which constantly confronts mankind and which concerns all humanity.

This Science has been brought to the comprehension of mankind in this age through the discovery or spiritual perception of a meek, loving Christian woman, Mary Baker G. Eddy; and her self-sacrifice and consecration have enabled her to prove its practical utility to-day in healing sickness and elevating the thought of mankind, making her the greatest benefactor to humanity in almost nineteen centuries.—*Dallas Times Herald.*

Erie, Pa.

Bicknell Young of Chicago delivered an address at the Majestic Theatre Sunday afternoon [April 8]. The lecturer was introduced by Mr. Clinton Burgess, First Reader of First Church of Christ, Scientist, of this city, who spoke as follows:—

Every observant person who has watched the trend of modern thought has seen indications of a widespread spiritual awakening, both in this country and abroad. We hear of revivals and increased religious activity, and from many quarters the call has gone forth for Christians to leave the husks of dogma and formalism and return to a more practical religion and the simple spiritual teachings of the gospels. We are witnessing also at this time another awakening—a moral awakening in the business world; and there is a vehement demand that conscience and justice, at least, be considered as factors in all business relations.

All this is very apparent to the observer of human affairs; but how many among those who have followed with interest this spiritual and moral awakening have noted in their midst a large, rapidly growing, and intelligent body of Christians who are already so fully awake spiritually that they are willing to put more trust in spiritual means than in material—more faith in prayer than in prescriptions; a body of people who would consider it criminal negligence in themselves to depend, in time of sickness or trouble, on any means less spiritual and trustworthy than the almightiness of God, "who healeth all thy diseases;" that would consider it infidelity to doubt the eternal truth and application of that promise which is also a command, "He that believeth on me, the works that I do shall he do also."

How many have noted in their midst a body of business men so morally awake, and so certain of the practical value of their religion, that they gladly adopt as business rules such precepts as these: "Seek ye first the kingdom of God, and his righteousness," "Love thy neighbor as thyself," and "All things whatsoever ye would that men should do to you, do ye even so to them"?

How many have appreciated, amid the changing theory and thought of the past forty years, the life and influence of a certain New England woman whose name is to-day spoken with gratitude by thousands in many lands? I refer to the dearly beloved Leader of the Christian Science movement, Mary Baker G. Eddy,—a woman pure enough to discern the truth, daring enough to follow it on paths that led away from the beaten tracks of worldly wisdom and speculation, faithful enough to protect it and keep it pure through the tempests of abuse, misrepresentation, and personal slander so well known to every uncompromising reformer, and loving enough to consecrate even now every waking hour to her chosen work of lessening poor humanity's load of suffering and sin.—*Erie Dispatch.*

Lectures at Other Places.

Palo Alto, Cal.—Mrs. Sue Harper Mims, Feb. 5.
Americus, Ga.—Edward A. Kimball, March 13.
La Grange, Ill.—Rev. Irving C. Tomlinson, March 23.
McKenzie, Tenn.—Rev. Irving C. Tomlinson, March 30.
San Rafael, Cal.—Clarence C. Eaton, March 31.
Junction City, Kan.—Judge William G. Ewing, April 1.
Wilmington, Del.—Prof. Hermann S. Hering, April 5.
Denison, Ia.—Rev. Arthur R. Vosburgh, April 5.
Corsicana, Tex.—Rev. Irving C. Tomlinson, April 6.
Omaha, Neb.—Rev. Arthur R. Vosburgh, April 6.
Portersville, Cal.—Clarence C. Eaton, April 6.
Hanford, Cal.—Clarence C. Eaton, April 8.
Girard, Pa.—Bicknell Young, April 8.
Ottawa, Ill.—Judge Septimus J. Hanna, April 8.
Grand Rapids, Mich.—Rev. Arthur R. Vosburgh, April 8.
Long Beach, Cal.—Clarence C. Eaton, April 9.
Hamilton, O.—Rev. Irving C. Tomlinson, April 10.
Menominee, Mich.—Judge Septimus J. Hanna, April 10.
New Orleans, La. (First Church).—Rev. Arthur R. Vosburgh, April 12.
Rochester, N. Y. (First and Second Churches).—Bicknell Young, April 12.
Saline, Mich.—Judge Septimus J. Hanna, April 12.
Chicago, Ill. (Second Church).—Rev. Irving C. Tomlinson, April 12 and 13.
Flint, Mich.—Judge Septimus J. Hanna, April 13.

The lecture credited to Ottawa, Kan., in the *Sentinel* of April 28 should have read Ottawa, Canada; and in the *Sentinel* of April 7, Tremont, O., should have read Fremont, O.

Preliminary Arrangements for June.

A COMMITTEE has been appointed to find rooms for those attending the June meetings of The Mother Church, and it is expected that this Committee will be able to provide rooms for all visitors who give advance notice of their needs. Those who have not made definite arrangements for rooms are requested to communicate with this Committee as early as possible, stating their precise requirements, the price they are willing to pay, etc., in order that an approximate estimate may be made of the amount of accommodations which will be required. This Committee will not undertake to engage or assign rooms in advance, either in hotels or private houses. Those wishing to engage rooms in advance should communicate directly with the hotels at once.

It is desirable that, where practicable, one person should act for a group from one locality. This will greatly facilitate the work of the Committee.

On their arrival in Boston, those who are depending on this Committee for rooms are requested to go to Horticultural Hall, corner Huntington and Massachusetts Avenues, which has been engaged as headquarters for this Committee, commencing Thursday, June 7.

Address: ROOM COMMITTEE, 250 HUNTINGTON AVENUE.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Amendments to By-laws.

ARTICLE XXVI.

PRIVATE COMMUNICATIONS.—SECT. 16. A strictly private communication from the Pastor Emeritus to a member of her Church shall not be made public without her written consent.

ARTICLE XXVII.

MUSIC IN THE CHURCH.

SOLOIST AND ORGANIST.—SECT. 1. The music in The Mother Church shall be of an appropriate religious character and of a recognized standard of musical excellence. Music from the organ alone should continue about eight or nine minutes for the voluntary and six or seven minutes for the postlude, the offertory conforming to the time required to take the collection. The vocal solo should not exceed six or eight minutes. The solo singer shall not neglect to sing any special hymn selected by the Board of Directors.

As to Restrictive Legislation.

THOSE who have endeavored to obtain legislation against the practice of Christian Science have usually tried to show that there is a popular demand for such legislation; but it is now pretty thoroughly understood that this is not true, and that the animus of these attempts to obtain restrictive legislation lies with the physicians.

Several years ago interested parties succeeded in having a law passed in Ohio which the Supreme Court of that State has construed to mean that Christian Scientists may practise if they do not receive fees for such practice. At the present session of the Ohio legislature Christian Scientists endeavored to have the law amended in a manner more just to them, and it was found that the opposition to the amendment was entirely from the doctors. The *Toledo Blade* says that at the hearing before the committee "there were present some thirty physicians in opposition to the amendment." The fact is that the people at large are not opposed to the practice of Christian Science, and this is because there are now very few persons who have not in some way been brought into contact with the beneficiaries of this healing truth. What Christian Science is doing in healing the sick is shown by the following typical testimony, which we copy from the April issue of *The Christian Science Journal*. This testimony was written by Stephen C. Maynard, D.D.S., San Jose, Cal., and is as follows:—

"I was taken sick about August, 1901, and was treated by a physician, who called my complaint enlargement of the liver with gastric complications. There was no improvement in my condition, but gradually I grew worse. Becoming discouraged, I changed physicians. The second one announced a complication of diseases, and there was no improvement under his treatment. In October, 1901, I went to Gilroy Hot Springs. I grew worse there and returned in a critical condition, gave up my practice and continued treatment,—medicine and washing out of the stomach, with a very limited diet. The doctor finally pronounced the ailment neurasthenia of the stomach. I got no better, and December 24, 1901, a consultation was held. They were at a loss to know what to do. I was vomiting blood and could retain nothing whatever in my stomach. My weight just before my sickness was one hundred and ninety-eight pounds. I now weighed only one hundred and forty-three pounds.

"On the 26th of December, 1901, I was taken to a sanitarium in San Francisco, and was immediately put to bed. I remained there eight weeks, and my trouble was diagnosed as gastritis. Dieting, massage, and various other treatments were used. I left there in desperation, for there was no improvement in my condition. My weight now was only one hundred and thirty-eight pounds. Returning to San Jose the 1st of March, 1902, I went to the Santa Cruz Mountains, where I remained until October, 1902, dieting, using the stomach-pump, and taking morphine tablets when in severe pain.

"At this time the doctor informed my wife I would never be able to eat an ordinary meal again, but would always have to diet, also that I never would be a strong man. I returned to San Jose, my stomach conditions being no better, though I was possibly a little stronger. In November, 1902, I went to another sanitarium, thoroughly discouraged. I remained there until February, 1903, my condition being no better. They pronounced my trouble prolapsus of the stomach, with enlarged liver and weak heart. I lost several pounds and got no better. I left there because my finances were nearly exhausted, and returned to San Jose, expecting to be an invalid until relieved by death in a few months' time.

"In March, 1903, I was told of Christian Science and was led to try it. In six treatments I was a well man and gaining rapidly in weight. Under *materia medica* I spent over fifteen hundred dollars, not counting the loss of my dental practice. Christian Science treatment cost less than ten dollars, and I was able to practise my profession at once. Recently I had occasion to be examined by a physician for a life insurance policy and was pronounced by him to be 'as sound as a dollar.'

"I am very thankful for my physical healing, but the greatest blessing is the spiritual uplifting that comes from a careful and daily study of Mrs. Eddy's marvelous book, 'Science and Health with Key to the Scriptures.'"

If a certain bill which came before the California legislature several years ago had become a law, Dr. Maynard could not have obtained the aid of Christian Science without becoming a lawbreaker. Any attempt to create the impression that there is a legitimate demand for legislation interfering with the practice of Christian Science must always be a failure. ARCHIBALD MCLELLAN.

Clearer Views Needed.

A STATEMENT of deep import to every student of Christian Science is that in which Mrs. Eddy tells of her own experience in first seeking to express the "Science of Mind" as then revealed to her. She says that "as former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science" (Science and Health, p. 460). If this process of change and renewal of thought and its expression was so necessary in the case of our dear Leader, who was fitted above all others to receive the truth of being and to impart an understanding of it to others, what must be the need of those who seek the truth mainly because they are impelled to do so by suffering. With few exceptions, people come to Christian Science asking only for physical help, and in many instances they are unwilling to surrender their "old errors,"—their beliefs in the reality of sin, disease, matter and its supposed laws,—to say nothing of their adherence to age-worn theories respecting a personal God and the fall of man.

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In most cases a large measure of spiritual illumination comes with the physical healing, and the teachings of our text-book are then accepted as the truth. There is, however, a mighty transformation to be effected in every one before the perfect understanding of God and of man as His spiritual likeness is attained and demonstrated. If imperfection still exists to the sense of an individual, it proves that all errors of belief have not yet been eliminated from his mentality. Science shows that there is no evil in God, and none in His likeness,—the real man,—and that the acceptance of this truth is followed by wonderful results in the healing and uplifting of the human sense. Such being the case, it is surely of the utmost importance that all errors of belief be "expelled" from consciousness, in order that the truth, the Science of man's being, may be fully recognized and obeyed. We are seldom aware of the tenacity of mortal habits of thinking, until we suffer from them in some way, and gradually, perhaps slowly, overcome them,—until these habits shall have given place to the continuous reflection of Truth's ideas.

In no other way can we gain such clear views of the Truth of being,—of God and His manifestation,—as by the faithful and intelligent study of our text-book, "Science and Health with Key to the Scriptures." We may think we are clear on some point, when our views are still obscured by the materialistic opinions of former years. There is therefore the greater need that we test ourselves, not by the opinions of others, but by the study and demonstration of the unvarying statements of divine Science, as explained by our beloved Leader. St. Paul found it necessary to "die daily" to his former concepts of being, so that he might truly know Christ "and the power of his resurrection," and surely we can do no less. The true mental concept, the spiritual idea loved and lived, is its own proof of Immanuel, God with us, and it leads us within the city where "his servants shall serve him: and they shall see his face."

ANNIE M. KNOTT.

The Building Fund.

IT is necessary for the Treasurer to receive largely increased contributions immediately, and the branch churches, societies, associations, and individuals interested are requested to remit liberally and at once. The fact that any individual member has contributed within a few weeks should not be considered a full acquittance of his duty in this matter.

Letters to our Leader.

South Pasadena, Cal., April 20, 1906.

Beloved Leader:—I want to tell you of some beautiful things that have taken place since the destruction of San Francisco. It will gladden you. Out of all this will come a vast empire for God. Self was forgotten; no distinction made between the rich and poor; part of the former crowded into the street, hurriedly dressed in elegant attire; laboring people could don the little they needed quickly; some were only partially clothed. A rich man carried a poor man on his back, to the table for bread. A few days later, the same people were carried to Los Angeles; clothing had not yet reached them. The response to the call for help was wonderful. It is pleasing to know that one of our churches in Los Angeles was the first to send relief,—twenty-two hundred dollars and thirty-three cents to the Christian Science church.

Car after car of cooked food, bedding, and clothing, came on; stores and homes were almost stripped; right of way was given by railroads, and all rushed through by night. This appeared to be the nearest and most available point. The naked and hungry were clothed and fed. We are proud of our people. Sunday was spent in making such clothing as was called for. School children were asked to bring one or more loaves of bread.

The shock was very light here. I was on my bed from a fall, and wondered what rocked it so. This was 12.31 A.M. We feel as safe here as in any other place, when we know our relation to God, divine Love, and we are trusting all to His care. We fear no evil. The study of the Bible with your text-book and the *Quarterly* lessons, illumines the Bible to all who seek for the truth which will make them free.

Lovingly a member of your Church,
GEORGIANA LEWIS.

Brookline, Mass., April 25, 1906.

My Beloved Leader and Teacher:—When I realize how much I owe to you, who have not only taught me the way of salvation but have also made it possible for me to help others to find the way of health and holiness, any return that I may make seems so insignificant that I almost hesitate to take a moment of your valuable time; hoping, however, that it may give you pleasure, I do want you to know of the united work of my students' association for the Building Fund of The Mother Church.

Up to the present time, we have contributed upwards of twenty-eight thousand dollars, and shall continue to contribute. The association is not large, nor rich in material possessions, therefore this amount is evidence of the students' sincere devotion to our Cause and to you our Leader, and we feel very happy that we have been enabled to enjoy the greatest privilege of the age—that of helping, even in the least, in the building of this church.

With a few exceptions this amount has been given by the members who reside in or near Boston, as those who are associated with branch churches have as a rule contributed through these. It is a great joy for me to be able to lay this little tribute at your feet in return for the wonderful teaching which you have given to me; for the work that you so lovingly started for me some years ago has been blessed of our Father-Mother God, and does not return unto you void. If the students knew that I was writing you, they would all unite in sending you the most loving and loyal expressions of gratitude for the health, peace, and happiness which your teachings have brought into their lives.

Mr. Robertson joins me in tenderest love to you from hearts filled with gratitude for all the blessings that have come to us through you.

Faithfully your student,
ANNIE LOUISE ROBERTSON.

Houston, Tex., April 27, 1906.

Beloved Leader:—I am sure it will give you pleasure to know of the enthusiasm manifested by the Christian Scientists in Houston, in forwarding funds for the completion of the amount pledged to The Mother Church Building Fund. First Church of Christ, Scientist, Houston, with a membership of a little over one hundred, has raised about twenty-five hundred dollars, and is still at work increasing its subscription. In addition to what has been contributed by them individually, as members of this church, seventeen of my students met with Mrs. Sherwood and myself, on the evening of the 24th instant, at our home, to consider the advisability of also acting as an association. A subscription was taken up amounting to eight hundred and ninety-one dollars. Other amounts are being added by members who were not present, and a total of one thousand dollars, or more, will be reached and forwarded to Mr. Chase. Each one in giving felt it to be a joy and a great privilege to be among those who have aided in erecting that magnificent temple which bespeaks in some measure the gratitude of the Christian Scientists to their revered and beloved Leader, and also indicates the rapid growth of Christian Science since the first erection of The Mother Church edifice.

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While our hearts overflow with loving gratitude to you for your many loving kindnesses to usward, we are aware that we can best fulfil your hope by exemplary lives, in practical demonstration of scientific Christianity.

Mrs. Sherwood joins me in sending love.

Very sincerely yours,

JAMES D. SHERWOOD.

Detroit, Mich., April 30, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of The Detroit Students Christian Scientist Association, in annual meeting assembled, send you greetings,—our assurance of love and loyalty, and of an ever-deepening sense of gratitude for all you have done and are doing for us, and for the great Cause of Christian Science. We rejoice that the stately Mother Church edifice is nearing completion. Our association has gladly contributed two thousand dollars toward its Building Fund. We are grateful for the visit of our faithful teacher, Mrs. Annie M. Knott, C.S.D., on this occasion, and shall endeavor to follow her reiterated counsel, —to rely less and less on human opinion, and more and more upon the unerring guidance of our inspired text-book, "Science and Health with Key to the Scriptures."

We pray that we may add to your joy and peace by faithfulness to all your teachings, and thus prove ourselves worthy of our Cause, and of our beloved Leader.

CHARLES K. SKINNER,
ALICE THRALL,
Committee.

Prophetstown, Ill., April 29, 1906.

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

Our Dear Leader:—Justice is due you, therefore we turn and thank you for your life of consecration and love to God and mankind, which has enabled you to give to humanity your book, "Science and Health with Key to the Scriptures." Through the reading of your book my husband was in a very short time healed of the tobacco habit, profanity, and an appetite for liquor. I, also, have been healed of chronic constipation, and have been helped morally and spiritually. Our health, happiness, and all the good which has come to us, we owe to Christian Science. Our desire is to know how we can best prove our gratitude to God, and to you, His Messenger, in living practical Christian lives, knowing that this is the only way we can pay our debt.

With love,

ERNEST FARRINGTON,
MRS. GRACE M. FARRINGTON.

Marshfield, Ore., April 6, 1906.

Dear Mrs. Eddy:—In response to the call for funds to complete The Mother Church, we are sending to Mr. Chase our mite,—sixty dollars and fifty cents, the entire amount on hand. It is less than four months since we began holding Sunday services here. The interest is constantly growing. Our desire is to prove worthy of the name Christian Scientists in this little remote western town.

Lovingly and gratefully,

MRS. CORA B. MCFARLAND.

Important Notice.

THOSE who approve and countersign applications will assist the Clerk, and also avoid disappointment to applicants, if they will hold until after the Annual Meeting the applications which have been sent to them by applicants for their signature at a date too late to reach the Clerk before the closing of the entries for admission, and notify them that their applications were too late to be entered.

All applications should be sent to the Clerk of the Church, William B. Johnson, 239 Huntington Avenue, Boston.

Testimonies of Healing.

One of the most delightful and sacred memories I hold of my experiences in Christian Science, and of its Discoverer and Founder, Rev. Mary Baker G. Eddy, is of her healing me of acute and severe diphtheria about 1881. I had once before been very ill with this malady, and was treated by a famous physician, some years previous to my knowing anything of Christian Science. This last attack was worse than the former. My neck was swollen badly, I could not swallow, had not eaten for twenty-four hours, had chills and fever, no sleep, and was unable to rise from my bed. On this particular Sabbath afternoon, our Pastor Emeritus, Mrs. Eddy, called, and at once came into my room. How shall I describe it all! She seemed to float lightly and fearlessly to my bedside, calmly uplifted in demeanor, spiritually confident, unaffected, no professional airs,—just sweet, quiet, and soothingly graceful. To my joy she sat upon my bedside and kissed me. In a few minutes she told me I was healed. But what had come over me? The fever was gone, I felt perfectly natural,—no soreness of throat, all swelling had disappeared; I was hungry, and was chatting and laughing. I was free, and what a glorious, exalted freedom. Nature was again beautiful; divine Love had triumphed through His truth, as revealed and applied in Christian Science by our beloved Leader and Teacher, Mrs. Eddy, whose noble and unselfish example is a divine inspiration to all who are seeking and following after God's way, —in Spirit and in Truth. I also wish to say that she did this without money and without price. At that time she was preaching Sundays without a salary; I state this because the money thought has been brought to the fore so often. I would also add that I have never had any recurrence of throat trouble since then; for all of which blessings I am most deeply grateful to God, and to our beloved Leader, Rev. Mary Baker G. Eddy.

MRS. CLARA ELIZABETH CHOATE, Boston, Mass.

[The above testimony comes from one of my early students, who has had much practice, who has learned by experience, who has done much good.—MARY BAKER EDDY.]

The undersigned had an experience several years ago, a demonstration over deafness, which she wishes to give in evidence of the healing power of Christian Science. She found herself acutely deaf, after some years of trouble leading up to that stage. She had then been a Scientist for four or five years, and her occupation was that of teacher in the public schools, where the deafness seriously interfered with her work. She would struggle with the difficulty during school time, but finally it was impossible to hear any ordinary conversation, and the members of the family had to shout and often repeat two or three times what they were saying. She then realized the necessity of overcoming the error, and took up the study of Science and Health one evening for this purpose.

She had read but a little while when she came to this statement on page 270, "One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?" So clearly came the realization of the truth, that instantaneously, and without her making a conscious mental effort, the deaf ears were unstopped, and conversation which had been going on close by was heard perfectly, whereas a moment before it had been impossible to hear a word.

This new-found hearing remained a long time, perhaps months, when there was a seeming relapse, but the study of our text-book soon taught the writer how to work out of a sense of relapse. Again there was a long period of perfect hearing, then a second relapse. In this she learned that such a condition could only come from fear or sin, according to the teaching found in Science and Health.

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The fear was quickly overcome and there was another long period of perfect hearing. A third relapse came, which was not overcome till a member of the family reminded her that it was decidedly unpleasant to have to shout everything to her. Again she examined her thought, and knew that as she had not had any fear there was only one other thing which could produce it—sin. Self-examination soon revealed what the sin was; viz., a known understanding of God's requirement in a particular matter had not been obeyed. They very moment there was obedience to God's law there was physical healing again.

This was the last of that trouble; for the writer learned the truth of the statement in Science and Health, page 486, "Sight, hearing,—all the spiritual senses of man,—are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter." This experience occurred about seven years ago, and there has never been any return of the deafness. If we seek we shall find, as the Master says. In Isaiah, God speaks through the prophet and says, "Bring forth the blind people that have eyes, and the deaf that have ears, . . . I have declared, and have saved, and I have showed, when there was no strange god among you: therefore are ye my witnesses, saith the Lord, that I am God."

Miss Florence J. Scott, Honolulu, H. I.

[Translated from the German.]

With sincere gratitude for what Christian Science has done for me and my family, I send in this testimony. I had been an invalid for eight years, afflicted with several diseases, some of which were appendicitis, neuralgia, and floating kidney. I was so troubled with a cough that I could not sleep, and had night sweats. I had taken many medicines, but found no relief. I had the best physicians, and had two operations without finding help. Every one thought that I would never get well. At that time a friend advised me to try Christian Science. I answered that I would try nothing more, because I believed there was no help for me, but the following evening I went to see a Christian Scientist. It was quite a task for me to get there, because I was so weak, but after the first treatment I felt easier, and when I reached home I was hungry and ate something, and I slept well that night. In the morning I was able to do my housework and was not even tired. When the Scientist told me to get a copy of Science and Health, I answered her that I could not read English, but she said I could learn to do so, for God is wisdom. At first I could not understand it, but I continued reading until I did.

Words fail to express my gratitude to Mrs. Eddy, who has opened the Bible to us and has shown us what our heavenly Father can do for His children.

Minna F. O. Barnett, Rochester, N. Y.

About two years ago, after many years of healthy activity, I found myself suddenly broken down,—loss of vitality, loss of appetite, every indication of old age,—and I felt my life-work finished. I had seen and known a good deal of the healing that is done in Christian Science, and had read the text-book, but serious conditions seemed to develop suddenly, and as there was no practitioner within many miles, and I did not feel that I had sufficient understanding to handle the case for myself, a physician was sent for upon the urgent request of friends. After a very short time I decided to have Christian Science treatment, dismissed the physician, and requested a Christian Scientist to take the case. My recovery was rapid and complete, and for more than two years I have been able to work about my farm daily. My wife has also received great benefit from Christian Science. In both cases nearly all the treatment has been absent. We find the daily study of the Lesson-Sermons of great benefit, and are very grateful for all that Christian Science is doing and has done for us.

N. B. Gardner, Mount Vision, N. Y.

I came to Christian Science purely for physical healing. I was very ill and unhappy; very cynical and disbelieving in regard to what I heard of God and religion. I tried to live my life in my own way and put religion aside. I was a great believer in fate and in will-power, and thought to put them in the place of God, with the consequence that I was led to do many rash and foolish things. I am now thankful to say that my outlook on life is entirely changed; I have proved God's wisdom and goodness so often that I am willing and thankful to know my future is in His hands and that all things must work out for the best. I have found a God whom I can love and worship with my whole heart, and I now read my Bible with interest and understanding.

I was healed of very bad rheumatism simply by reading Science and Health. I had tried many medicines, also massage, with no result, and the doctors told me that I would always suffer from this disease, as it was inherited, and also because I had rheumatic fever when a child. I suffered day and night, and nothing relieved me until Science proved to me the falseness of this belief by removing it. I gave up all the medicines I was taking and have never touched any since, and that is more than two years ago. Before this I had often tried to do without a medicine that I had taken every day for ten years, but was always ill and had to return to it, until I found out that the one Mind is the only medicine, and then I was freed from the suffering.

I had also suffered constantly from bilious attacks, colds, and a weak chest, and had been warned not to be out in wet weather, etc., but now, I am glad to say, I am quite free from all those material laws and go out in all sorts of weather.

I am very grateful for the *Sentinel* and *Journal*, which have proved such a great help to me. I am realizing more each day what a great work Mrs. Eddy has done for humanity, and I thank her for the example she gives us of a pure, loving, self-sacrificing life. I pray that I may have courage to walk in the path she has pointed out and to give a helping hand to all I meet on the way.

R. Dingwall Fordyce, Edinburgh, Scotland.

I was ill more or less for a period of sixteen years. Part of the time I was confined to the bed, but I did what I could, working a little while and then lying down to rest. Three of the physicians who attended me said that I had injured my spine by a fall. I suffered very much with pain in my head and back, for which blisters and irritating lotions were used. I also suffered from several other very serious ailments. I could not walk half a mile without great suffering, and work that required constant use of the arms had to be avoided. Seven doctors treated me during the sixteen years, and we paid hundreds of dollars for their services, but with no encouraging results. The time for several months was divided between the couch and hammock through the day, while the weary nights were relieved by the use of an opiate.

It was here that Christian Science found me,—sick, discouraged, and tired of living,—and it came as balm to the weary soul. By its gentle ministrations I found rest and peace. A friend who had witnessed some of the healing, asked me to give it a trial, and after careful consideration I sent for a practitioner. My healing was rather slow, but I began to improve at once, and at the end of seven months I walked to the meetings and returned,—a distance of nearly two miles,—and suffered no inconvenience from so doing. After that, I walked wherever I liked, and have done so ever since.

My treatment began in August, 1889, and my health since then has been better than ever before. I realize a peace and rest that I never experienced before I gained a knowledge of this truth. I thank God for the healing and for the blessings that have come to me through Science and

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Health and the other works of Mrs. Eddy. Their price is indeed above rubies.

MRS. MARY B. MOSHER, Oneonta, N. Y.

For years I had heard of Christian Science, but held some erroneous opinions concerning it. I was a member of an orthodox church, but from infancy I was never well. Everything was done that kind parents could think of —doctors and specialists were tried, but with no permanent result. One would send me to this place, another to that, in search of health. Two years ago I was taken to the Pacific coast to recover from pneumonia, and while there some dear friends told me more of Christian Science. I was almost persuaded to try it, when I suddenly became afraid that it would lead me away from my church, and I went to see another surgeon instead, this time to seek relief from pain in the hip, which had been broken six years before. The surgeon doomed me to go on crutches or perhaps not be able to walk at all.

Before leaving my Science friends I had promised to get a copy of Science and Health when I reached home, but I thought it would not matter so very much, and so procrastination ruled. Last May I had what the doctors called acute gastritis, and after suffering untold agony, with no relief from drugs, in sheer desperation I sent for a Science practitioner. In less than a week I was out of bed, and before two weeks were over I was doing all the general housework,—something I was never known to do before. People marvel at the change in me, and indeed I do too. I have been on crutches twice in the past two years, but now I go all around without even a cane. Blind sick-headaches were another trial, but they have gone with the crutches; also a constant cough, neuralgia, rheumatism, and chronic bronchitis have disappeared. Is it a wonder that I guard as a treasure the "little book," Science and Health, and that I have grown to love its author, our dear Leader, whose teaching is leading humanity out of bondage?

ANNA MITCHELL LEAVITT, Marseilles, Ill.

With a heart overflowing with thankfulness I wish to give my testimony to what Christian Science has done for me. In August, 1905, I had an attack of what the physicians called stone in the bladder. It was very painful, sometimes it seemed as though I could not endure it. After suffering for four days, I wrote to a practitioner in Pittsburg, and the next afternoon the pain was gone, but it left me with a terrible backache, which, however, disappeared in a few days, and I have had no sign of a relapse. This is to me a beautiful and positive proof of the allness of God. I have a deep sense of gratitude to our beloved Leader, for giving to us this practical Science, and my prayer is that I may so live that I may truly be worthy the name Christian Scientist.

MRS. MAUDE ANSTRAW, Ligonier, Pa.

Seventeen years have passed since I first heard of Christian Science. At once it appealed to me as the means by which the sufferings of others could be alleviated. Later, its explanation of man's creation and the miracles of Jesus gave it an immeasurable value, as the orthodox teachings on these subjects had never satisfied me. I had united with a church, in which membership was retained until I came into Christian Science. That church is still fondly remembered as having been the avenue through which much love and kindness came into my life when a young girl comparatively alone.

Just as a course of instruction which promised to be of great value in my chosen life-work (grade teaching) was completed, an abnormal growth in an internal organ became very annoying. At different times and places, ten eminent physicians were consulted. Each arrived at exactly the same conclusion. The last one advised me to discontinue the use of medicine; to forget self as nearly as possible; to continue to teach until compelled to give it up; and to travel as much as possible. He then said, "When life is despaired of we will act; you have but one chance in a thousand. At most it can only be a very few years." Teaching was continued for three years, then followed a year and a half of forced inactivity, and the discovery that membranes, growing from the corners of each eye, were soon going to meet on the pupil. An oculist was consulted. Immediate treatment or total blindness was the verdict. Treatment was commenced but soon discontinued, as the sight seemed to grow worse.

About a year later Christian Science treatment was received, which resulted in the sudden vanishing of all foreign growths, together with a very annoying cough and other unnatural conditions; and active work was resumed. In the intervening years God has never failed to sustain me, through His word contained in the Bible and made so beautifully plain through our Leader's teachings.

A volume would be required to tell of all that Christian Science has enabled me to do for myself and for others. I rejoice in the hope that the day draws near when the knowledge that Christian Science imparts shall wipe away the tears from all eyes.—MISS LIZZIE BURNS, Toledo, O.

It is now almost two years since I began to study Christian Science, and manifold are the blessings which I have received, both physically and spiritually. In November, 1903, I was running downstairs, when suddenly my knee gave way and I fell and had to be assisted to bed. I experienced great pain, but I struggled on for a few days, when, finding that it was getting worse, I called in a physician. He informed me that I must wear an elastic knee-cap, and later he put the leg in splints, saying that I had torn the ligaments. This necessitated my staying in bed for about five weeks; with no sign of improvement, the doctor stating that on no account must I put my foot to the floor.

While in this state of mortal wretchedness I wrote to a relative who is a Christian Scientist, and the answer of love and hope was as light shining in darkness, but still I kept on with the medical treatment. At last, getting despondent, I expressed the desire to have other advice, and my husband suggested Christian Science, as he had seen its effects in the home of the relatives before mentioned. I consented, and the same day that I discarded medical advice I was helped out of bed and took a twenty-six mile journey to Manchester, where I could receive Christian Science treatment. My husband telegraphed and treatment was begun before I started, for it was with much difficulty and assistance that I was able to walk at all. Now came the testing of my faith, for the leg seemed to swell to double the normal size and pain was most severe, but in about ten days I was home again, without pain and able to do a good share of the housework, and three weeks later I was able to do all my own work, including all necessary kneeling, etc.

About this time I slipped, and the other knee was injured in the same manner as the first; but knowing a little of Christian Science, I held to the truth, wrote for treatment, and the injury soon disappeared. I can now say that I am perfectly healed and have been for some months.

We have had many demonstrations in our home with the children. Truth removes all error, and we are now rejoicing in the light, striving to be worthy of the name Christian Scientist, and with an ever-increasing desire to know more, so that we may reflect something of the love, power, and joy of Christian Science, as expressed in the life and teaching of Christ Jesus and revealed to us through our faithful Leader, Mrs. Eddy.

MARGARET MASON, Elworth, Sandbach, England.

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Before I began the study of Christian Science I had dyspepsia very badly, used tobacco and liquor, was a sensualist, and thought evil continually. I desired to do better, but could not; I seemed to be at the mercy of passion and appetite. Since I began the study of Christian Science, three years ago, the dyspepsia has disappeared, the desire for liquor and tobacco is gone, I abhor evil thoughts, and am turning from the so-called pleasures of sense to the joys of Soul.

What a joy to break the shackles and say with Paul, "I am free born." In this work I have been aided by noble practitioners. I was perfectly astonished at the love they manifested. They did not condemn me because I was sinful, but told me I could be free. They turned my thought continually away from the imperfect belief about man to the perfect man of God's creation. Surely the fruits of Christian Science are good. From the depths of my heart I thank the noble, unselfish woman through whom this great truth has been revealed.

PAUL WALSH, Lincoln, Neb.

It is over a year since a friend of my wife recommended Christian Science to us. This was a Jewish lady, who had been healed of rheumatism after suffering twelve years. I then had a complication of diseases,—indigestion, constipation, rheumatism, etc. I was healed of these, and also cured morally. The liquor habit was given up, also cigarette smoking. I had used them for about thirty years, and could not do without tobacco. I was the only member in my family who took Christian Science treatment, but my entire family, my wife and three children, were benefited by it. We have not used any medicine since I was healed, and we are all well and happy by knowing that divine Love who governs the entire universe governs us also. We have learned that Truth overcomes sin, disease, and death, and I am able by divine grace to make very convincing demonstrations, for which I thank God. I also thank Mrs. Eddy, and gladly recommend Christian Science to all who are in need of physical, moral, and mental healing. I am indeed grateful for "Science and Health with Key to the Scriptures" by our Leader, and for all the Christian Science literature.—S. NEWMAN, Brooklyn, N. Y.

Christian Science was first brought to us in the summer of 1897, but everything then seemed so lovely to me that I did not accept it, though I would listen when my dear father read from Science and Health. I was never sick, and at that time had nothing to trouble me, though in a few weeks I was a young mother, and five days after this my beloved husband was shot and killed instantly. I was then in deep mental darkness and grief; my brightest hopes were crushed; every one that heard it expected I would die, but I was ready to turn to Christian Science, and in my darkest hours I felt the peace that passeth understanding. My dear father applied his understanding of the truth at the time when I broke down with sorrow, and I was soon able to rise above it. For a long time, however, I could not bear to hear my husband's name spoken, but as soon as I could be up my father took me and my baby to his home, and there we would read Science and Health and the dear ones would console me in every way they could. I soon began reading the Bible and Science and Health together, and I can never forget those heavenly hours, though they came through bitter mortal tears. My heart cries out to God to bless Mrs. Eddy for following Him so closely that we could receive such blessings through her work.

A few months later my little babe was covered with sores called eczema. I began applying Christian Science, but my fear kept me in a half-way attitude for some time. I was visiting relatives who would urge me to use material remedies, but all the time I was dissatisfied and wanted to be alone with God. After a little I wrote to a practitioner, and in about three months the dear child was perfectly healed. No one but those who have had experience with such a stubborn disease can imagine how thankful I was to see my little one's face healed. The travail of the new birth had begun, and Jesus said, "Ye shall be sorrowful, but your sorrow shall be turned into joy." I can thankfully and truly say that my sorrow was turned into joy. Through watching and working in the truth I have had many beautiful demonstrations. Christian Science becomes more hallowed to me after each trial. I love these words from our text-book, "The sinless joy, the perfect harmony and immortality of Life . . . without a single bodily pleasure or pain,—constitute the only veritable, indestructible man, whose being is spiritual" (Science and Health, p. 76).—IONE ASHBY, Ochiltree, Tex.

In our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we are told of "the all-hearing and all-knowing Mind, to whom each want of man is always known, and by whom it will be supplied" (p. 7). I had an experience about three years ago which unfolded to me the meaning of this statement. I had a financial obligation to meet, and as the time drew near I began to worry for fear I should not be able to cancel my indebtedness. One night, as I was thinking about it, these words of David came to my thought: "My soul, wait thou only upon God; for my expectation is from him." They comforted me and quieted my anxious thought, until I fell asleep repeating them. The next day I had a visit from a friend whom I had not seen for over two years. During our visit she asked if I had ever received anything from some stock which I held in a western company. I said no; that I had almost ceased to think about it. "Well," she said, "I have heard that the president of the company, the friend who interested you, has become a rich man, and I know of an instance where he recalled a certificate from a woman and gave her in exchange stock that paid dividends; why not write to him about yours?" I did so and by return mail received a check for the full amount of my investment and a request that I should keep my certificate in case the company should ever pay any dividends.

As I looked at the check I again thought upon the psalmist's words,—"My soul, wait thou only upon God." I make this public acknowledgment of the divine goodness to one who is trying to love and obey Him in all things.

I wish also to express my ever-growing love and gratitude to our Leader, who has made it possible for me to understand in a degree that we have access to the infinite Mind in all our trials.—MARY H. BARKLEY, Chicago, Ill.

I wish to tell of my healing of constipation of eighteen years, supposed to be caused by paralysis of the bowels; also of ovarian trouble and floating kidney. I am healed, and have been for four years, of all these things, also of a case of rupture which was overcome within twenty-four hours. A life of study and demonstration may fittingly express my thanks to God, and to our Leader for all that Christian Science has done for us.

MRS. J. C. DRESSLER, Boise, Idaho.

It is a curious thing that I remarked long ago, and have often turned in my head, that the old word for "holy" in the German language—*heilig*—also means "healthy." And so *Heilbronn* means "holy-well," or "healthy-well." We have in the Scotch "hale;" and I suppose our English word "whole"—with a "w"—all of one piece, without any hole in it—is the same word. I find that you could not get any better definition of what "holy" really is than "healthy—completely healthy."—THOMAS CARLYLE.

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From our Exchanges.

What will in the end prevail in the world of opinion is the reasonable view. Mere denunciation of opponents convinces nobody; just to shout out one's opinions very loud from the housetop impresses few auditors. When we are sure, after candid examination of a theory or a position, then we are strong, and our strength will be in proportion, not to our positiveness but to the inherent strength of our position. The world needs more positive teaching, but the emphasis must be upon that which is indestructible because built of the very character of God himself. Such reasonable positiveness will win the world and prove constructive of the highest interests of humanity in the age-long run of human experience.—*The New York Observer.*

We may notice how it was or when it was that Jesus drew nigh and talked to the disciples as they journeyed. It was "while they communed together and reasoned." Perhaps if we "communed together and reasoned" more constantly and faithfully on the things which pertain to the spirit and to life, we should have a deeper apprehension of the things of the spirit and of life, and we should have a more open vision to see the risen Christ. Perhaps if, in the solitude of our spirits, we pondered more upon the teachings of Jesus, upon the possibilities of faithful discipleship in every day, on his commands to forgive one another all our real or fancied injuries, on the chance almost any day to say a little word or do a little deed that would gladden the heart of a neighbor, we should be thus most effectually preparing our spirits that Jesus might draw near and walk with us, and our eyes be not holden when he is risen, when he is so near and yet we cannot see him.

REV. GEORGE WALLACE PENNIMAN.
The Universalist Leader.

As sectarianism appears to-day it is a compromise, and its successes are due to its spirit of compromise. In each section of these variously named organizations there is already a wide territory on which they come in touch with some other section, where they work, if not concordantly, at least without antagonism. The demand for closer cooperation or for federation rests as much on conditions as it does on ideals. It is the working out of the ideal on the basis of actually existing facts.—*The Churchman.*

Heaven is that union which is established between the Father and the child, here and now. You have no key that can lock the Paradise of a modest and pure soul, who can only pray with honest deeds and a kindly spirit. In this world the most glorious heavens are not those that are unlocked to us by creed believing, but those that are opened by the simplest deeds conceivable. Little children are more often intrusted with the golden keys than the wisest seers, statesmen, or priests. All about us and everywhere there lire paradises of hope and love that we must unlock with charity, patience, purity, honesty. And, when you sum it all up, you have come only to the position of Jesus,—"The kingdom of God is within you."—*The Christian Register.*

It is in the vision and by the vision that men live great lives and are able to lead other men into strength and peace. It is the men of vision who rise above the dust of the highway, who see the stars, and charge their tasks, their duties, and their work with the spirit of sacrifice and with the consciousness that all tasks and work are part of the spiritual education which makes men willing to endure routine, to bear drudgery, and to give their strength out in a thousand details of daily toil instead of the one great adventure for which they long.—*The Outlook.*

Every task is noble when it is done unto the Lord. Without this distinction nothing is noble.

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

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Items of Interest.

National.

The Northwestern Paper Trust, on trial at St. Paul, Minn., surrendered its case last week. This may lead to the dissolution of other trusts and combinations. The recent decision of the Supreme Court of the United States makes this possible. This decision was to the effect that corporations that are accused of violating the law cannot plead the right of immunity. The court held that a corporation could not be imprisoned, that it was a creature of the public and that it must disclose its books and papers and other documentary evidence bearing upon an alleged infringement of the law.

Suit against this combination was begun by the Attorney General Dec. 27, 1904. It was alleged that manufacturers of paper, controlling and supplying the entire territory west of Chicago and east of the Rocky Mountains, had entered into an agreement to cease competing and to sell for one price, and for that purpose recognized as their selling agent the General Paper Company. Twenty-three independent firms and corporations engaged in the manufacture of paper entered into an agreement, and in consequence the price of printing paper and papers of other kinds was gradually advanced.

President Roosevelt has sent to Congress the report of the International Waterways Commission on the preservation of Niagara Falls. The report contains recommendations for the restriction of the amount of water to be diverted for power purposes, and suggests that the amount of water to be diverted be limited either by treaty or by legislation. The limitation is placed at 36,000 cubic feet per second from the Canadian side, and 18,500 cubic feet per second from the American side, in addition to 10,000 cubic feet per second authorized for the Chicago drainage canal, or more than one-quarter of the entire amount which leaves the river.

The Lick Observatory on Mount Hamilton, above San José, reports that the seismograph there has recorded twenty-four shocks since the morning of April 18. Most of these shocks were slight, making hardly a mark on the plate. During the first half hour after the great shake there were eight distinct shocks. On the next day there was a slight tremor between ten and twelve o'clock. No more shocks were felt there until April 25. The big shock was recorded at twelve minutes and twelve seconds after five o'clock.

Last November the Inter-Church Conference on Federation, representing a membership of sixteen million people, passed resolutions urging the Government to "take action for the promotion of an international inquiry" into the alleged abuses in the government of the Congo Free State. In March of this year similar action was taken by the National Council of Evangelical Free Churches of England, representing the entire constituency of the non-conformist bodies of England and Wales.

It is possible that, in rebuilding San Francisco, the lines of the "Burnham plan," which has been before the people several years, will be followed. It proposes wider thoroughfares, more substantial structures, a park system, and the division of the city into several districts separated from one another by boulevards. The end sought is utility no less than beauty, for the plan is meant to safeguard the city against the very calamity which has befallen her.

An agreement has been reached between the coal miners and the operators. By its terms the award of the Government Strike Commission is continued for three years or until March 31, 1909. The miners are to go back to work as soon as the collieries are ready. The agreement was signed at a meeting of the operators' committee of seven and the miners' committee.

The Board of Overseers of Harvard College has taken favorable action upon the question of intercollegiate football and the game will be given a trial under revised rules of play. No games are to be arranged for after December 1.

The Agricultural Department is to be investigated. The House by vote has empowered the Committee on Expenditures in the Agricultural Department to conduct such an examination.

The Lodge amendment, making pipe lines common carriers, has been adopted by the Senate.

Foreign.

The Czar's formal reception of the members of the Douma, May 10, passed off without any untoward incident. The tone of the speech from the throne was conciliatory. It expressed the Emperor's wish that relief be given to the peasants in their present conditions, and called on the members of Parliament to put their hearts into their work and to co-operate with him in solving the problems of Russia and in handing down a united and prosperous empire to his successor.

At the second session of the lower house of Parliament, there was a demonstration in favor of amnesty which was not mentioned by the Czar in his speech from the throne. The drawing up of the draft of the reply of the House to the speech from the throne at the opening of Parliament had not been completed for submission to the House. The Constitutional Democrats invited two representatives of the peasants, one Pole and one Jew, to participate in drawing up the draft, in order to secure solidarity. The main difference of opinion is in the wording of the intimation to the Emperor that the Council of the Empire, as constituted, is an anachronism. The reply will declare for a constitutional monarchy with full parliamentary rights; a responsible ministry chosen from the majority, full amnesty for political prisoners, universal suffrage, equality before the law, and the abolition of the death penalty.

The Council of the Scottish Geographical Society has submitted to the Secretary of State for India an appeal for the completion by the Indian Government of the exploration of the Brahmaputra River where it bursts through the eastern ranges of the Himalayas to flow across the plains of Assam and Bengal to the Ganges. Here is a stretch of probably more than two hundred miles through the mountain valleys, that has never been explored. The petition expresses regret that the Tibetan Mission did not carry out its original plan, after it had completed its work at Lhasa, of returning by way of the Brahmaputra to Assam. Since about 1888 the Sangpo of Tibet has been believed to be the upper course of the Brahmaputra. The known difference of levels renders it certain that the river must descend from Tibet to the plains of India by great waterfalls exceeding all others in height and volume, falls which are said by the Tibetans to exist.

The Hamburg-American Line steamer Kaiserin Auguste Victoria, the largest vessel afloat, sailed from Dover, England, last week on her maiden voyage across the Atlantic. She is 704 feet long and her beam is 77 feet. Her engines are capable of developing 17,200 horse-power and her cargo capacity is 10,000 tons. With her crew of 650 men she can carry a total of 4,150 souls.

The Portuguese warship Baptista Andrado, which was carrying a new governor to Mozambique, disappeared some months ago. It has now been found that she was driven ashore by a cyclone on an uninhabited African island. When found all hands were living Crusoe-like. All were well.

The output of the Transvaal gold mines for March was 443,723 ounces, valued at $9,324,075, which constitutes a new record, being 12,129 ounces over the previous highest monthly output.

Count Witte has resigned as Russian Premier and his resignation has been accepted by the Czar. He is succeeded by M. Goremykin.

Industrial and Commercial.

Trade of the United States with Brazil aggregates $110,000,000, and is only exceeded by trade with the United Kingdom, Germany, France, Canada, and Cuba. Brazil stands third in rank among the countries from which our imports are drawn but twentieth in our export trade. The United States uses in manufacturing industries practically one-half of the crude India rubber produced in the world, and her people consume more than one-half of the coffee grown. As Brazil is the world's largest producer of India rubber and coffee, her sales to the United States are large, but her imports, through custom and convenience as well as affiliation, are mostly from European sources.

Contracts have been closed for the erection at Bogalusa, on the Bogue Loosa River, Louisiana, on the line of the New Orleans and Great Northern Railway, of the largest sawmill in the world, so it is asserted, having an annual capacity of 150,000,000 feet.

A concession embracing five billion feet of pine timber has been secured in the Bahama group of islands by Lake Superior lumbermen. It is of the long leaf variety, similar to the old-fashioned Georgia pine.

Plans have been made for the construction in South America, Mexico, and China of rice mills to be equipped with American machinery.

General.

Mauve's painting, "The Return of the Flock," at the sale of the late Joseph Jefferson's collection of pictures, sold for $42,250. Mr. Jefferson bought it for only $2,500 in 1892. The entire collection of seventy-four paintings brought $220,135. Another Mauve, "The Loggers," brought the second highest price, $28,100.

The Cunard line steamship Campania recently sailed from Queenstown for New York with what is said to be the largest consignment of specie ever sent across the Atlantic on one vessel. The total value of the specie is £1,250,000 (about ($6,250,000) and it weighs close to twelve tons.

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CHRISTIAN SCIENCE SENTINEL

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

A Letter from England.

Darlington, England, May 3, 1906.

Mrs. Mary Baker Eddy,

Discoverer and Founder of Christian Science.

Precious Leader:—There was so much help in the words you penned to me last summer, that I felt them to be an everlasting benediction; but gratitude bids me write again. Up to that time I had never seen that the "scoff" of mortals was no more harmful than their "praise."

Ever since I received the healing through our text-book, I have wanted to share Christian Science with the children of my native county. The opportunity came. Experience had taught me patience. I crossed the ocean twice. The last time I was better prepared. Now I am beginning to see what has been done for us through your love. The Cause of Christian Science is established in two places in this thickly populated county. My thanks are also due to my mother and brothers and sisters. Our young friends are also taking it up, and they show willing hands.

On the 7th of March there appeared in the leading daily paper here, a report of the Parliament of Free Churches held in Birmingham, England, at which over two thousand preachers were present. The retiring president, Dr. Horton, preached at the morning service, taking for his text: "God is Love." The report read in part as follows: "Dr. Horton somewhat startled his hearers by stating that one of the methods by which it [the teaching God is Love] could be tested was along the lines of Christian Science."

This same paper shortly after asked me for half a column on Christian Science, and gratefully accepted the enclosed.

With increasing love and gratitude,

Yours affectionately,

ARTHUR E. JENNINGS.

[The following is the article enclosed in Mr. Jennings' letter.—EDITOR.]

The question is often asked: "What is Christian Science?" The Hon. Charles Carrol Bonney, President of the World's Congress Auxiliary in 1894, said, "No more striking manifestation of the interposition of divine Providence in human affairs has come in recent years than that shown in the raising up of the body of people known as Christian Scientists, who are called to declare the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures."

Christian Science! This name was given by Mrs. Mary Baker Eddy, a New England lady, to an important discovery made by her in the year 1866. Mrs. Eddy was the first in this age to conceive the idea of a purely metaphysical healing, based upon the Bible and the life and teachings of the Master and the apostles.

One need only pause a moment over the definition of these two words to perceive their significance. The word "Christian" means pertaining to Christ; and "Science" expresses knowledge, comprehension, or understanding. Hence the term "Christian Science" correctly explains the system which Mrs. Eddy has been called to establish—the Science of Christianity.

Her discovery was consequent upon restoration to health by metaphysical means, after a period of invalidism. Since this occurrence, some forty years ago, she has done a marvelous work for humanity. Her early religious training and rare intellectual gifts particularly fitted her for her life-work. Born of devout parents of English and Scotch extraction, at the early age of ten she was a writer of poetry. Her elder brother, Albert Baker, who was a prominent lawyer and Congressman, taught her Hebrew, Greek, and Latin. Mrs. Eddy studied medicine, theology, and art, and was widely known as a writer on current events long before the Civil War in 1861.

For the first three years after her sacred discovery in 1866 the Bible was her only companion. The promises contained therein were found to be as true to-day as when they were written, and capable of actual demonstration—when understood, and purity and goodness had been attained. Her first pamphlet on Christian Science was copyrighted in 1870, although this did not appear in print until 1876. Mrs. Eddy had then demonstrated and tested this Science fully, before imparting it to others.

The Christian Science text-book, "Science and Health with Key to the Scriptures," was published by her in 1875. Mrs. Eddy was the first to teach Christian Science Mind-healing. She founded a college, under the seal of the Commonwealth of Massachusetts, and taught over four thousand students therein. Many of these students have established themselves in different parts of the globe, and are at present engaged in Christian Science teaching and practice. In April, 1883, Mrs. Eddy had to protect her discovery in the law courts of Boston, and it was then legally recognized that she is the Discoverer of Christian Science.

Mrs. Eddy has stated that she thought the churches would gladly welcome her discovery; viz., the lost element of Christianity,—healing by the understanding of the Bible,—but in 1879 she was compelled to organize her own church, The First Church of Christ, Scientist, in Boston. This church alone has a membership of over thirty thousand, and it is growing rapidly. There are over nine hundred churches and societies established throughout the world. The membership of these churches is made up almost entirely of those who have been healed physically, morally, or spiritually through Mrs. Eddy's discovery. This proves, to any one who honestly cares to investigate, that the command given for all time, "Preach the gospel . . . heal the sick," is capable of fulfilment.

In the summer of 1898 Mr. Arthur E. Jennings brought the Christian Science text-book to his relatives and friends in this county. He had been in the United States for five years. Shortly after his arrival there he was helped physically and morally by the study of this book. This made him feel it was his imperative duty to bring it home. He remained here about three years, and some of his brothers and friends became interested, but not finding conditions quite ready to start the work, he went back to the United States, and at once entered actively into Christian Science work. For three years he was Reader in one of the Christian Science churches. At the end of last year he came home again. Services were started in the home of his brother (Mr. F. Jennings), in Darlington, during April of last year. The congregation soon outgrew the accommodation there, and public services were then started in the Temperance Institute.

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From our Contributors.

Who are the Spiritually Minded?

CLARENCE W. CHADWICK.

To be carnally minded is death; but to be spiritually minded is life and peace.—PAUL.

THE true standard of spirituality was exemplified in Christ Jesus, "who went about doing good, and healing all that were oppressed of the devil." Jesus was the broadest-minded man who ever appeared on earth. Why? Because he possessed a scientific knowledge of God as infinite Mind, and of man as created in the image and likeness of this Mind; and this spiritual understanding enabled him to extirpate sickness and sin, and to annul every so-called law of matter. He knew that the real man could not be separated from the Mind that conceived him, and this gave him divine authority for rejecting the erroneous testimony of the physical senses, which deny the spiritual perfection of God and man. The natural effect of his scientific thought upon the health and morals of men is still styled miraculous by those who misinterpret spirituality.

Jesus' own words, "Blessed are the pure in heart: for they shall see God," clearly express the keynote of all spirituality. It is the mission of Christian Science, moreover, to lift the thought of purity above the level of physicality to the plane of pure spirituality, where it is just as incumbent upon the follower of Christ to eliminate from consciousness the thought of animate matter as it is the thought of sin and disease. Ethical and moral teachings of the past have advocated a spirituality which has left undisturbed humanity's belief of life, substance, and intelligence in matter; while Christian Science begins at once to uncover the false foundations of this belief as being the sole cause of all the troubles of earth. Christian Science does not rob mankind of one single thing that is good, pure, or true. It simply corrects a mortal, finite sense of that which is called good, and, clothing thought with spiritual power and understanding, brings it in touch with man's Maker, thus making it possible to apprehend and demonstrate the practical utility of the Principle of all health, goodness, purity, and righteousness in every walk of life.

We are told in Scripture that "a double minded man is unstable in all his ways." Surely such an one understands neither himself nor man's Maker. He is little else than a compound of erroneous beliefs, some of them called good and others evil. He unquestionably believes that he has a mind of his own, capable of thinking both good and evil; and this asserted dual capacity is upheld as a manifestation of intelligence. He believes it easier to think evil than good, and more natural to sin and be sick than to be righteous and well. He believes in the reality of both good and evil, both mind and matter, and yet will tell you that he knows "no man can serve two masters." Double-mindedness is really only another term for the "carnal mind" which is "enmity against God." Whoever believes in more than one Mind, or that omnipotent good is not all-power, is dead to the practical application of truth to the daily affairs of life, even if the world does believe him to be religiously inclined or broad-minded. Great is the difference between a belief in personal goodness or spirituality, and a demonstrable understanding of the one good,—God.

Christian Science insists that the tree shall be known by its fruits. The so-called spiritually minded must be able to prove their faith by their works. If the works do not follow, there is but one conclusion to arrive at; namely, that they believe in God but do not understand His allness. On the other hand, if the healing signs follow, we know that the Christ-mind and not the human intellect is asserting itself. Just to the extent that we reflect the one Mind can we be called spiritually broad-minded. Demonstration alone must determine our spirituality or lack of it. If we are dwelling in the thought of the conscious activity of the one good; if we are reflecting only such thoughts as belong to this "one good" and are inseparable from Him; if we know in whom we believe, it can then be said that we have entered into the true sense of Life and are at peace with God and man. Then shall we acknowledge no other power, presence, or reality but good.

There are many notable instances in history of individuals who have devoted their entire lives to the study of religion, who have read the Bible many times through, who have striven earnestly to live the Christ-life, and yet have failed to seek the practical immunity from disease which the Bible promises to the followers of Christ. These good people have, according to the world's religious opinion, been possessed with a marked degree of spirituality. Others have even thoughtlessly declared that they were "too good for this world," or "too good to live." Christian Science does not sit in judgment upon such as these, but it does draw a distinct line of demarcation between a non-healing belief in God and a demonstrable understanding of the power and presence of divine Mind; between a limited sense of intelligence which may think and talk fluently of or about God, and the spiritual understanding that reflects God's thoughts; in other words, "think God's thoughts after Him." Christian Science has come to reinstate in individual consciousness the prime essentials of Christian healing; viz., a spiritually scientific knowledge of God, and the conscious ability to reflect Him in thought and deed.

A healing consciousness is a law of exclusion to every thought that does not point heavenward. It is perfectly attuned to Life and harmony. It has no time for idle gossip, amusement, or entertainment. Sincerely and continuously it inquires of the Lord for instruction and wisdom. It "dwelleth in the secret place of the most High," "under the shadow of the Almighty." It is the charity that "suffereth long, and is kind," that is constantly about the Father's business, healing sickness, pain, and sorrow, and destroying sin of every kind. This is the consciousness that entitles one to the claim of spirituality. The spiritually minded are not consenting martyrs to false law and evidence; they are active mental workers, dwelling ever within the realm of spiritual activity, resisting evil intelligently, as a false claim of the carnal mind, and not as a tangible reality endowed with power and intelligence to defeat the purposes of the Almighty. Only "to him that overcometh" does God give "the fruit of the Spirit."

Wrest'ing Alone.

WILLIAM CAPELL.

SOME time ago, a woodman and myself stood near a giant oak tree, admiring its stately appearance. Its trunk was immense, its huge branches extended far out over the surrounding pasture-land, while above the ground could be seen portions of its large roots. In viewing this king of the field, the woodman exclaimed, "Any one could see that this tree grew apart from all others." It had been exposed to the raging storms of many New England winters, and had withstood, again and again, the sudden summer hurricane, yet it stood a conqueror, giving grateful shelter to man and bird and beast.

As we contemplate the experiences of the world's great moral and spiritual leaders, we are impressed with the fact that at the crises of their careers they have been, to human sense, alone. Jacob wrestled alone with the angel, and in our text-book we are given the wonderful significance of this struggle. (See Science and Health, p. 308.)

Moses was alone when the command of God was given him to take up the mighty task of liberating his brethren from Egyptian bondage. Elijah, fleeing from the wrath of Jezebel, went alone into the wilderness, where the supremacy of God, good, was revealed to his consciousness.

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Jesus gained strength to resist the onslaughts of error, directed against his mighty works, by wrestling in the might of Spirit; alone in his greatest experiences. This was also true of Paul, and no less of John, the beloved of the Master.

Our revered Leader, in giving to the world the precious gift of spiritual healing,—the gift which Jesus bestowed, and which for many centuries was hidden from mankind,—labored long and alone with God, growing stronger at each successive stage to prove that her work was "rooted and grounded" in divine Love.

Every Christian Scientist has his times of testing. Alone, to human sense, he must wrestle with error. He must withstand the wintry storms of persecution and the summer hurricanes of envy and ill will, but none of these things can overthrow the loyal follower of Christ. Rather, they cause him to send his roots more deeply into the soil of divine Truth.

The New England colonists never forgot they were a chosen people. It was a community that believed in its own divine mission. It traced the existence of its settlement to the very hands of God, the God who led Israel out of Egypt. The settlers on the Bay of Massachusetts were certain that their providential exodus was one of the capital events in human history, that it had been predesigned from eternity to plant here, in a virgin world, the only true form of church government, and to cherish a church that should be a model to the old world in turn, and a kind of foreshadowing of the new heaven and the new earth. Some dreamed that the second coming of the Christ would take place among the rocky woodlands of New England.

"The Beginners of a Nation," by EDWARD EGGLESTON.

[Written for the *Sentinel*.]

The Call.

A TRIBUTE TO THE DISCOVERER OF CHRISTIAN SCIENCE.

BY KARL SUTTER.

Across the strands, across the lands, across the waste of years,—
A Voice called low, a Voice called sweet, a Voice spoke to our fears.
Kept calling, calling, loud and clear,
Still calling sweet and low,—
To follow where the Master trod, tho' none would hear or go.

Across the years, across the fears, above the time and tide;
In every age, in every clime, in lands both far and wide,
That still, small Voice kept calling,
Still calling sweet and clear,
But fell upon unheeding ears and lives of woe and fear.

O fearful years! O needless fears! gone now, despair and dread,—
There was an ear to heed and hear, a life that would be led.
And longing, longing, heard the Voice;
And trusting, found the Way,—
Then walking in it, reached the heights, the heights where dawns the day.

[When this poem was shown to Mrs. Eddy, she wrote the following uplifting and characteristic stanza.—EDITOR.]

Come, endless day,—no night, no site,
No climbing and no tire,—
The ascent made, the burden laid,
Nor yoke, nor tear, nor bier.

M. B. EDDY.

Selected Articles.

An Explanation.

Pleasant View, Concord, N. H., May 14, 1906.

To the Editor of *The Patriot:*

Such exaggerated prominence has been given by the press of the country to the gift of a six-thousand-dollar span of horses to the Rev. Mary Baker G. Eddy, that a plain statement of the facts is due the public. As Mrs. Eddy's Associate Secretary, I am familiar with every phase of the transaction from its incipiency until now.

About a month ago, Mr. T. L. L. Temple of Texarkana, Ark., a Christian Scientist, addressed Mrs. Eddy in reference to presenting to her the span of bays, Tattersall and Eckersall. Mrs. Eddy was naturally gratified by this expression of Southern chivalry, but her decision was to thank Mr. Temple for his kindness, to take the will for the deed and not accept his proffer.

In speaking of the matter, she said to me: "I should not feel right to drive behind such handsome and expensive horses when I should pass those who were perhaps suffering for the necessities of life."

Two things finally induced Mrs. Eddy to revise her first decision. The first was the desire of her coachman to "try out" this magnificent pair of Kentucky thoroughbreds, and the second was her characteristic thoughtfulness for the sensibilities of others—the fear that if she declined absolutely his sumptuous gift, Mr. Temple might feel that his generous kindness was not appreciated.

The outcome was that Mrs. Eddy wrote to Mr. Temple, thanking him warmly for his whole-souled Southern spirit and telling him that he might send the horses. In her letter she did not definitely accept the gift, reserving her final decision until she learned whether the horses were fully suited to her requirements. Mrs. Eddy has seen the span and admired their perfection of match, style, movement, and appearance, for she loves a good horse and knows one when she sees it.

The following telegram, sent by Mrs. Eddy to Mr. Temple upon receipt of the horses, will fully explain her feeling in regard to them:—

"Your munificent gift, the span of beautiful bay horses, arrived safely. As seen from my window, they are perfectly exquisite. Accept my deep-down thanks for your kindness and generosity."

It is but just to Mrs. Eddy to state that the pride of possession has never entered her thought. Not a word regarding the horses has been made public by her. On the contrary, she was much embarrassed when she learned the widespread advertising that had been given this simple, unostentatious act of a Southern gentleman.

Respectfully yours,

LEWIS C. STRANG.

The Concord (N. H.) *Patriot.*

Mrs. Eddy's Tribute.

The *Masonic Constellation*, published in St. Louis, reprints our Leader's letter to Mr. John C. Higdon which appeared in the *Sentinel* of March 10, and comments upon it as follows:—

Mrs. Mary B. Eddy, the great Leader of Christian Science, places herself on record in support of Freemasonry in a letter to Sir Knight John C. Higdon of St. Louis. It has often been said that the followers of Mrs. Eddy were antagonistic to Masonry; that as members of the church they could not retain connection with Masonry. Mrs. Eddy is the widow of a Mason, whose membership was held in St. Andrew's Lodge, No. 10, and Union R. A. Chapter, No. 3, of Wilmington, N. C.

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A Critic Criticised.

Christian Science has its own advocates and apologists, and, if one may judge from the results of their labors, they are fully equal to their task. Perhaps no other religious sect in the world is growing so fast as this one; none gathers so many adherents from the folds of its opponents; none excites such consternation among the shepherds of those folds. To attempt a defence of Mrs. Eddy's faith is, therefore, unnecessary, and the secular pen is spared all temptation to assume that supererogatory task. In the interest of clear thinking, however, one may without presumption, and possibly without impiety, advert to certain logical deficiencies in the current criticisms of this victorious faith.

For the moment a well-known minister stands forth as the champion of evangelistic Christianity against Christian Science; and, since he is a man of acknowledged erudition and a master of polemics, it is fair to take the half dozen arguments which he made on last Sunday night as the strongest which the Christian pulpit can produce against it. While reading them one is impressed with their destructive force; they are just as valid against Christianity as against Christian Science. . . . We must not blame in Christian Science what we praise in other religions. The critic's assertion that Mrs. Eddy's revelation contradicts the Bible is made by each Christian sect against all the others, and by all of them against geology, astronomy, and biology. It cannot be supposed, therefore, that he made it very seriously. Let us turn to the more important matter of her miraculous cures. It is useless to deny that these occur. The evidence for them is overwhelming. It is claimed that the cures are only apparent, a sort of self-deception, and that "the disease is, of course, present" after the patient thinks he has been healed. This cannot be admitted. Christianity in its early days claimed, and indeed still claims, to make cures of precisely the same sort and by the same methods as Christian Science. The critic alleges that it is a baneful practice for Mrs. Eddy's followers to work these miracles. What, then, shall we say of the early Christians, and some later ones, who did the same thing? Is the principal evidence for the superhuman power of Jesus to be classed as "criminal malpractice"? . . . Concerning any religion, new or old, one pertinent question may be asked, and only one—"What does it do for its followers?" If it makes them healthier and happier, more at peace with themselves and the world, better to live with, sweeter in character and gentler in conduct, then it is a good religion. Whether Christian Science does this or not is a question of fact. Theoretical arguments are irrelevant to the issue.—*Portland* (Ore.) *Oregonian.*

Christian Science, though simple with the simplicity of truth, is not superficial, nor can it be said of true Christian Scientists that they call all human ills "imaginary." That would be a travesty of divine healing or Science. The divine Mind, when understood and obeyed, does more for man than any mortal, material method. Christian Science is not reactionary, but progressive. Its growth is best in those communities which are most permeated with truth-loving Christian enlightenment and beneficence.

GEORGE R. LOWE.

Ottawa (Ont.) *Free Press.*

Important Notice.

THOSE who approve and countersign applications will assist the Clerk, and also avoid disappointment to applicants, if they will hold until after the Annual Meeting the applications which have been sent to them for their signature at a date too late to reach the Clerk before the closing of the entries for admission, also notify them that their applications were too late to be entered.

All applications should be sent to the Clerk of the Church, William B. Johnson, 239 Huntington Avenue, Boston.

Among the Churches.

New Orleans, La.

First Church of Christ, Scientist, of this city, formerly holding services at 816 St. Charles Street, have purchased the property of the First Christian Church, on the corner of Coliseum and Melpomene Streets, and will hold its opening service in the newly purchased edifice this morning [April 15].—*New Orleans Picayune.*

Liverpool, England.

The Christian Scientists of Liverpool, England, having needed a Reading Room, removed lately to new and commodious quarters in Leece Street, an excellent situation in all respects.

The opening of the new hall took place on April 7, when friends from Manchester, Rochdale, Southport, Warrington, and also from some of the large Yorkshire towns, were present. Many interesting testimonies were given, illustrative of the saving, healing power of Christian Science. The meeting was a very happy one, especially to the workers at Liverpool, who, having organized only last November, were feeling deep gratitude that the pleasant hall and Reading Room had so soon been secured.

May the Liverpool church prove worthy of the blessings which have come to it through God's protecting care and His dear gift to this age, our Leader!—*Correspondence.*

The University of Michigan.

There has recently been established at the University of Michigan, a Christian Science Society, in accordance with The Mother Church By-law, "Privilege of Members." The Society has been very successful in the work it has undertaken, and enjoys an energetic and increasing membership. Its purpose is to further the Cause of Christian Science in the sphere of our university life. It is recognized as one of the active Christian societies of the university, and enjoys the privileges accorded to all student organizations of a similar character. Most of the work to date has been in the line of distribution of literature, carried on extensively and with good results.

Meetings are to be held monthly throughout the college year. Alumni of the university who are members of The First Church of Christ, Scientist, in Boston, Mass., are eligible to membership, and the society will be pleased to hear from them.—H. B. YOUNG, *Secretary.*

Troy, N. Y.

First Church of Christ, Scientist, of this city has had an exceptionally rapid advance to prominence and substantiality. It is doubtful if any church in Troy had so small a beginning as this. It is told as a singular fact connected with the building of their attractive chapel, that with a total membership of thirty persons this whole property, costing thirty thousand dollars, was donated to the trustees free of debt, having received no financial aid from any one who had not experienced and acknowledged help from Christian Science.

On the first of January, 1901, the free Reading Rooms connected with the church were formally opened. Great encouragement is often found here by those in trouble, and any assistance that can properly be rendered to the afflicted is cheerfully given. Hundreds of visitors attend these rooms, yet the place is so large, so well arranged, and so well conducted that it is quiet and peaceful.

In the very heart of our busy city, and during its business hours, these thriving, independent, and singularly happy people are endeavoring to make their religion intensely practical.—*Troy* (N. Y.) *Times.*

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The Lectures.

Rockland, Mass.

Bicknell Young lectured on Christian Science at Grand Army Hall, Friday evening [April 6]. He was introduced by Ezra W. Reid, who spoke in part as follows:—

To-day we hear of the love of God and the brotherhood of man; we see an unmistakable movement away from creeds and doctrines and traditions, towards a religion of Spirit. Jesus foresaw this, and said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: . . . the true worshipers shall worship the Father in spirit and in truth." Every step which has been taken in the theological world towards a higher ideal is an indication that mankind is reaching out towards perfection, Truth, God, and away from creed and speculation. It is now forty years since a woman standing alone began to proclaim to humanity a religion which was practical and operative, and during these forty years it has stood the test. Christian Science is nothing if not practical. The human mind of the present time demands something more than mere thories; it is, unconsciously to itself, throwing off every unreasonable and speculative belief and is demanding that which is consistent with the idea of God as an all-powerful and all-wise creator.—*Rockland Independent.*

Redlands, Cal.

The Contemporary Club auditorium was well filled with people yesterday afternoon [April 15] to hear a lecture on Christian Science by Clarence C. Eaton of Tacoma, Wash. He was introduced by R. Holtby Myers, who spoke in part as follows:—

I am told that over fifty thousand people in the United States have, during the last twenty-five years, adopted Christian Science as their religious belief. No one can contemplate such a religious movement without recognizing it as a force worthy of careful consideration by every thoughtful man. This is an age of spiritual as well as scientific inquiry. It behooves us to weigh carefully new evidences of spiritual development before rejecting that which may be new truth. A religion which accepts the teachings of Jesus of Galilee, whose resurrection we commemorate to-day, and which brings comfort to so many thousands of our fellow-countrymen, should command at least our respect and friendly tolerance. Any religion which contributes to the happiness, the joy, and gladness of human life, which ameliorates and relieves suffering, sorrow, grief, and distress in this world of ours, is surely entitled to a fair, patient, and generous hearing.—*Redlands Facts.*

Houston, Tex.

Rev. Irving C. Tomlinson of Concord, N. H., lectured before a highly appreciative audience at Turner Hall last night [April 7] under the auspices of Second Church of Christ, Scientist. The speaker was introduced by Judge Sinclair Taliaferro, whose preliminary remarks were in part as follows:—

The question was often asked in Jesus' day: "By what power doth this man do these things?" It has been often repeated since, but the answers made have been generally vague and unsatisfactory. Some have contended that the power by which this man accomplished these great and beneficent results was a power God-given, and peculiar to the man himself, or at least limited to those individuals upon whom he in person conferred the right to use it—hence, we hear of the "days of miracles." Many a child seated on the knee of a loving mother has had recited to it the wonderful acts of kindness and love done by this man, beneficial to suffering humanity; but when to the question: "Can they do those things now?" the reply has been given, "No, those were miracles, and the days of miracles have passed," the children have been led to feel in their infantile hearts that God and His goodness belong not to the present, but to the realms of the past.

A new sect of the Christian church has unfurled its flag and now offers a new-old creed to the thought of the civilized world, and I am informed that one of its chief items of belief and teaching is that the same power exercised by the wonderful man of some nineteen centuries ago is yet a living, vital force, and capable of being utilized now for the benefit of the human race, to the same extent that it was invoked by the Man of Galilee in the shadowy ages of the past. I know not how this may be. If the teaching be true, the blessings which will flow from its discovery and propagation will soon impress its truth upon the thought of the civilized world with ineffaceable distinctness and character. If it be false, then it will share the fate of the many ideas and creeds which have, in centuries past, been promulgated by man, only to receive a passing thought, and then be forever buried among the wrecks of time, disproved and dishonored.

Houston Post.

Lectures at Other Places.

Oil City, Pa.—Rev. Arthur R. Vosburgh, Jan. 14.
Granite Falls, Minn.—Miss Mary Brookins, Feb. 18.
Saratoga Springs, N. Y.—Bicknell Young, April 1.
Sheldon, Ia.—Rev. Arthur R. Vosburgh, April 3.
Lexington, Mass.—Bicknell Young, April 5.
New York, N. Y. (First Church).—Bicknell Young, April 7.
Green Bay, Wis.—Judge Septimus J. Hanna, April 9.
Batavia, N. Y.—Bicknell Young, April 9.
Galesburgh, Ill.—Rev. Arthur R. Vosburgh, April 10.
Rockford, Ill.—Bicknell Young, April 13.
Logansport, Ind.—Judge Septimus J. Hanna, April 15.
Oskaloosa, Ia.—Rev. William P. McKenzie, April 16.

Preliminary Arrangements for June.

A COMMITTEE has been appointed to find rooms for those attending the June meetings of The Mother Church, and this Committee will be able to provide rooms for all visitors. Those who have not made definite arrangements are requested to communicate with this Committee as early as possible, stating their precise requirements, the price they are willing to pay, etc., in order that an approximate estimate may be made of the amount of accommodations which will be required. This Committee will not undertake to engage or assign rooms in advance, either in hotels or private houses. Those wishing to engage rooms in advance should communicate directly with the hotels at once.

It is desirable that, where practicable, one person should act for a group from one locality. This will greatly facilitate the work of the Committee.

On their arrival in Boston, those who are depending on this Committee for rooms are requested to go to Horticultural Hall, corner Huntington and Massachusetts Avenues, which has been engaged as headquarters for this Committee, commencing Thursday, June 7.

Address: ROOM COMMITTEE, 250 HUNTINGTON AVENUE.

Railroad Rates.

Almost all the railroads have agreed to make a reduced rate of practically one fare for the round trip to Boston for the Communion season. It is suggested to those intending to visit Boston that they consult their local ticket agents a sufficient time in advance of their intended departure to enable the agent to secure tickets, etc.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

True Appreciation.

[The following letter so ably supplements Mr. Strang's article, "Lest we forget," which appeared in the *Sentinel* of April 28, that it is worthy of careful attention on the part of Christian Scientists, and we are glad to accord it a prominent place in our columns.—EDITOR.]

New York, N. Y., May 5, 1906.

Beloved Teacher and Leader:—I read Mr. Strang's splendid tribute to you, published in the last *Sentinel*, with great interest and appreciation. The warning is timely, and such danger signals as this, placed at perilous points in our heavenward journey, I am sure will save us many mistakes and much unnecessary suffering. I am at times overwhelmingly impressed by the thought of the true relationship which exists between Christian Scientists and you, and how imperative it is to maintain these sacred ties pure, clear, and inviolate. I am impressed with the great need of understanding this relationship and forever demonstrating this understanding in humility and obedience to Principle, to insure the perpetuity of this great Cause. I am convinced that the future integrity and effectiveness of this powerful movement must be, as it has been, dependent upon the loyalty, love, and distinguished meekness of its individual members, and this can only come as the result of a right apprehension and recognition of you, and a constant recollection of the everlasting indebtedness and gratitude which are your due.

As one contemplates the allurements which beset Christian Scientists on every hand during these days of formation,—the temptation to indulge personal sense at all seasons, particularly the summer season; the suggestions which would lull to sleep with laws (lies) of old age, usefulness past; withdrawal to country homes, mountain, and seaside; rest in foreign and home resorts; the subtle temptations to procrastinate,—failure to improve the moments, the *now;* the habit of vacillation, of ebbing and flowing, manifested in bursts of activity, soon lapsing back into periods of indifference and lethargy; in general, the common tendency to shirk the divine responsibility to perform the greatest good to the greatest number and through such effective means as written articles contributed to our periodicals, through spoken testimonies on Wednesday evenings, and above all through readiness to be about the Father's business in healing the sick and the sinner,—I say, as one observes these ominous signs during these times of apparent prosperity, one can but shudder at the dire result, did the future of Christian Science depend upon these wavering efforts.

It should, moreover, be well apprehended that your demonstration for humanity,—marvelous, vast, and comprehensive as it is,—while showing the divine way to this age, can never relieve a single individual of a single responsibility, nor atone for the errors, omissions, or faithlessness of a single follower; for, as you say regarding the great example of the beloved Master, "Jesus spares us not one individual experience, if we follow his commands faithfully; and all will have the cup of sorrowful effort to drink, in proportion to their demonstration of his love, till all are redeemed through divine Love" (Science and Health, p. 26). May this redemption draw nigh as God would have it, that the wise and faithful whose lamps are kept replenished, trimmed, and burning may "inherit the kingdom prepared for you from the foundation of the world."

Humbly and gratefully your student,

JOHN C. LATHROP.

The Healing Sense of Nature.

THE student of acoustics speedily learns that the air waves which have contributed to his sense of sound represent but a very small fraction of the tonal scale which he would be able to hear were his aural sensitiveness more refined, and in a kindred way students of Christian Science soon realize that they can apprehend the truths of the universe about them only in the measure of their spiritual perception, and that as yet they have compassed but a trifling arc of that perfect circle of divine manifestation which it is theirs to apprehend as they awaken to the truth of being.

The cry, "Back to nature," which is being heard on every side, is in large part the expression of an impulse that would eschew the haste, pretence, superficiality, and extravagance of modern life, and that would find the more satisfying in the more simple and genuine,—those conditions and experiences which ever affiliate themselves in thought with birds and flowers, the sunshine, and the sky. As never before, the gain to those who are privileged to get into close touch with nature is being emphasized in the schoolroom, and in unnumbered philanthropic endeavors to bring the sweet out-door within the reach of the shut-in and the debilitated, and all this witnesses to a more general recognition of the truth which Chaucer expressed long ago when he wrote, "Nature is the vicar of Almightie God."

In these days when we of the north-land stand "hushed and wondering before the epiphany of Spring," the fragrant call of fell and field is peculiarly winsome and there is ready response to its "fine impulsion." With a common instinct and common joy would we turn away from the complexity and congestion of conventional experience, "come forth into the light of things," and "let nature be [our] teacher." That this drift in thought and impulse is wholesome none will question; nevertheless, it offers a temptation against which Christian Science counsels an alert watchfulness. The enamored nature-lover who finds satisfaction with that sense of the beautiful which identifies it with material conditions and phenomena, inevitably suffers disadvantage. Content with the delight of physical sense witnesses to spiritual barrenness and decrepitude. It is an absorption in the glamour of that expression of beauty which takes no thought for the source of beauty, and the more refined the intoxication of this sense the more subtle and harmful it becomes. Christian Science teaches that our thought of nature as of man should be spiritual and healing. "Nature voices natural law and divine Love, but human belief misinterprets her." "Mortals must look beyond fading finite forms, if they would gain the true sense of things" (Science and Health, pp. 264, 240). In these and many kindred passages Mrs. Eddy directs thought to that explanation and interpretation of nature in which beauty like truth brings both inspiration and health. The glories of the sunset sky and the flowering trees bring something of pleasure to all, but they yield real nourishment to those only who, escaping the thrall of material sense, "look beyond" and discern the manifestations of that divine "Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness" (Science and Health, p. 247), and it is apparent that this perception cannot be reached so long as we think of beauty as an incident of material change.

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Furthermore, the realization of the oneness of Life, apart from matter, awakens an otherwise unknown interest in all living things, a new sense of kinship not only with all creatures but with the trees and plants,—those growing wonders in whose sweet unfoldment the expressions of omnipresent wisdom and beauty are less obscured, perchance, than in mortal man. One thus learns to love every gentle and innocent thing in a way that is distinctly elevating to thought and that brings a new and abiding gladness into every hour's experience.

Wandering amid the prodigalities of nature in golden summer days, we shall not go astray if we follow the guidance of spiritual sense alone, while on every hand we shall be able to gather, for ourselves and for others, the honied sweets of Love's limitless manifestation.

JOHN B. WILLIS.

Man Revealed in Science.

THE psalmist's query, "What is man?" is often voiced by those who are confused by material sense testimony, but who honestly desire to know what man really is. Of old, the prophet said, "Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?" and this is the injunction of Christian Science to-day. In spite of this warning, mortal sense clings to its own false concept instead of giving it up for the true idea revealed in Science. It would certainly seem as if students of our text-book, "Science and Health with Key to the Scriptures," could not mistake the mortal concept for man as therein revealed. Well may our revered Leader say, "Mortals have a very feeble and imperfect idea of the spiritual man. . . . Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate" (Science and Health, p. 258).

Science shows the necessity for a perfect model in all our work, and it is of the utmost importance surely that we gain and maintain clear views on this vital question, in order to do the most effective work in the healing of the sick. We therefore cannot be too familiar with the statements concerning man which are given on pages 475 to 477 of our text-book, especially the statement, "Jesus beheld in Science the perfect man" (p. 476). Through Science alone can we behold the perfect man, never through sense.

It is scientific to know and declare that man, as God's likeness, is spiritual and perfect, and as the sick and weary mortal sense looks away from self and beholds this perfect man, the mortal concept, which has no reality except to belief, begins to vanish like a dissolving view; the manifestation of Truth is revealed in Science; and as our text-book (p. 477) says, this "correct view of man" heals the sick. This process is beautifully described by Paul, who says, "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory" (Revised Version).

It sometimes happens that students of Christian Science, in their eagerness to advance, seize upon statements which are supposed to be scientific, and therefore of value, but which are incorrect because they predicate of mortals what can only be declared of the real man. A more careful study of Mrs. Eddy's writings would render such mistakes impossible; for they never teach that mortal man is good, much less perfect, but that he is the unreal counterfeit which disappears as Truth is understood, and the sooner the better for suffering mortals. The perfect model revealed in Science is to-day uplifted before humanity through our Leader's work, even as when Moses lifted up the serpent in the wilderness, and the suffering people who looked up to it were healed. The psalmist says of man that God has "crowned him with glory and honor," and has given him "dominion" over the works of His hands. This man, Christian Science reveals!

ANNIE M. KNOTT.

Letters to our Leader.

Manchester, England, April, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—"Neither space nor time can separate genuine Christian Scientists." "Behold, how good and how pleasant it is for brethren to dwell together in unity." This message that you sent through the *Sentinel* to First Church of Christ, Scientist, Manchester, England, lives ever in our thought, and we desire to realize more fully the real import of those words. At the present moment they have been brought more vividly to mind by a loving and united effort for the Building Fund of The Mother Church. In response to the urgent appeal for funds which reached us through last week's *Sentinel,* the branch churches and societies in Manchester, Liverpool, Leeds, Sheffield, Birmingham, Bradford, Rochdale, Warrington, and Southport, co-operated in raising a fund, the amount of which has been forwarded by this mail to Mr. Chase, making the total amount contributed by these branch churches and societies for the building of the extension of The Mother Church £508 13*s*, 8*d* ($2,441.68).

It will interest you to know that all these branch churches and societies have only been established since Christian Science was brought to Manchester, five and a half years ago, so that we feel sure you will the more rejoice, knowing that though some of us are but tiny tendrils, yet that in our earliest days we are growing up with our noblest and best thoughts lovingly and gratefully entwined in the Mother Vine. Yours in the bonds of Christ,

THOMAS MACLURKIN.

Treasurer for The Mother Church Building Fund, for the joint churches and societies in Lancashire, Yorkshire, and Warwickshire.

[It is inspiring to note the love felt for our Leader and for The Mother Church by these far-away friends.—EDITOR.]

Copenhagen, Denmark, April 27, 1906.

Our Beloved Leader:—May we, the devoted followers of Christian Science in Denmark, take up one moment of your precious time to express our heartfelt gratitude for all the blessings God has given us through your consecrated and loving work. We are as yet but a small band, trying to demonstrate love, health, and holiness in our lives. Our eyes are being opened, and light and harmony are beginning to enter our homes through the revelation given in your blessed book, Science and Health. It is being proved to us, through demonstration, that neither sin nor sickness are according to divine law and that they disappear before the light of Truth.

Our meetings are held in Danish, our services in English and Danish, and we are striving to realize that "the new tongue" of Spirit is universal, and that Spirit will teach us to understand. Our little Sunday School numbers eight pupils. A few of us have rejoiced in sending every year our small mite to the Building Fund of The Mother Church, and simultaneously with this letter we are happy to forward to the Treasurer the sum of kr. 300 as a small manifestation of our love and gratitude. It is our earnest desire to be found faithful and true.

In behalf of the Christian Scientists in Copenhagen, Denmark. Lovingly and gratefully,

JOSEPHINE LAKJER.

Collins, Miss., May 1, 1906.

Mrs. Mary B. G. Eddy, Pleasant View.

Beloved Leader:—On March 4, 1906, I was in Collins, having been called here to treat a patient. On that Sunday, seven Christian Scientists, myself among the number, met at the home of a gentleman and his wife to read the Lesson-Sermon. This couple had read the Lesson-Sermon

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every Sunday for a year or two, but this was the first time they had ever had any one else to meet with them. I returned to New Orleans, and the little body of earnest seekers for Truth continued to meet for the service each Sunday.

On April 22, 1906, I was again here and met with them, there being twelve present. After the Lesson was read I proposed that a collection be taken for the Building Fund of The Mother Church. This met with a hearty response, and resulted in a collection of twenty-three dollars, which was forwarded to Mr. Chase the next day.

All of these dear people (ten adults) have felt the healing touch of Truth. All, excepting two who have needed no treatment, have at different times been under my treatment, and I can testify, from the love which they express to you, our dear Leader, that they felt it was a pleasure to give to the Fund for the extension of our Church edifice, which stands as a type of the healing and regenerating work that is being done as a result of your labor for mankind. I know that an account of this, the starting of another branch of The Mother Vine (should you ever read these lines), is dearer to you than the material structure—for that is dear to you only because it is an expression of love and gratitude from earth's weary ones who have been healed of sin and sickness through your words and works. We are endeavoring to follow you as you follow Christ.

In humility and sincerity your student's student,

M. Elizabeth Lengsfield.

Asheville, N. C., May 6, 1906.

Beloved Leader:—We were so grateful for Mr. Strang's loving reminder: "Lest we forget." I read it in church Wednesday evening, and there followed one of the most helpful meetings we have ever had, and all expressed such deep love and gratitude to you.

We are now sending both of our Sunday collections every week to Mr. Chase, for the Mother Church Building Fund. We thought it might prove more helpful to send the contributions weekly, and in this systematic way.

Dear Leader, I cannot tell you how full of love to you my heart is, for what you have given us, and for urging us on to reach the goal of scientific demonstration, and for encouraging and watching over us all the way. The way never seems hard nor the cross heavy when I think of you. Truly, blessed are the eyes that see the things which we see, and the ears that hear the things which we hear. The meaning of this step upwards, which we are now taking in completing the new Mother Church building, seems to deepen and broaden in my thought daily. I see such a wonderful explanation of this hour, and its parallel with Jesus' glorious mission and ministry, in the eleventh chapter of Revelation. It points ever more clearly to what you are, and what God is doing for the world through you, our blessed Leader. God bless you, beloved one.

With devoted love,

Elizabeth Earl Jones.

The Communion Hymn.

The Communion Hymn, "Saw ye my Saviour?" the poem by Mary Baker G. Eddy, the music by William Lyman Johnson, is now published for *high* and *low* voice, soprano and tenor in G, and for low voice in E, range from A to E. Price, 50 cents per copy, $5.00 per dozen.

Pictures of The Mother Church.

The Christian Science Publishing Society is not yet ready to announce the sizes and prices of the pictures it will publish, but hopes to give this information in the next issue of the *Sentinel*.

Testimonies of Healing.

In December, 1904, about 2 P.M., while stepping from a ladder to a roof, I fell backward a distance of seventeen feet, breaking my left collar-bone close to the shoulder, also experiencing the usual results when a heavy man falls that distance. As soon as I had recovered consciousness, I went to the office of a surgeon and had the bone set. When offered tablets to induce sleep, I told the doctor that I believed in Christian Science and needed nothing but to have the fracture reduced. I walked to my home and at four o'clock sent for a Christian Science practitioner. She came at once, left me about six o'clock, returned about nine, left again at ten, and in that short time the sense of suffering had been so completely overcome that I retired and slept the greater part of the night. During the rest of my trial I suffered no pain from the fracture. I was told by the surgeon that six weeks would find my arm in splints, but I returned to my work in two weeks; in three weeks the free use of my hand was given me, and in thirty-one days the surgeon removed the last trace of his handiwork and pronounced my arm entirely sound. I was told it would be a year, at least, before I could have complete use of it, but in two months after the splints were removed that prediction was set aside. Considering the distance I fell, my weight, age, and temperament, I am more than gratified with the healing. In the four weeks that I was in the hands of the Christian Science practitioner I found new ideals, also an incentive to attain them, and sunshine has taken the place of the shadow.

Frank Herbert Clark, Dover, N. H.

Some months ago, while attempting to board a street car, I was thrown to the pavement and rendered unconscious for a time. I never asked how long I was in this condition, but when I began to notice my surroundings I was in a strange house with a Scientist sitting beside me, and I shall never forget the feeling of peace and comfort that came over me at this evidence that I was in the loving care of infinite Mind,—divine and ever-present Love. I cannot find words in which to express my sense of the power with which the truth cleared the atmosphere in that room and let into my thought the consciousness that there is no power apart from God.

My daughters remained calm enough, in the midst of others' excitement, to do all that was necessary to secure my treatment in Christian Science, without antagonism from the attending physicians who had been called in by friends in the absence of my wife. The proposition to take me to a hospital was vetoed, and I was taken home in an ambulance and put in my own bed. Can one realize how grateful I am when I remember that my youngest daughter, aged fifteen, came to my side in that house where strangers were assembled, and said to me, "Papa, you know the *real* child is not hurt," and that my oldest daughter, aged eighteen, stood out firmly for the supremacy of Christian Science in the hour of my seeming inability to decide such matters for myself; and that my wife, recalled by telegram, only a short time after she had bidden me good-bye, was enabled by her knowledge of the truth to overcome her own fear, and arrive at my side confident in the power of divine Principle to heal "all our diseases"?

I had been put by friends under the care of two physicians immediately after the accident, and when my wife reached home, about five o'clock in the afternoon, my right arm and shoulder had been bandaged, one of the three or four cuts in my head had been stitched, and I was resting easily, with a professional nurse in attendance upon me. I was conscious of the gentleness and kindness of these professional friends who, according to their best judgment, had ministered to my comfort. They were informed that we were Christian Scientists and desired no

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medicines to be given, and no professional assistance except such as they had seen proper to give surgically, and which they had already performed in the setting of a seemingly broken shoulder and the stitching of a scalp wound. It is due these good people to say that our wishes were cheerfully acceded to during the short time I received their visits. While it is quite certain they voiced some dark thoughts on the day of the accident to others, nothing of the kind was spoken of in the family, and, on the other hand, pleased surprise was openly expressed at the rapid healing witnessed.

I was under the treatment of a brother Scientist from the time of the accident for about a week, and worked constantly myself, with the happy consciousness that divine Love was ever with me. I stayed in my room two days and in the house a week, at the suggestion of the physician, whose recommendations I acceded to in the spirit of "suffer it to be so now," and because I had no reason to oppose him so long as he did not prescribe for me or insist on my taking material remedies. The wounds in the scalp healed promptly and all signs of them were easily gotten rid of in less than a week. The shoulder knit so promptly that the surgeon had no further work to do, even from his own standpoint, than to renew the bandages and keep them from slipping.

Ten days after the accident I attended the Sunday morning service in our church; the following Wednesday evening I was able to take my part of the church service, the physician having taken off the bandages on the right arm and shoulder which I had been wearing, practically without pain, one day less than two weeks. Three weeks from the time of the accident, I shaved myself with a safety razor, using my right hand and the arm which had been broken. I told the doctor, the day he took the bandages off, that some doubt had been expressed as to whether I had a fractured shoulder, because I recovered the use of the arm in so short a time; to which he replied, "I told Dr. ——, who helped me bandage your shoulder, that your break was so unusual that unless one saw it he would hardly believe it could occur." I send my humble and grateful testimony to the Field, that it may help some others to see that our needs will all be met in the very best way possible in view of the individual's present attainment. Thank God for Christian Science, through which I was enabled to overcome evil and return to my place in the church and in my office, all within two weeks and a half of my temporary disablement.—ELLIOT HOWARD GILKEY, Columbus, O.

It is through Christian Science that I am alive to-day. I was suffering from hereditary consumption with its attending ills. The last trouble that developed was in my right side. The doctor said my liver was hardening. We had tried many physicians, but they could not do anything for me. The last one said that there was no help, and I probably would not live three months. He did all he could; blistering and outside applications were resorted to, but failed to relieve the pain. It was at this time that a kind neighbor came in to ask us to attend a lecture on Christian Science, and talked with my husband about my case, telling him I could be healed; but as I was so far gone and everything had been tried without benefit, he thought she did not know what she was talking about. She then asked to be allowed to bring in some reading matter, to which he consented, and it was my reading in the *Sentinel* and *Journal* of the wonderful cases of healing, that gave me new hope of life. We each felt thankful to God for this; it was indeed a revelation to us to learn that God is here and now healing the sick and reforming the sinner,—ready to help all who come to Him. I looked in the *Journal* for the name of a practitioner and asked for help, which was lovingly given. I received treatment for two weeks. On the third day I was healed of chronic constipation; the trouble in my side and consumption were healed in two weeks.

This was over six years ago, and I have never had any return of these diseases, in any way. I have been entirely free from them since that time, and many minor troubles have also disappeared. We have proved many times that God is a very present help in time of trouble. For the physical healing I feel very thankful, but my greatest blessing through Christian Science is the spiritual uplifting and the understanding of the Bible gained through "Science and Health with Key to the Scriptures" by Mrs. Eddy. Now we go daily to the Bible and Science and Health for our health and comfort. They have revealed to our understanding the living God, good. I feel an ever-increasing sense of gratitude to God, and to our dear Leader for Christian Science, and for what it has done for us when everything else had failed and I was facing death. It has proved the words of Jesus to us many times,—"Ye shall know the truth, and the truth shall make you free."

FLORENCE E. WEBB, Oneonta, N. Y.

About two years ago Christian Science was brought to my notice, and after reading some *Sentinels*, I purchased a copy of Science and Health and began reading it at every opportunity which I could find, but being a traveling man my time was pretty well occupied. At first this book seemed very difficult to understand, but the more I read the brighter grew the way, and the Bible, which had been little understood, and seemingly full of contradictions, became a new book to me. While traveling in Arkansas I visited a Christian Science church at Little Rock, for the first time, and was very much impressed with the services and the welcome I received. The next day I purchased a Bible to carry in my grip, that I might learn more of both the Bible and Science and Health, for the two are inseparable. I had been a member of an orthodox church, but the Bible had only been read as a matter of duty; while it is now becoming a pleasure to read it. Inside of six months I was healed of a serious ailment of nearly two years' standing. Last spring, while moving our piano, I sprained my side, and it seemed to grow worse for several days, until I felt I must have help, and telephoned to a practitioner. I kept on at work, moving and lifting, yet in three hours I discovered that all trace of my lameness and soreness had disappeared, and it did not return.

During last winter I came home and found our little girl, nine years old, with a very high fever. With my little understanding I did the best I knew how for her, and in half an hour she was quietly sleeping and was free the next day. Recently I was overcome with chills, fever, and night sweats. After twenty-four hours my own efforts failed to give relief, so I wrote to a practitioner for help, and after she received my letter all these disappeared.

Over a year ago my wife was confined to her bed most of the time for nearly three months with great suffering and sleepless nights, from serious internal inflammation. The doctors did all in their power to alleviate her suffering, but could give no encouragement except by an operation, which she would not consent to, but determined to try Christian Science. I wrote a practitioner to come and see her. She gave one treatment, and before night all suffering was gone, my wife slept like a child, and by the next day all trace of her trouble had disappeared. No operation was required, and she was wholly cured, which seemed wonderful to me. Our little girl had a bunch on the side of her neck, half the size of a hen's egg, which was removed with the help of a practitioner in three days. We have been able with our little understanding to help each other many times.

We are indeed grateful to Mrs. Eddy for the great light she has brought to the world through her untiring efforts, and that we are privileged to be partakers of these blessings. We know we are made much better through the help of divine Love, and our daily prayer is that we may do God's

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will and practise the two great commandments, to love God, and our neighbors as ourselves.

E. S. FULLER, Wellsville, Mo.

During last August, after some three weeks of intense suffering, I was taken to St. Luke's hospital for the purpose of being operated on for what was diagnosed as an internal abscess. My family physician and two others agreed that an operation was absolutely necessary. At this time I was in great agony, which was relieved only by taking morphine. On arriving at the hospital four other physicians examined me and pronounced the same verdict, and said that an operation was the only way of saving my life. I stayed there one day and then decided to return home and try Christian Science. I told the nurse of my decision to go home, but did not mention Christian Science. She called one of the physicians, who expostulated with me and predicted my death in a few days in the most dreadful agony unless I submitted to an operation. On failing to impress me he called another, whom I understood to be the head surgeon, and he also tried to convince me of my folly in leaving the hospital. I, however, persisted, and ordered a carriage, after which I was required by the hospital authorities to sign a paper, releasing them from any possible charge of negligence or blame in the matter. Having so done, the nurse put me in a reclining chair and wheeled me to the carriage door.

For a day or two I was better; then the terrible pain returned and I seemed to be sinking into a state of coma. Three days after this the abscess began to discharge, but blood-poisoning did not set in, and in a few weeks I was entirely healed. Furthermore, I am still well.

I am deeply grateful to Mrs. Eddy for having brought this truth to a waiting world, and I rejoice in knowing that God is the only power,—a very present help in trouble.

SOPHIE VON S. CHAPMAN, New York, N. Y.

It is now nearly five years since I first heard of Christian Science. At that time I was healed in one week's treatment of a severe form of stomach trouble from which I had suffered greatly for over eighteen years. At the same time I was healed of a bowel trouble for which I had medical attention for many years and which had grown steadily worse instead of improving.

When first I heard of this truth I was preparing for an operation in a hospital, but after having treatment in Christian Science there was no need of the operation, and since that time no material remedies have been used in our home. The teaching of Christian Science appealed to me as no other had ever done, and the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has many times brightened and illumined the way. There have been great peace and happiness in our home since we have learned of this blessed truth, and I am thankful to add one more testimony to the many already told. I have been able to help others to "fight the good fight" and to lay hold of eternal life.

My heart is filled with love and gratitude to our dear Leader, Mrs. Eddy, through whom we have gained an understanding of divine Principle as revealed in Christian Science.—MRS. SARAH ROGERS, Toronto, Ontario.

Since coming into Christian Science, ten years ago, the truth has been our only physician, and I rejoice because I have found what I had so long been looking for, that is, a practical religion. Through its teaching we have seen the power of Truth destroy many ailments. Last June, our boy, now fourteen years old, was taken with a severe case of measles, and it seemed for the first two days that fear would master us. On the third day I sat by his bedside and read the Lesson-Sermon to him, from the Bible and Science and Health. The fear was destroyed, and he then dressed himself and came downstairs. For this healing, and for many other blessings which we have received, we are truly thankful to God, and I wish to express my love and gratitude to our faithful Leader, Mrs. Eddy, who has shown us the way to Truth.

MRS. CAROLINE PLUMB, Bracebridge, Ontario.

During seven years of my early married life I endured many ills of the flesh and "suffered many things of many physicians." I was afflicted with a chronic liver trouble, and with indigestion so acute that I ate no solid food for four years without a penalty of extra suffering. In addition, there were complications of female trouble requiring the aid of surgery, and an operation was performed. This combination of ailments reduced me to a state of complete invalidism. Four physicians, among the best and most competent in the city, had been in attendance upon me, sometimes singly and sometimes in consultation. They at last pronounced my condition hopeless; they told my husband they had exhausted their skill, that it was useless to give me medicine as the system had ceased to respond and the vital forces were too exhausted to build on. The final hope held out to me was another surgical operation. In reply to my asking for an opinion as to its result, they said, "It will perhaps make you more comfortable, and it is all we can do for you." I refused to go to the infirmary on this slim chance of relief. These doctors were most kind in their treatment of me and I was grateful to them for their interest, but I felt a great thrill of indignation that they had put a limit on my life, and had said that I must be resigned to die. I rebelled at this verdict, for I felt that they were usurping the power of omnipotence in this decree of death for me and orphanage for my little ones, and I refused to accept it. I blindly believed that there is a God of Love who does not willingly afflict the children of men, and who could save me, and I prayed constantly for three months that He would lead me to the physician who had the skill to cure me. I still leaned on an arm of flesh, and thought a doctor must be the agent for my deliverance. I do not now recall the cost of my long illness; but I know that it took almost all our living, even when the doctors made reductions in charges, in view of the chronic conditions. The drug bills alone were always more than those of the grocer.

About this time I heard that a Christian Scientist was in the city, and was told of some wonderful cures. Though I knew nothing about the subject (sixteen years ago Christian Science was almost unknown in this city), I sent for him to come to see me. I asked him, "How do you cure people?" He replied, "By following as nearly as we can in the footsteps of Jesus and doing the works he commanded us to do." The answer convinced me that this was really the way that God heals our diseases, and I asked for immediate treatment, with the result that whereas my husband had left me in the morning a helpless invalid, he returned at night to find me dressed and ready to preside at the supper table. He exclaimed, "What miracle is this?" and learning of my treatment in Christian Science said, "Though it seems impossible, I must believe the evidence of my eyesight." We both began the investigation of Christian Science and accepted its teaching. We have raised our children, all adults now, in Christian Science, and my household has been united in the one faith since my healing sixteen years ago. I have been able to do my household work with ease and have suffered no ailments that have not readily yielded to Christian Science. My heart is always full of unspeakable gratitude to God, and to Mrs. Eddy for the revelation of Christian Science. I know that through it the Comforter promised aforetime has come to relieve a suffering world.

MRS. MAGGIE COX, Memphis, Tenn.

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I wish to express my heartfelt gratitude for the benefits and blessings I have received from Christian Science. My attention was directed to the subject about a year ago. At that time I had occasion to change my lodging and took a room with a family whom I found to be Christian Scientists. At this time I was in a deplorable condition, mentally and physically. I was suffering from a complication of diseases—rheumatism, piles, heart trouble, indigestion, and kidney disease. I had been twice on the operating table for piles. Two army surgeons performed the operation in this city, but in two years I was in a worse condition than ever. I then went to San Francisco and was operated on by a celebrated physician, but after a few years the trouble came back. I spent a large amount of money, first and last, and finally gave up in despair and was calmly waiting for death to end my misery, when Christian Science came to my relief. The people of the house commenced talking Science to me, but I did not take much stock in it. I saw they meant kindly, and after hearing the testimony of their own healing, I commenced reading Science and Health. The lady of the house gave me some help, and I began to improve in health at once. In a week I was able to do light work, and in a month was working regularly at my trade, that of a carpenter. I was not entirely well, but getting along finely, when in some way I got careless, neglected my reading, and was soon as bad as ever. My friends then advised me to go to a practitioner for treatment. I did so, and after three weeks' treatment was healed, and now, considering my age, seventy-five, I am much stronger and healthier than men usually are at that age. My mind is clear, I am happy and cheerful, and I look forward to the future hopefully.

I have been completely cured of the tobacco habit of sixty years. I have had several demonstrations of the truth of divine healing since taking up the study of Christian Science. On one occasion I had a severe cold which I neglected, and I began to fear pneumonia. I awoke in the night in great pain. Suddenly the thought occurred to me that God was an ever-present help, that man is His child, made in His image and likeness. I declared the truth and to my great joy I was instantly healed. I went to church the next day without a symptom of a cold. The next occasion was a severe attack of diarrhœa. The healing was instantaneous, as in the first case. These instances of the effectiveness of divine Truth banished all doubt from my mind. I no longer had to say "I believe" and "I think," but I could say, "I know absolutely that Christian Science is true." I have read many books in my life, but never one like Science and Health. It is truly a scientific work; its logic is pure, its premises correctly stated, and its conclusions properly drawn. By its interpretation of the Scriptures the Bible seems a different book to me, and the two belong together.

I owe my healing to Christian Science and the teaching of that wonderful book, Science and Health, by Mrs. Eddy. Language is not adequate to express the gratitude I feel to God and to her.—WILLIAM H. BRACKETT, Portland, Ore.

I was brought up in an orthodox church, but the time came when I was a great sufferer, with many ills, yet trying to be resigned to what my religion had taught me to be the will of God. While I was willing to suffer, I was also willing to trust mortal man for help, which the Bible tells us not to do, but I had a false sense of God. A lady called at my home one day, and seeing my condition asked me to read some Christian Science literature. I did so, and found a religion that gave me a true sense of God, as a present help in trouble. The more I read, the more I received; I found my ailments leaving, and I was free. A short time after this I was taken down with the grip. The only Scientist in the place was out of town, and as I seemed to be very sick, and not knowing enough to handle my own case, I called a doctor but received no help. I kept growing worse all the time, but the Scientist came home in a few days and was called to take the case. I was relieved at once.

This was twelve years ago, and Christian Science has been our only physician since that time. While we have gone through some sore trials, we have never failed to find that God is All in all. I am deeply grateful to God, and to our wise Leader for bringing us this truth. Science and Health has indeed been a "Key to the Scriptures," for through its teachings we have been able to find the truth which Jesus said should make us free.

MRS. M. W. BOYER, Galion, O.

God alone knows the depth of my gratitude for deliverance from bondage, and for this gift of divine Love it is pleasant to express my heartfelt thanks to God, and gratitude to her who has with such courage kept the trust given unto her. Before learning of Christian Science my sorrows were many, mental and physical discord having left me after many years a complete wreck. I had been brought up in an orthodox church, but never felt at rest, for I wanted all that God had for me. I believed I should only know Him when death had set me free from my pains and aches, yet when death seemed near I feared it, and sought help from Christian Science, doubting somewhat, yet hoping to be healed of my diseases.

I was not disappointed, for with the first treatment they began to fall away, one burden after another, beginning with chronic constipation; also lung trouble with attending ills, cough and heart pangs; ulceration of the stomach and bowels,—all culminating in nervous prostration and neuralgia at the slightest approach to a cold. My healing seemed slow at the time, but more beautiful than all else to me was the understanding of the risen Christ, and the healing truth which the Master promised to those who love his appearing. I no longer weep when Communion season is here, but rejoice, because the Comforter abides with me.

I did not reach this realization at once, but had glorious glimpses from the heights where God showed me the beauties of Christian Science. It was only after repeated warning concerning zeal without knowledge, and gentle remonstrance against impulsiveness, that I found I had a work to do, that I must work out my own salvation; and when I began to knock, to seek, the door was opened. My great desire to know God was granted, and the knowledge brought sweet assurance, peace, and joy. This understanding upholds and keeps me amid the shadows and seeming obstacles that make up the sum of mortal existence, and just in proportion that I live this truth is heaven brought within my experience and divine Love is supreme.

MRS. LAURA VINSON, Portland, Ore.

Words fail to express my gratitude for Christian Science. It has taught us how to work out many problems through the understanding of divine Love. Twelve years ago I was instantly healed of very severe pain; this was my first trial of the truth for physical healing and I found that it does indeed make free. Although error seemed to hold us in bondage for a few years, and we saw dark days of anguish and sorrow, we knew that what Truth had done for others could be done for us and we are indeed thankful that we are no longer held in bondage. About three months ago our little girl was stricken with what seemed a severe form of typhoid fever, and we feared that she was passing on, but, thanks to divine Love, she was instantly healed. Three weeks ago we had a wonderful demonstration at the birth of a child. The birth was natural, and I was out of my room the third day with no bad results.

We are thankful to God for His many blessings and grateful to Mrs. Eddy for giving to the world the knowledge of the truth. We are also thankful for the Christian Science literature, which helps us on our way toward eternal harmony.—ETTA M. WATTERS, Turtle Creek, Pa.

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From our Exchanges.

If we believe in the risen Christ, if there is a resurrection for us, there will be abundant evidence of it in our lives. If the spirit of Christ dwells in our hearts it will animate our lives, and our lives will have somewhat of the purity and courage and devotion of Jesus' life. Our deeds, our dispositions, the way we get along with our neighbors will be better testimony than all the "articles of faith" which were ever framed. We shall feel new strength, we shall believe that we can do whatever we ought to do. We shall believe in the realities of the spiritual world, the spiritual life, the spiritual strength. We shall not think that to eat and drink and pile up our goods is all there is to life. We shall know that it is not the best of life. We shall know that to stand by what we believe is the truth and to do what we think is right, is better. We shall know that truth and righteousness and love are not idle dreams and fancies but the very stuff life is made of, and we shall believe in these things and serve them more than houses and lands, and fine clothing and good dinners. We shall see how such a spirit dwelling with us and talking to us by the way will make life seem richer and grander than we had thought it could be. We shall begin to see and understand, better than we could by reading it, how Jesus was stayed up and enabled to do his work, and even to set his face steadfastly toward Jerusalem and martyrdom, because he knew his was God's cause, and his strength the strength of the spirit which God had given him. REV. GEORGE WALLACE PENNIMAN.
The Universalist Leader.

Sympathy is essential to a true theology. No man can be understood by his enemy. He will not bare his secret self to one who hates him. Even if he did, the unsympathetic could not have the qualifications for knowing him. This is more true of God and our knowledge of Him than of our understanding of one another. Only the pure in heart see Him. One must love Him to see Him anywhere, here or in heaven, just as one must love the flowers to know botany, or æsthetics to know music and art, or love his friend to know him. It is both morally and intellectually impossible to know God if we ignore Him, and rule Him out of life. Theology is not a matter of sheer brain. It demands moral sympathy just as unity of selfhood with the facts of any realm is a necessary condition of knowing that realm. The unspiritual man must always have a false theology.
W. C. BITTING.
The Standard.

Why is it that while the world loves and honors Jesus Christ to-day, as never before, it does not love and honor his Church in anything like the same proportion? Largely because the world perceives that the Church has departed from the purposes of Jesus and is not actuated by his great democratic spirit. Do you suppose Christ intended that the Church's whole activity and influence should be confined to a pitiful hour or two on Sundays? Do you imagine that the Master spent the whole week in idleness and retirement wondering what he should say to the people on the Sabbath? We know that he did not. Is not the reason why people do not take the Church seriously—the sad fact that the Church does not take herself more seriously?
The Churchman.

The seeker after a revelation from God finds it in the New Testament. He who speaks there speaks in our own hearts, and we know him. What is of highest value in the written Word is its testimony, illumining our own experience as to our fellowship with God through Jesus Christ. Scholarship may help us to interpret that experience but cannot deny it.—*The Congregationalist.*

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

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Christian Science Sentinel

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Items of Interest.

National.

The Hepburn railroad rate regulation bill passed the Senate last week by a vote of 71 to 3. It authorizes the Interstate Commerce Commission to fix rates, which take effect in not less than thirty days, and continue in force two years. These rates may be contested only in the United States Circuit Courts and cannot be suspended by temporary injunction, except on five days' notice. Appeals from such injunctions can be taken within thirty days and have precedence. The Government is given authority over pipe lines, express, and sleeping car companies, which become common carriers. The granting of passes is forbidden, on penalty of a fine ranging from $100 to $2,000, but numerous exceptions, including railroad employes and families, and a long list of other persons, are made. Railroads are forbidden, after May 1, 1908, under heavy penalty, to transport from one State to another coal from their own mines. Switch connections with side tracks must be built when requested. Imprisonment penalty for railroad officials for rebating is restored, and heavy fines provided for shippers who accept rebates.

Secretary Taft was before the House Committee on Interstate and Foreign Commerce last week to urge the military necessity of a Government cable to Guantanamo, Cuba, Porto Rico, and the Isthmus of Panama. "We are proceeding," he said, "upon the theory that we are to fortify the Panama Canal. With the conditions there as they are, and the United States under the responsibility of suppressing insurrections, and in a country where they have insurrections once a year, it makes communication a necessity." The total cost of a cable to touch at Cuba, Porto Rico, and Panama is estimated at $1,300,000. It could be laid by converting the army transport Sumner into a cable ship at nominal cost.

Before thirty members, representing the Merchant Marine League of the United States, who called at the White House last week, President Roosevelt said he heartily favored the ship subsidy bill passed by the Senate and earnestly hoped the House would see its way clear to putting the bill through at this session.

The majority report of the Senate Committee on Interoceanic Canals, as reported last week, favors a sea-level canal. The earthquake at San Francisco, it is thought, had considerable weight in influencing their conclusion.

It has been decided by the clearing house banks of San Francisco to open the commercial banks on May 23. The savings banks will open May 28.

Foreign.

The draft of the address to the throne, in reply to the Emperor's speech at the opening of the Russian Parliament, was submitted to the lower house of Parliament last week by the committee. It consists practically of the following ten demands: General amnesty; abolition of the death penalty; suspension of martial law and all exceptional laws; full civil liberty; abolition of the Council of the Empire; revision of the fundamental law; establishment of the responsibility of ministers; right of interpellation; forced expropriation of land; guarantees of the rights of trade unions.

The reply concludes as follows: "Your Majesty: On the threshold of our labors one question agitates the soul of the whole Russian people and prevents us, as their representatives, from calmly entering upon our legislative work. The first word pronounced in Parliament was amnesty. It was met with cries of sympathy. The country is thirsting for it. It is a demand of the people's conscience which it is impossible to refuse or delay. Second, the people want full political sympathy as the first pledge of a mutual understanding of the future and concord between the Emperor and the people."

This speech is regarded by many as almost revolutionary and containing points that it will be impossible for the Emperor to grant. Others regard it as quite temperate, in view of the demands that might have gone into it.

The Japanese Government has decided to erect a tourist hotel, costing $1,500,000, at Tokio, as a national venture for the encouragement of tourist travel. Similar national hotels will follow at other cities.

Industrial and Commercial.

Some time ago a popular lecture was given in the Ateneo at Madrid, presenting the value of the construction of the Dakar-Ceuta Railway in Africa. The Spanish delegate at the recent conference at Algeciras was instructed to bring it up before the delegates assembled there. This was done. Such a railroad would greatly shorten the commercial distance now separating the ports of Buenos Ayres, Montevideo, and Rio Janeiro from such industrial centres as Liverpool, Hamburg, Paris, etc. Up to the present time boats leaving Pernambuco, the most northeasterly point of South America, have taken from fifteen to twenty-five days to reach Lisbon, London, and Hamburg. But, by the construction of a railway line running from Dakar in the Senegal to Tangier or Ceuta in Northern Morocco, the same trip would last only seven to eight days. From Pernambuco to Dakar would be a distance of about two thousand miles; the train journey from thence to the Straits of Gibraltar, about twenty-five hundred miles; the crossing of the Straits would last half an hour, and from Gibraltar, Algeciras, or Tarifa to Madrid, to Paris, Lisbon, Hamburg, London, etc., a matter of from one to three days.

The problem of human flight, says the *Technical World*, is solved. One hundred and sixty times have the motor-driven flying machines invented by Orville and Wilbur Wright of Dayton, O., carried a man safely through the high air. The Wright flyer weighs about 925 pounds, including the operator. It is a true flying machine—not a dirigible balloon—and owes nothing to the lifting power of any gas. It seems to be completely under the control of the operator, who can send it up or down, ahead or to either side at will. Driven by a gasoline engine, said to be of 24-horse-power, it flew on its last trip a distance of 24 1-5 miles without a stop. The speed during this flight averaged a trifle over thirty-eight miles an hour.

President Faunce of Brown University, as umpire, has settled a dispute between the Carpenters' District Council and the Master Builders' Association, relative to the granting of a half-holiday every Saturday in the year. This concession the masters would not grant, and it was decided to leave the question to Dr. Faunce, who decided that the carpenters should have the half-holiday during the summer without decrease of pay. The decision affects about one thousand workmen in this city.

In a recent two-gallon fuel efficiency test conducted by the Automobile Club of America, a loaded car weighing fifteen hundred pounds covered a distance of 87 miles. This represented a cost of 0.613 cents per ton-mile. The second car, weighing 3,270 pounds, covered 47.9 miles at a cost per ton-mile of 0.517 cents; a twenty-passenger bus, weighing 9,325 pounds complete, covered 17.13 miles with its two gallons of gasoline fuel.

Building and pulp timber to the amount of forty million feet is expected to be cut in Newfoundland this year. Much of the timber goes to Buenos Ayres for consumption in the Argentine Republic. An English syndicate contemplates erecting large pulp and paper mills there.

The world's international commerce will aggregate fully $25,000,000,000 in the year 1906. In 1900 it aggregated, in round terms, $20,000,000,000; in 1890, $17,500,000,000; in 1880, $14,750,000,000; in 1870, $10,500,000,000; in 1860, $7,750,000,000, and in 1850, $4,000,000,000.

It has been estimated that over thirteen thousand miles of new railroad are now being built in this country and that about eighty-five hundred miles of "live" projects are under consideration.

It is estimated that the output of steel rails for 1906 will be about 3,600,000 tons.

General.

A recent cable despatch from London says: Doctors Grenfel and Hart, during continued researches of the ruins of Oxyrhyncus, whose ancient monasteries some years ago yielded the famous Logia of Christ, found a fragment of a supposed lost Gospel, which is now in Queens College, Oxford. It is a tiny scrap of vellum, perforated by worms and yellowed by sixteen centuries, but the writing is perfectly legible. It is written in Greek characters which are almost microscopically minute, with scarlet initials. There are about three hundred words. It is certainly no part of any extant Gospel, but its theological value must be left to theologians. It is unusually well written from a literary viewpoint. It begins in the middle of a speech. Jesus and his disciples have entered the temple and met a Pharisee, who rebukes them for omitting the home ceremonial of ablution. Jesus asks the Pharisee what the latter has done to comply with the ceremonial. The Pharisee's reply minutely describes the process of purification, of which no previous authority has given the details. Then follows an eloquent denunciation by Jesus of mere outward purification, in which he says that he and his disciples have been purified by the waters of life. There is also a mention of a hitherto unknown part of the temple called the Hegneuterian, or place of purification. Theological circles are greatly interested in the discovery, which promises a sensation equal to that created by the Logia of Christ.

A wireless telegraph message which traveled a distance of 2,080 miles was received by the steamer Moltke while at sea on a recent trip. The message was sent from the Poldhu wireless station on the English coast and was eighty-three words long.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Victorious Warfare.

W. D. MC CRACKAN, M. A.

THE attempt to destroy evil by admitting it at the start as a very real and very terrible entity promptly places one's sense of good at a disadvantage. Viewed merely from the standpoint of strategy this method is faulty, because it is as if one were to turn over to the enemy a strong position without even a struggle, and then assume the necessity of an advance and attack upon a fortified intrenchment.

This particular kind of warfare has been, and is now, largely carried on by Christians of various shades of opinion. As a mere matter of practical experience it has proved disappointing, and tested on the score of expediency it has been found wanting. The enormous effort and outlay necessitated by such a plan of campaign has not produced corresponding victories, but rather a slaughter of innocents.

All Christians are devoted to the destruction of evil, and it is evident that the nature of the attack must largely depend upon the nature of the enemy. When we enter into an examination of the essential nature of evil, as disclosed in the writings of the Discoverer and Founder of Christian Science, and find that it it not positive, is not a power at all, but only negative, a pretence, all doubt as to the proper method of overcoming it vanishes at once. Along with this doubt disappears also every danger of making tactical blunders. Instead of intrenching evil by admitting it as an awful reality, Christian Science combats the assumption of reality from start to finish, by reducing the pretended entity of evil to non-entity.

Mrs. Eddy's writings make clear the essential unreality of evil in contradistinction to the eternal reality of good. No superficial or glib statement as to this fact can bring conviction. Only careful study, carried on in the light of practical demonstration, can do this. Practice in reforming the sinner and healing the sick, according to the teachings of Christian Science, is the one thing that brings the sense of authority over evil in its various forms.

It must not be supposed that the teaching of evil as nonentity can lead to a weakening of the necessary courage and resolution to attack, or act as an opiate to put the soldier of good to sleep. The facts show the very opposite. Christian Scientists, fortified by the understanding of the omnipotence of God, good, and the consequent powerlessness of evil, go forth to victory armed with hope and faith against sin, sickness, and death. As is constantly being proved, Christian Scientists do conquer sin for themselves and others: they do vanquish evil appetites, pride, and self-will; they are enabled to meet and master sickness, and they have in so far overcome the last enemy that shall be destroyed, the "king of terrors." It is as a result of the spiritual perception of the indestructible reality of good and the unreality of evil that success crowns their efforts and the promised signs follow their work.

This is the victorious warfare in which Christian Scientists have enlisted. They are, however, as yet only recruits. They are learning their A B C, but they have found the true Principle which will eventually make the brotherhood of man a living fact instead of a mere theory. They face sin boldly in all its forms, and by this means unmask it. They dispel its pretensions to power by proclaiming the omnipotence of God, good. There is no superficial and deceptive optimism in this method, for it succeeds. Its blessed results are open for inspection to any sincere inquirer.

Faithful Christian Scientists can be found everywhere along the line of battle, watching from the bulwarks and buttresses of good. It is their duty to detect the first signs of any attempt on the part of evil to make itself real, or to storm the eternal ramparts of Truth. Then the bugle call resounds, and from the vantage-ground of secure intrenchment the enemy is discovered in the open. The hosts of evil may advance with much show and fury, but seeing the alertness of the sentries and the invincible position of Truth's fortress, their courage fails. Their challenges become empty boastings and their threats vain declamation. They are met by the orderly forces of good and ere long they are obliged to beat a full retreat. Thus evil's powerlessness is proven, and victory remains with good, where it always belongs.

The True Concept of Law.

GENEVA MARY CLIPPINGER.

IN the Bible we find an almost continuous record of events which prove that God's law is supreme over all, and which disprove the theory that real law or power exists in matter or material conditions. In spite of this fact, however, human belief has set up many asserted laws, physical, psychical, and hygienic, and is constantly condemning those who do not obey them to suffer or even to die. But like Shadrach, Meshach, and Abednego the Christian Scientist can say, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand." We know that the understanding of Truth will deliver us from the fiery furnace of mortal belief, and all the attacks of error will fall harmless before the active consciousness of God with us. In the case of the three young Hebrews who insisted upon worshiping God according to their highest understanding, even though it seemed that their very lives were endangered, yet were they thereby impelled to declare their trust in God even to the ultimate, and they steadfastly declined to worship according to the popular but idolatrous concept of deity. In this age the so-called laws of nature are held to be laws of God, but a close study of Scripture shows us that in all times God has been teaching men that law is wholly spiritual, that it is independent of matter, that there is nothing in matter upon which to found law, and that therefore human belief is utterly powerless to condemn to suffering and death those who rely upon and assert the supremacy of God, good, and observe His laws alone. There is not an asserted law of matter that is not proved powerless through one or more of the instances given in the Bible, and the multiplicity of these examples cannot be accidental.

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All thinkers admit that the Bible contains the truth which provides for the salvation of mankind, but it remained for the consecrated thought of our Leader, Mrs. Eddy, to show wherein this salvation lies. She has shown us conclusively that the record of the overcoming of the so-called laws of matter by God's spiritual law and presence does not testify to the occasional interference of a capricious deity but to the operation of an unchangeable Principle by whom man is always governed. These unnumbered instances of God's power have not remained through the centuries merely to astonish mortals with the thought of His ability, but rather to show from every standpoint that God is supremely good, and that His law is accessible and operative at all times, in spite of the manifestations of evil resulting from the belief in material laws.

Thoughtful men and women are coming to see that infinite Love could not have left His offspring subject to the cruel vagaries manifested through material law. The inspiring consciousness that power, or law, abides only in God, who is good in every manifestation,—"altogether lovely,"—is coming to humanity, and is bearing the precious fruits of health, happiness, harmony. That the true significance of Immanuel may soon penetrate the consciousness of all mankind, is the daily prayer of all those who follow Christ in thought, word, and deed.

The Condition of Having.

EDITH AZALIA ADAMS.

How true it is that when we cease to use we cease to have. If we use what we have, we make room for just so much more, and the infinite supply is always forthcoming. If we plow and plant and cultivate, some time we shall reap the harvest. If we put not the seed into the soil, and thus use it, there will be no crop to garner; but if we sow our seed, withholding not our hand, it may bear a hundredfold. If we use our strength in service, in obedience to Truth, it will be renewed; and we shall find each new task the lighter for having done well the one preceding. If to-day we do something that seems almost beyond our strength, yet do it in reliance upon God, the next time we have that same task to do it will seem much easier.

To love God with all the powers of our being, and our neighbor as ourselves, will make our lives both broad and deep. True love ever blesses both the loving and beloved. As a child, it troubled me because I could not understand how, if I loved God with all my heart, I could love any one else; but as I understood Love as divine Principle, even though dimly and imperfectly at first, yet more and more clearly as the days went by, I came to realize that by loving God I increased by just so much my capacity for loving all His children.

In the parable of the talents, we are told that unto him who has shall be given and he shall have abundantly. From the context I take this to mean that he who uses what he has shall increase his possessions, because he is demonstrating that he is capable of caring for more. Science and Health says, "Soul hath infinite resources wherewith to bless mankind" (p. 60), and as we realize this we gratefully acknowledge it. What we use rightly is infinitely replaced, whatever it be.

If we would know the truth in its fulness, we must use what knowledge of it we already have in order to clear the way for further enlightenment. The knowledge of others may help us, but the truth is not ours until we have demonstrated it in our own experience. Each new thought thus proved opens our understanding to the fuller entrance of eternal verities, and leads to that perfect knowledge which is the most precious possession that we can desire.

Around us are the blessings provided by Truth and Love —ours for the taking. They belong to all God's children, yet, to have them, we must make them our own. Simply to believe that they belong to us is not enough. We must know it by proving it. Shall we be deprived of these blessings because in our ignorance we fail to reach out a hand to take what is ours in Truth?

Suppose some friend gives me a beautiful picture which is wrapped up, and I lay the gift away without even looking at it. It is mine because my friend has given it to me, but I have not taken possession of it. I have not opened it and made it my own by my enjoyment of it. I must look at it. I must study it and seek to discover what was the thought of the artist when he painted it. Only as I live with it and appropriate its teaching can I make it my own.

And thus it is with the truth; we must study it and learn, little by little, what it has to teach. We must live it, as far as our knowledge of it goes, before it is truly ours. To keep it as an ornament to be looked at and admired will never help us in our daily life. The things that we use and use again demonstrate to us what they are and what their value is. If we have been thinking how much good the truth will do us some day when we need it, the best thing we can do is to utilize our present understanding of it. Now is the time. There is no to-morrow, or next day, or next week. Now is eternity.

Let us use what is ours to-day, knowing that we have divinely bestowed resources so that we can never lack. Let us use our time, our talents, our lives, knowing them to be the reflection of God, good, and we shall thus find that we have all. Grudge not to give thy seeming all; thou shalt not lack. Such is the law. Use and spare not, and thou shalt find out truly the infinity of having through the limitlessness of the "infinite resources" revealed by Christian Science.

Another Minister Accepts Christian Science.

AT the quarterly meeting of the local preachers, held in Paradise chapel, United Methodist Free Church, Darlington, England, Feb. 23, 1906, the subject of Christian Science was introduced.

The secretary, Frank L. Hastwell, who has been preaching in this circuit for twenty years, announced that he had accepted the tenets of Christian Science as taught by Mrs. Eddy, and he found it impossible to keep the truth it teaches out of his sermons. It had given him a better God, a present Christ in place of a far-off heaven, and he is gradually overcoming his false beliefs through this new-old understanding.

The teachings of Christian Science improved every text he handled, and as he had no wish to sail under false colors he took the opportunity of speaking with his brother preachers face to face and candidly telling them his views.

He did this by reading passages from the Christian Science text-book, "Science and Health with Key to the Scriptures," which explained clearly the subjects he wanted to bring out; viz., 1. The nature of God. 2. The unreality of matter and evil. 3. The purpose of the atonement. 4. The function of faith. 5. The duty of Christians to heal the sick.

An interesting conversation followed. The preachers were evidently desirous of getting below the surface, and discovering the rock bed of truth, which was common to them all. The general feeling of the laymen was one of interest, rather than pronounced hostility.

The meeting, which was in a kindly spirit throughout, expressed no desire to interfere with Mr. Hastwell's views, and left him to take what course was open to him.

Correspondence.

The nimble lie
Is like the second-hand upon a clock:
We see it fly; while the hour-hand of truth
Seems to stand still, and yet it moves unseen,
And wins at last, for the clock will not strike
Till it has reached the goal."

LONGFELLOW.

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Selected Articles.

Christian Science in Business.

I have found Christian Science a wonderful aid in solving the knotty problems of every-day experience, since it has helped me to set aside such annoyances as fear, anxiety, and indecision. Nevertheless Christian Science has not always enabled me to carry out the plans which my judgment has outlined. This has probably been in some cases due to the insufficiency of my trust in God, while in other cases it has doubtless been because the plan was not wise from the standpoint of supreme intelligence. I believe that in some instances my own prayers in behalf of the prevalence of the right course have defeated my own human judgment as to what ought to be accomplished.

One can depend upon God to help him only in a right course, and, therefore, the only intelligent prayer is that right shall prevail. Paul may plant and Apollos may water, but God alone can give the increase, and He will not give it if the planting and watering are not as they should be.

Christian Science is not based upon human will. It cannot be employed to aid un-Christian schemes or produce evil results. Any mental *modus operandi* that may be employed for selfish or wicked purposes must be the direct opposite of Christian Science, and its fancied power will be counteracted and destroyed through the operation of Christian Science.

To demonstrate Christian Science means to bring out that which is right. Therefore, one's effort to trust and realize that divine intelligence shall govern his actions and that they cannot be interfered with by human opinions or suggestions, might bring apparent adversity into one's business schemes; consequently one might be led to believe that his application of Christian Science is a failure, instead of a success, while in after time it might be manifested that his apparent ill success was a blessing in disguise. For example: a Scientist once lost his position in business. He came to me in his sorrow, and, more for the purpose of saying something comforting than because of any special faith that a good thing had happened, I suggested that perhaps it was well that he had lost his position; that perhaps it was meant simply to detach him from the place where he was employed, in order that he might be free to seek and find a better position. On the same day or the day after he did secure a position which paid him almost twice as much as the first. This illustrates the fact that sometimes what appears to be a calamity is really in the line of progress, and it is difficult to know just when a change in one's experience is a calamity and when it is a blessing. Therefore the wisdom of doing one's best and leaving the consequences with God. Of this much we are certain,—that if we lean as heavily upon divine wisdom as we are able and seek to be guided by supreme intelligence at every step, we shall be safe in deciding that our reward, whatever it may be, is according to our deserving, for nothing can thwart divine justice.

I do not wish to leave the impression that one should look upon adversity as a proper answer to prayer, but this is what I would say: That what appears to be adversity is not always a proof that our prayers are not being answered or that Christian Science is not benefiting us. Sometimes we misinterpret an experience and call that adversity which, in the day of a brighter sense of what is proper and desirable, we may learn to recognize as a blessing. The principal benefit to a business man in Christian Science is that it brings peace and harmony, makes one's judgment more keen and accurate, strengthens one's manhood, one's faith in God and in the final triumph of right, and gives one an ability to go forward, to endure, and to persevere, that he would not have without Christian Science.

Thousands of business men, on the verge of collapse and failure, have been strengthened and uplifted by Christian Science in such a manner as to stand the test and ultimately succeed. Christian Science will help every individual to do right, and will insure to him a just reward, whatever that may be.

ALFRED FARLOW.

Somerville (Mass.) *Journal.*

Christian Science in Alaska.

The Mother Church, The First Church of Christ, Scientist, in Boston, the church which was founded by Rev. Mary Baker G. Eddy, who made the discovery that religion is a fact rather than a theory, and who was for long pastor of the First Church congregation, is being added to. The new building is nearing completion now, and is one of the largest and most beautiful church buildings in the United States. The funds for the building are supplied by Christian Scientists throughout the world—all the churches contribute what they will—and the result has been one of the notable church edifices of the world, one in which all Christian Scientists feel a pride in having helped to build.

Last Sunday—Easter Sunday—the little congregation of the not yet organized church of this new religion in Fairbanks directed that one hundred dollars of the funds in its treasury be sent to The Mother Church as its contribution to this fund. This little congregation holds its services every Sunday in an inconspicuous log cabin at the corner of Barnette Street and Seventh Avenue, somewhat off the most beaten paths.

The log house was built by Mr. Robert Thompkins for the purpose to which it has been since used, though at the time he built it Mr. Thompkins did not know that he would be able to secure here the First Reader that it is necessary, according to the simple ritual of the organization, to have, nor that there were any of the belief in this city who might attend if the Reader were here; however, he built the log house. That was last summer. This summer he will have to build an addition in order to accommodate those who wish to attend. The arrival of Mrs. Parsons, wife of W. H. Parsons, president of the Washington-Alaska Bank, who is a member of The Mother Church, removed the first difficulty. Mrs. Parsons has been an active worker in the ranks of Christian Scientists for years, having been in the work in Dawson before coming here. It was in Dawson that Mr. Thompkins became interested in this new religion. Since coming here he has given his whole time and attention to its study.

During the winter the services have been held regularly in the little log house and the room has been kept open and warmed and with an invitation to all to go there and make free with the literature there supplied. From a membership that for many weeks did not exceed half a dozen, the capacity of the place is tested every Sunday afternoon. The music there to be heard has become a feature of the service, and is not perhaps to be excelled in any church of the city.

The need of larger quarters has already brought up the question of building an addition to the little church, which will probably be done this spring. The church will also be formally organized shortly.—*Fairbanks* (Alaska) *News.*

It may be said that Christian Scientists, in common with other religionists, recognize that in mortal experience there is a claim of evil to be dealt with. Christ Jesus taught his followers to pray to be delivered from evil, and in John, 8 : 44, our Master tersely and comprehensively defines the devil, the father of all evil, as a "liar," having "no truth in him;" and shows him to be, not a creation of God or of man, but a self-constituted falsity. Christian Science is in strict agreement with the Master in this definition of evil, and logically holds to the conclusion that evil is unreal in the sense of not being a God-created entity.

Paul tells us in Romans, "Be not overcome of evil, but

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overcome evil with good," and a Christian Scientist realizes that to fully understand the unreality of evil as well as of disease, he must grapple with and overcome them; and that Christian Science enables him to do this more effectually than any other teaching. Christian Science shows that a belief in the reality and power of evil must of necessity lessen one's faith in God as omnipotent, omniscient, omnipresent good. It has been aptly said that we should not fear sin but fear to sin. Christian Science teaches that sin brings inevitable suffering, that the only way to escape the misery of sin is to cease sinning, and emphasizes the fact that one can never be rid of sin by ignoring it, for one must cease sinning in order to have it absent from consciousness.

Christian Science does not encourage or tolerate any form of immorality, but demands absolute purity of conduct and thought. After all, the test of Christianity is contained in Matthew, 7 : 20, where Jesus says, "By their fruits ye shall know them;" and in Galatians, 5 : 22, 23, we find "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is the desire of every conscientious Christian Scientist to add from day to day to his store of these spiritual fruits.

CALEB H. CUSHING.

Portland (Me.) *Evening Express.*

The best definitions of the word "miracle" give it as something that is extraordinary—above or beyond the ordinary comprehension, not necessarily in contravention of law and order but that which may bring out higher concepts of law than had heretofore been known. This definition would seem to fit Jesus' works. He came not "to destroy, but to fulfil," the complete law, to "destroy the works of the devil."

It is inconceivable that a religion which in its practical workings includes a return to primitive Christianity should be considered as a "relapse into a lower spiritual level," or that such religion can by any right process of reasoning be construed into a calamity. What the world needs most of all to-day is a revival of the Christ-teaching in its original purity. The attainment of this end is the primary object of Christian Science. If in this laudable effort it heals the sick, how can a Christian consistently condemn it on this ground?

The Psalmist says, "I shall be satisfied, when I awake, with thy likeness." "Complacency," when based upon such experiences as have entered into the lives of most Christian Scientists, is entirely justifiable. The wise man said, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

The gospel of freedom from bodily discords, as preached and practised by Jesus and his disciples, was coincident with the gospel of freedom from sin. To the twelve disciples, Jesus said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This command has never been abrogated, but stands to-day as a fundamental teaching of the Master. That sin and sickness were to be destroyed by one and the same method was evidenced when Jesus said to the one "sick of the palsy"—"Son, . . . thy sins be forgiven thee." That this law of healing was to be perpetuated and remain as an essential part of the Christian religion was made plain in Jesus' last words to his followers: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

That freedom from pain, sorrow, and distress is promised to God's people is plainly indicated in Revelation: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

It may perhaps be argued that all this belongs to some future dispensation, but as Christian Scientists understand the Scriptures, it is for all mankind now as well as for every age everywhere. The promises contained therein are perpetual, positive, and enduring. It is not, however, to be supposed that Christian Scientists believe they can by any means enter into the kingdom of God on earth without consistently striving for it. They understand that the promises are "to him that overcometh," and that only as sin in all its hideous forms is overcome is there any positive assurance of freedom from its thraldom. In Christian Science there is no room for "self-complacency" in sin, but only through the destruction of sin and all that it includes.

Patience, meekness, Christ-likeness are fundamental qualities of Christianity. It is the consistent effort of each Christian Scientist to bring out these qualities in his daily living; so to live that he may be enabled in some measure to help his fellow-man escape from the bondage of sickness and sin.

JOHN L. RENDALL.

Dubuque (Ia.) *Daily Globe Journal.*

Christian Science treatment includes the understanding of God and His laws, as well as faith in God and His laws. It is a moral force that reforms and heals; it is Truth's utterance, known by its fruits.

Belief in the existence of more than one mind is a denial of the infinity of God—infinite good—and leads to the belief that evil is as real as good, and sickness as real as health; whereas righteousness and health are the normal states of man, and sin and sickness the abnormal, unnatural, and illusive. Man is governed aright when governed by divine Mind. Any human attempt to control others by mental suggestion, etc., is a trespass upon the rights of Mind, and should be discouraged and abandoned.

JAMES D. SHERWOOD.

Houston (Tex.) *Post.*

The Congregational church was filled last evening [April 4] by those who desired to listen and learn of the "Evils of Christian Science" as promulgated by the pastor. The speaker was very pronounced in his views and backed his statements from the Bible. The Christian Scientists also take their doctrine and belief from the Bible, and it might be well for all who heard the discourse to withhold their verdict until they hear the other side of the question.

We do not believe, notwithstanding the aspersions cast upon the cult by this pastor, that any society which teaches us better living, purer morals, the upbuilding of the human race, and generally a higher plane of living, comes from the devil.—*Wheaton* (Ill.) *Press.*

[Written for the *Sentinel.*]

"Father, I thank thee."

AGNES FLORIDA CHALMERS.

"FATHER, I thank Thee." Many children say
These joyous, grateful words at morning's call;
And, by the tender mercies over all
The work God gives His loved ones, day by day,
They know He richly blesses them that pray,
"Father, I thank Thee."

"Father, I thank Thee." Just this grateful word
Fed weary multitudes, and raised the dead.
Our Master lived his thanks, and broke Life's bread
To hungry hearts. Yea, Love has ever heard,
And hears to-day, this prayer on land and sea:
"Father, I thank Thee."

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The Lectures.

Jackson, Mich.

Bicknell Young of Chicago lectured before an audience which filled the Atheneum last night [April 17]. He was introduced by Leonard H. Field, Jr., who said in part,—

Any thoughtful and sympathetic observer, as he walks along and sees on every hand men crippled by misfortune, burdened by every conceivable phase of disease, enslaved by sin in all its myriad and hideous forms, bowed down by poverty, by sorrow, by failure, can but long, with a heart-felt longing, for a shorter and more certain way out of bondage than the way which the world has been taking. Is it not possible there may be somehow, somewhere, a definite, universal, demonstrable, and scientific way of binding up the broken-hearted, of undoing the heavy burdens, and letting the oppressed go free?

Nineteen hundred years ago one came to this earth who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I am the way." "Ye shall know the truth, and the truth shall make you free." About forty years ago there was one in our own age, and in our own country, Mrs. Eddy, pure enough in her thought, consecrated enough in her life, to discern this Christ-truth.

Jackson Patriot.

Elyria, Ohio.

Sunday afternoon [April 22] a large audience gathered in the Elyria Theatre to hear Judge Septimus J. Hanna of Colorado Springs deliver a lecture on Christian Science. The speaker was introduced by City Solicitor W. B. Johnston, who said in part,—

That Christian Science is exciting considerable comment and interest throughout the breadth and length of the land, cannot be denied. The fact of the large attendance here to-day testifies to the interest our own people are taking in the subject. And this is but one example of what the people of the whole country are thinking about, along the lines of religious sentiment. The people are investigating the claims made by Christian Science. I have had occasion to examine the text-book of this teaching, and I am ready to admit that, second only to the Bible, it is the ablest work of religious literature that it has ever been my pleasure to examine.

Mankind are living in a sort of religious and physical bondage, because of ignorance of the truth. Christian Science claims to loosen the fetters of this captivity and to bring out the true, spiritual sense of man as our Maker intended him to be. The ideal of Christian Science is a pure and beautiful one, and I am sure we shall all listen to this lecture with good attention.—*Elyria Chronicle.*

St. Louis, Mo.

Judge Clarence A. Buskirk addressed a large congregation last night [April 30] on "Christian Science, the Gospel of Divine Love," at First Church of Christ, Scientist. The lecture was repeated May 1. Arthur P. DeCamp, First Reader of the church, introduced the speaker, saying in part,—

The doors of the Christian Science church are ever open wide to those who seek truth for truth's sake; and its most earnest endeavor is to "give a cup of cold water" in Christ's name. If there are those here whose interest in this great subject and movement is just being awakened, and who, perchance, approach it timidly, half fearing to be wrenched away from old moorings, let me assure you that Christian Science will anchor you more securely to God, the rock of our salvation; that its Christianity is the Christianity of Jesus; that the Bible is its chart and compass.

On the other hand, to those to whom the holy Scriptures have grown dim and seem to have lost the power to guide and comfort, I can say from the depths of conviction and experience that through this Science of divine Mind reason and revelation are reconciled, and he whose faith in spiritual things has waned and who can only reach conviction by walking in the paths of reason and logic, he also may sit at the feet of Jesus and learn of him.

St. Louis Globe-Democrat.

Preliminary Arrangements for June.

Horticultural Hall, corner Massachusetts and Huntington Avenues, has been secured as headquarters for all committees, from Thursday, June 7, to Wednesday, June 13, inclusive, and all necessary information for visitors can be obtained there. Cards of admission to the Annual Meeting (for members only) will be issued at this place, and all mail and telegrams received for visitors will be distributed there, but such mail and telegrams should be sent in care of The Christian Science Publishing Society, 250 Huntington Avenue.

Almost all the railroads have agreed to make a reduced rate of practically one fare for the round trip to Boston for the Communion season. It is suggested to those intending to visit Boston that they consult their local ticket agents a sufficient time in advance of their intended departure to enable the agent to secure tickets, etc.

A Committee has been appointed to find rooms for those attending the June meetings of The Mother Church, and this Committee will be able to provide rooms for all visitors. Those who have not made definite arrangements are requested to communicate with the Room Committee, 250 Huntington Avenue, as early as possible, stating their precise requirements, the price they are willing to pay, etc., in order that an approximate estimate may be made of the amount of accommodations which will be required. This Committee will not undertake to engage rooms in advance, either in hotels or private houses. Those wishing to engage rooms in advance should communicate directly with the hotels at once. It is desirable that, where practicable, one person should act for a group from one locality. This will greatly facilitate the work of the Committee.

On their arrival in Boston, those who are depending on this Committee for rooms are requested to go to Horticultural Hall, corner Huntington and Massachusetts Avenues, where this Committee will have its headquarters, commencing Thursday, June 7.

Hours for Services on June 10.

In order to provide an opportunity for all who wish to attend the services upon the occasion of the Communion, and the dedication of the extension of The Mother Church, six services will be held. The hours will be 7.30 and 10 o'clock A.M., and 12.30, 3.00, 5.30, and 8.00 P.M. At the 12.30 service, the children will be given preference in seating the congregation.

Picture of The Mother Church.

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

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Inconsistency.

To teach the truth of life without using the word death, its opposite, were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels.

The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in Metaphysics, and so definitely name the error, uncover it, and teach truth scientifically.

MARY BAKER G. EDDY.

[The above words of loving admonition and instruction were called forth by a paragraph of the following letter, recently received by our Leader.—EDITOR.]

Indianapolis, Ind., May 10, 1906.

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

Dearly Beloved Leader:—Several months ago the question of contributing to the Mother Church Building Fund was presented to our children. They were told to consider that such contribution might delay their own future church building, but to remember that The Mother Church is an outward manifestation of the "structure of Truth and Love" (Science and Health, p. 583) being built in each consciousness; also that not one thought of criticism or selfishness must accompany our gift, else it would not be perfect in the sight of God, nor worthy to assist you in your great work for mankind. The children were very quiet in silent prayer for a few moments, and when the vote was called for, rose unanimously. When the call for prompt responses from the Field came, we decided to send what we had raised to date, and with the help of some others, who had heard of the demonstration and wished to follow the child thought, we were able to send one hundred dollars to Mr. Chase.

The "milk" with which we are striving to feed His lambs is our highest understanding of the spiritual meaning of the Lord's Prayer, Ten Commandments, and Sermon on the Mount; and we realize that our success must be measured by ever-increasing attendance, punctuality, attention, and obedience.

From the question often asked by parents, "What shall I read to my children?" and from my own realization that the Scriptures cannot be spiritually explained until the little ones are familiar with the exact text, grew the plan of announcing each Sunday in the school a chapter from the Bible to be read during the week. Those unable to write are given written references to carry home. Each week I study the references for the next week's Lesson-Sermon and choose a chapter suggested by one of these references; for example, Noah and the Ark, Daniel in the Lions' Den, the Fiery Furnace, etc. The parents were asked to remain after a Wednesday evening meeting and it was explained to them how much they could further the work of the school.

This reading at home does not interfere with the teachers' work. During the ten minutes allotted to me as superintendent, I try to have the main points of the story brought out by the children themselves, with the spiritual interpretation thereof. I believe it would have pleased you to hear the thought they brought out that the lions were hungry for flesh, but that, through Daniel's understanding of God all that was present was the manifestation of Life, Truth, and Love; and again, that neither fire nor water can ever destroy the manifestation of infinite Mind.

Once, when the chapter was Matthew, 2, a young mother said, "My child has never heard the word death, so I did not read about Herod's killing of the children." It seemed to me to attempt such a course was impracticable and really suggested by fear; that instead, the child needed the protection of the spiritual explanation.

Several testimonies given prove that these references have been the means of spiritual growth to both parents and teachers. A number of parents have thanked me personally and added that their children dearly love the reading. To you, who have taught us all to better understand and love the Bible, these fruits belong.

Our organist, a true musician, has continued the labor of love, begun by two young girls, of training the children in singing during the half hour before the school opens. Poems from the *Journal* and *Sentinel*, as well as some of our own hymns, have been set to simple music, suitable to childish voices. But the last and best loved hymn each morning is "Shepherd."

I would like to add also that copies of the *Christian Science Sentinel*, furnished by church members as soon as they are through with them, stamped with our Reading Room address, are to be had in the hall at each church service, and our secretary sees that each child is given one every Sunday as they pass out, where it is not subscribed for in the home. The children seem to appreciate the *Sentinels* very much.

Lovingly and reverently yours,

CLARA P. WALES, *Superintendent.*

Sunday School, First Church of Christ, Scientist, Indianapolis, Ind.

An Amended By-law.

ARTICLE XIX.

TEACHING IN SUNDAY SCHOOL.—SECT. 5. Children may be received in the Sunday School classes of any Church of Christ, Scientist, up to the age of twelve years, and by transfer from another Church of Christ, Scientist, up to the age of fifteen years, but no child shall remain in the Sunday School of any Church of Christ, Scientist, after reaching the age of fifteen. None except the officers, teachers, and children should attend the Sunday School exercises.

The Mission of the Churches.

MR. ARTHUR HENDERSON, M. P., of England, Chairman of the Labor Representation Committee, has recently said: "The exclusive concern of the churches should not be with a future state of existence. Rather should they be concerned with this world. Their mission should be to bring to pass *here* a kingdom of righteousness and peace, and to carry redemption into our social relationships;" and in this, it seems to us, he expresses in a large degree the need of the hour. Jesus prayed, and taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" and he was much concerned with the eradication of both sin and sickness from the lives of those who came under the immediate influence of his ministry.

The churches, to be effective in their labors for the masses, must not neglect the example of our great Master in the healing of sickness and the establishment of righteousness on earth. They must be about their Father's

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business, just as Jesus was about his Father's business; and it is recorded of his earthly career that "he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." They must awake from the belief that this healing ministry is a closed chapter in the history of Christianity. Mrs. Eddy, the Discoverer and Founder of Christian Science, has demonstrated that the healing of the sick as our Master healed them is not only a present possibility, but an accomplished fact, and this is amply proved by the testimony of thousands who have been healed. A typical testimony to this fact is that of Leonora Heale of North Yakima, Wash., which appeared in *The Christian Science Journal* for May. She writes as follows:—

"A little over one year ago my body was racked with aches and pains innumerable. I suffered from chronic tonsilitis, hay fever, rheumatism, cancer, and nervous prostration. Two years before, my tonsils had been removed, but the sore throat was not healed. Six months before, I had an operation for piles, but the suffering still remained. Having been a trained nurse for many years, I knew what a season of drugging and doctoring awaited me, were I to begin medical treatment, and how little assurance of permanent healing there was for me, even then. Besides all this, there was a debt, a sick father, and much unfinished work which I had no strength to accomplish.

"One of my friends now picked up a little pamphlet among the literature at hand, and read the title aloud, 'The Los Angeles Case.' A patient had given it to me to read several weeks before, after relating some accounts of healing through this Science which to me seemed incredible. Now, however, it was read aloud to amuse us, and we made various criticisms on it, until that portion was read where the defence referred to the healing of the blind man who said, 'Whereas I was blind, now I see.' All at once the conviction came to me that what had been read was true, that undoubtedly I had long been blind,—spiritually blind,—and a great desire to *see* came over me.

"Our jesting words seemed all at once to be in very poor taste, and quite as much to call forth opposition as for any benefit I expected to receive, I startled my friends by declaring that I intended to visit a practitioner. I went the next day, but could not find him; this, however, only increased my desire to be treated. Again I sought him, obtained a treatment, borrowed that blessed book, Science and Health, which is indeed a 'Key to the Scriptures,' and read with all my might for a week, when I felt such a revivifying return of courage and strength that I was able to do more work in one day than I had been able to accomplish in a whole week before. I took only four treatments; my study of the book accomplished the rest.

"To-day it would be hard to find a healthier, harder-working woman than I am. In less than two weeks' study of Science and Health I was able to begin demonstrating this blessed truth for myself and others. Ailments of all sorts have given way before the declarations of the truth, as Mrs. Eddy has shown it to us in her book. A month after I was healed, my father threw away his medicine bottles and has been renewing his youth ever since. The debts which so worried us are being dispelled. Divine Love sent us work to do, and gave the strength to do it. Discouragement and other discords in the home life have disappeared before the prayer of faith that availeth much.

"To that noble woman, our Leader, I know not what word of gratitude to say, other than has already been said by the thousands who have been healed and purified through her truth-revealing words and works. I can only resolve so to live as to bring no dishonor to the sacred Cause of Christian Science. I gratefully acknowledge the *Journal* and *Sentinel* as a continual source of refreshment, and the Lesson-Sermons are my daily meat.

"I would this meager acknowledgment of some of the benefits received through Christian Science could reach all those to whom I aired my opinion of it in former days,—an opinion which only expressed my utter ignorance of the subject; yet I know God will not despise 'a broken and a contrite heart.'"

The Church of Christ, Scientist, is endeavoring in a practical way "to bring to pass *here* a kingdom of righteousness and peace, and to carry redemption into our social relationships;" and it recognizes that this can be accomplished only through the practice of the entire gospel of Christ Jesus.

ARCHIBALD MCLELLAN.

Notice.

"RUDIMENTAL DIVINE SCIENCE," printed in the New York point system of type for the blind, has been withdrawn. Please do not send orders for the same. Those who have received copies please return them and money will be refunded. We intend to issue soon a pamphlet on Christian Science to be printed in the type for the blind, that will be better for the learner because more easily understood than "Rudimental Divine Science."

Letters to our Leader.

[The following loving greeting to our Leader, and the liberal contribution to the Building Fund which accompanied it, testify to the affection and gratitude of our brethren across the sea, and foreshadow that happy day when "nation shall not lift up sword against nation, neither shall they learn war any more."—EDITOR.]

Hurst Lodge, Berks, England, May 7, 1906.

Beloved Leader:—The enclosed note for £10 (fifty dollars) is a loving offering from the handful of people meeting here every Sunday. We are emboldened to send it, in spite of the smallness of the amount, as there is much affection and true gratitude behind it, and the unity of thought and desire to aid, even among the very poor of our little congregation, will surely help build The Mother Church, to which we owe so much.

Your loving student,

ALICE MARTINEAU.

Hyde Park, Mass., April 24, 1906.

Mrs. Mary Baker G. Eddy.

Dear Madam:—I wish to express to you through this letter just a little of the great appreciation that I feel for the blessings which Christian Science has brought to me in healing, through your faithful servant, Herman Neschkolofsky of Dorchester, who has been instrumental in showing me the true attitude in which I stand toward God, good, and has given me such a sense of security and confidence in God's love and care that my life has been completely changed. So clearly has the truth come to me that I have been able through the reading of Science and Health, your great work on Christian Science, to overcome many claims of illness which hitherto had led me to seek the aid of a physician; and although I feel very ignorant of Christian Science and its wonderful truths, I feel that still greater good will come through a more thorough and conscientious study of its teachings. I see now only a faint light of Truth, where I may yet behold marvelous truths and possibilities. This is the blessing I crave and which I anticipate when I shall have overcome the difficulties which at present obstruct my way, so that I may enter into Science as I wish to do,—give my whole time and what little talent I may possess in spreading the "good tidings of great joy, . . . to all people" with whom I may come in contact. I know that Christian Science, as revealed to the world through your great works and by your loyalty to truth, fidelity to right, and sacrifice of self for

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your love to mankind, is the true Christianity, that will ere long find its way into the lives of all who profess to follow Jesus of Nazareth, and to so effectually change the conceptions of men regarding religion, love, justice, as to give an entirely new and healthful interpretation to our Bible, the teachings of Jesus respecting the brotherhood of man and the fatherhood of God. As a minister of the church of Jesus, of a large faith in God's eternal and unchanging goodness, I see what a tremendous force the Christian Science thought will surely have in shaping the spiritual life of coming generations. This letter can but imperfectly express my admiration for your untiring zeal and perfect faith. As I study Science and Health new truths are constantly revealed to me. May I ask you to accept my sincere gratitude for your teachings, which have enabled me to see and experience the blessings of healing of disease; and a thousand times more, for the happiness that my little knowledge has brought me of the truth as revealed in Science and Health.

I think my friend, Rev. Irving C. Tomlinson, has mentioned my name to you, so that you may not be unfamiliar with it.

With loving gratitude to you and for your teaching, I am

Very truly yours,

REV. C. F. ANDREWS.

Los Angeles, Cal., April 15, 1906.

My Dear Mrs. Eddy:—This letter is written to you in gratitude, love, and appreciation of your teachings found in Science and Health, which also taught me how to read and love the dear Bible. I was sick for many years, —hopelessly so to material sense, as several physicians had passed upon my case as incurable. The healing was slow, and sometimes the seeming lack of progress was discouraging, but I never thought of going back to the old way of material remedies. I did trust God, and the truth did heal; and I have learned many beautiful lessons, as my thoughts and ideals of life are now so different. In this constantly regenerated thought I shall endeavor to continue, and always try to show forth the glory of God. Please accept the enclosed amount for The Mother Church.

My prayer is, dear Mrs. Eddy, that you may be given grace and courage to go on with your good work for the human race, to lift them out of bondage.

Yours sincerely and gratefully,

MRS. LIZZIE G. BONFILIO.

[The amount enclosed for The Mother Church was one hundred dollars.—EDITOR.]

Jackson, Mich., May 7, 1906.

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

Beloved Leader:—The members of First Church of Christ, Scientist, Jackson, Mich., desiring to once more give expression to their gratitude for what Christian Science has done for themselves and for the whole world, the Board of Directors appointed Sunday, May 6, as a day for a special contribution to the Building Fund of The Mother Church, with the result that to-day a draft for twenty-three hundred and seventy-five dollars was forwarded to Mr. Chase as a thank-offering, of which thirty-one dollars and thirty cents was given by the Sunday School. There was great joy in this service, and we realized the truth of the saying, "True, the heart grows rich in giving;" and we further realized that it was only a part of the "reasonable service which all Christian Scientists can render their Leader," in thus making "deeds, not words, . . . the sound test of love" (*Sentinel*, April 28).

Yours most gratefully,

OLIVE E. PETTIT, *Church Clerk.*

Testimonies of Healing.

For twelve years I was a victim to the whiskey habit. I reached the point where I wanted to be free of this disease, and after proving to myself that I was not able to cope with it I decided to take a well-known cure. At the end of this treatment, thirty days, I was told by the physician in charge of the institution that I was a well man. I had been at home only a few weeks when the desire returned, stronger it seemed than ever before. The only way I kept from taking a drink was in not going where liquor was sold. I did this for a few weeks, but the day came when I was unable longer to battle with the desire; I went back to whiskey, and was worse than ever before. I then felt that my case was hopeless, because I had tried the best that *materia medica* held out for this disease, and it had failed to cure me.

It was at this time a very dear friend mentioned Christian Science to me. I replied that I would perhaps look into it some time, not thinking that I ever would; but the day soon came when I knew that something must be done for me. I recalled how gently my friend had spoken of Christian Science. I then decided to put aside my opposition to it and give it a trial. I applied to a practitioner for treatment, told her my case and bought a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was over two years ago, and from that day to this I have not taken a drink of any intoxicant. Later, Christian Science healed me of a terrible case of eczema in three treatments; whereas three doctors had worked for several months without results. I had been reading Science and Health three evenings, when the desire to use tobacco left me, and for more than two years I have not used it. I had been reading the text-book several months when I awoke to the fact that a case of catarrh of years' standing had left me. For years I had used for this disease atomizers and inhalers of all makes and sizes, besides many other remedies. I had gotten to the point that I dreaded to see the night come,—I could not sleep because I could not get my breath. This condition all passed away so quietly I did not notice the passing of it. I have been well now over two years without medicine, before which time I was almost always sick and taking medicine.

To be free of the appetite for whiskey is a small part of the healing. It is to be free of all that goes with whiskey and makes one unclean. I would say to any one who may read this, and who is a victim to whiskey drinking, Put aside your misconceptions of this blessed truth, and be healed. God healed me, and He will heal you if you will accept the truth. Since being healed I am not only able to help myself but others. To dear Mrs. Eddy my heart always goes out with the best love it knows, because she has awakened the world to the religion which Jesus taught,—to the truth that makes free—free from all that is unlike God, good. I am glad I live in an age in which the world is beginning to know God as omnipresent good, filling all space, all time; not a God afar off,—but here and now, without variableness or shadow of turning.

CHARLES HENRY PEEBLES, Richmond, Va.

It is over six years since I was healed by Christian Science after I had been given up by four doctors. My sickness began with inflammation of the bowels, and soon after that I found a hard lump on my right side which caused me great pain all the time. The doctors said I must go through an operation, which I did. After the operation I was not able to eat or sleep, and every organ in my body seemed to be out of order. The doctor said one kidney was twice as large as it should be; my heart was so weak that I often had fainting spells, and there had been no natural action of the bowels for months. I often had convulsions for two hours at a time, so that at last it was

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necessary to have a man as nurse, to hold me when these attacks came on. In five months I was only out of my bed once. I could not retain any food, either liquid or solid, and I was like a skeleton.

At this time I was living on a farm in Wallace, Ontario, and often when my husband left me for a little time to attend to his work, he did not expect to find me alive when he came back. Twice I was so far gone that they thought I was dead. I was in this condition when as a last hope I asked to have Christian Science treatment. When the Scientist came and saw so many bottles of medicine on my table, she explained that I must choose between Science and drugs. In my weakness this seemed a very hard thing to do, and my husband would give me no help as he was opposed to Christian Science. The Scientist told me not to worry, that I should be led to do what was best, and she read to me that evening from the Psalms. I slept quietly that night, and in the morning I said, "I will have Christian Science and nothing else."

I told my husband to take away all the medicine, that I would have no more of it. At the first treatment I began to improve, and could retain solid food the first day, which I had not been able to do for five months, and in four days I walked to the kitchen. At the end of the week, to the amazement of every one, I went to Berlin, where I had friends, taking a drive of five miles over rough country roads and a railway journey of several hours. At the end of a month I came home well. Although the doctors said the healing would not last, and that I would never be able to work again, I was able to do all the work of a farmer's wife, and sometimes helped the men to throw sheaves into the barn. In threshing time I did the cooking for eighteen men all alone. A month's treatment in Christian Science had healed me physically and mentally. Since that time, over six years ago, I have done a great deal of hard work, and have felt stronger than ever before. The Bible tells us that it is God who girdeth us with strength, and I have found through experience that it is true. In all this time I have never used medicine of any kind, and every need has been met by divine Love.

I thank God that I ever heard of this great truth. It has not only healed my body, but it has made my home happier, and I find it an ever-present help. Since I have learned to read that wonderful book, Science and Health, the Bible has meant much more than ever before. Words cannot express my gratitude to God, and to our dear Leader for all the good I have received.

MRS. NETTIE REIST, Berlin, Ontario.

I feel it a privilege, as well as a duty, to contribute my heartfelt thanks for Christian Science, and for what it has done for me. About ten years ago I was an invalid. I had been under the doctor's care for three years, suffering with stomach and liver trouble, also from a displacement for which I was obliged to wear an internal supporter. As I did not improve, but rather grew worse, the doctor advised a surgical operation. As soon as I was strong enough I went through with the operation, expecting to be well and strong again, but was disappointed to find myself in a short time as badly off as before. I could not eat anything without its causing great distress and nervousness. My doctor then told me that in order to be well I would have to go to the hospital and experience the same treatment again.

While waiting to decide what would be best for me to do, I was advised to try Christian Science by one who was then under treatment. I had no faith in it, or in anything else, but decided I would try it. I was healed in a short time of the stomach and liver trouble, being able to eat anything and everything I wanted, and have remained so ever since. The other trouble did not seem to yield as readily, owing to the unwillingness on my part to give up the supporter. I felt that it would be impossible for me to go without it, as I had tried it many times, while under the doctor's care, and had to have it replaced, on account of the severe pain. When I felt ready and willing to leave the old way for the new, the healing commenced. It was slow, but I gradually grew stronger, and the suffering less, until I was healed. I have been able to do all my housework, washing and ironing included, sometimes being on my feet nearly all day.

I wish also to say that there has not been a drop of medicine used in my family for the last eight years. I wish to express my appreciation for all the Christian Science literature. It has afforded me comfort and joy. To our dear Leader, who is bearing the truth to a needy world, I would express my deep gratitude.

MRS. HELEN MOULTON, Dover, N. H.

Having received so many blessings through reading the testimonies of others, I wish to show my gratitude by giving my own experience. In early boyhood I became a member of an orthodox church, and enjoyed my church life for a number of years, but when I grew to manhood, certain questions came up which were not answered to my satisfaction, and at last I ceased to attend the services. About three years ago my wife was advised by a friend to be treated by a Christian Science practitioner, and also to procure a copy of Science and Health. We commenced reading it, and after going over a few pages, I said to her that it was that for which we had been looking for years. With what joy and deep thankfulness we have studied this wonderful book, only those can know who have had the same privilege. The Bible is a new book to us, for now it is truly "the Word of God," and as its wonderful beauty and truth are revealed to us, we drink of the living water which heals from sin and disease. As the grandeur of Christian Science was revealed to us, it seemed almost too good to be true, but we now know that only the good is true. It has brought to us much physical help, but what I rejoice in the most is the revelation of God's nearness and of His tender love for His children.

I thank God for the unfoldment of Truth that comes to us through the study of the Bible and Science and Health, thankful that I am living in the age which has given us one so pure, so brave, and fearless, that she has been the means of bringing to us this truth.

VINCENT W. BAKER, Lordsburg, Cal.

A few weeks ago, while on my way to our Reading Room, I was thrown out of a light wagon, striking heavily on my wrist. As the wagon was broken, I was compelled to walk quite a distance, but I received treatment at the Reading Room and the pain was immediately relieved. A trained nurse who was in the same house with me advised the use of warm water to remove the discoloration, but I declined, and did my housework without much trouble for two weeks, although the wrist was quite stiff. At that time, as I was preparing for church, the wrist bones snapped into place and I was entirely free. The nurse would not believe it until I allowed her to examine it. She found it in place and then said that in addition to the dislocation one of the bones had been cracked, and that she had wanted to put the bones in place at first,—but knowing I was under Christian Science treatment, had not done so. When a young girl I had a similar injury, and under a physician's care the arm was bandaged and in a sling for six weeks and I suffered considerable pain. In the present case, under Christian Science, I had no pain after the first treatment.

I am grateful to God, and to our Leader for this healing truth.—MRS. LULU MORSE, Oneonta, N. Y.

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Nine years ago my four-year-old boy was taken with a severe cough, which gradually grew worse to the point of threatened strangulation. He had been a strong, healthy child, but six months of distress and coughing had reduced him to a mere skeleton. He continued to grow worse, until my wife and I took turns at night holding him in our arms in an upright position that he might breathe. We employed four of the local physicians on his case; each gave him medicines, but differed as to the nature of the trouble. Finally we saw that something had to be done speedily for his relief. Christian Science as a healing agency had been brought to our attention, and as material means had failed to give our child relief, we decided to give it a trial. I wrote to a practitioner, describing the case and asking for treatment. A slight improvement was noticed during the next two days, and on the next evening my wife and I were out. To our surprise, on returning home, we found the child heartily enjoying a game with the other children. On Friday morning he had a severe coughing spell and coughed up something white and hard, which upon examination proved to be a tooth. Six months prior to this time the boy had been taken to a dentist, and while under the influence of ether he had two teeth extracted. His mother had asked the dentist for them, but he could find only one. The other had lodged in the lungs, though this was not suspected at the time. After the tooth had been coughed up the boy found immediate relief, and soon regained his normal strength and health. Six months of medical care and attention had given but little relief; while he was entirely relieved with one week's treatment in Christian Science.

Since our child's healing Christian Science has been our only means of relief from physical and mental troubles, and we have found it sufficient unto all our needs.

CHARLES G. MIESS, Salamanca, N. Y.

Last summer one of my boys cut his foot very severely on a piece of heavy glass. His playmates brought him home, and one of the boys said that one of the toes was nearly cut off. The foot was bleeding terribly and the child seemed very weak. A great sense of fear came over me and I at once sent for a practitioner. Help was immediately given, and in a very few minutes the blood stopped flowing but there seemed to be a great deal of pain. My husband dressed the toes and in less than an hour the pain was all gone; the child retired at bed-time and slept as usual all night. Next day he had a great deal of walking to do, and also rode his wheel. There was no swelling or soreness at all, and three days afterwards he wanted to put on his shoe and asked me to look at the toes. I had never seen wounds heal as those did, it was truly wonderful to me; the flesh grew back and healed up perfectly.

We are indeed thankful to God, and to Mrs. Eddy for the understanding of this truth that makes men free.

MRS. MARY L. MORRIS, Champaign, Ill.

It was in 1902 that I first heard of Christian Science. I had not been able to sit up all day for six years. Many doctors had treated me, but with little or no relief. I had given up all hope of ever being well again, but thanks be to God I am well and happy. I was perfectly healed through Christian Science, although I seemed to have all the ills that flesh is heir to. I do all my work with perfect ease. I am thankful to God, and to our dear Leader, Mrs. Eddy, for this great blessing.—MRS. M. J. CURTIS, Allerton, Ia.

I am happy to have the privilege of adding my grateful tribute to the healing benefits and spiritual uplifting received in Christian Science. For twenty-five years I was a sufferer, going from one distressing disease to another with the final result of a dreadful operation which left me a wreck, both physically and mentally. After reading Science and Health for a week or two, I found myself cured of all the acute forms of my trouble, and with the help of a kind practitioner, in addition to the diligent study of the Bible and Science and Health, in less than one year I was able to do my own housework and to be a well and happy worker in our Lord's vineyard. My prayer is that I may always be as grateful as I should to God, and to dear Mrs. Eddy, that my feeble footsteps were led to the blessed way of Truth.—MRS. EMMA P. STONE, Cheyenne, Wyo.

For many years before I knew anything of Christian Science I was a hopeless sufferer from what physicians had pronounced cancer, chronic constipation, piles of the worst form, besides kidney trouble and terrible suffering from heart disease. I also had a good deal of sickness in my family. My eldest daughter passed away when a year and a half old, from the result of an injury; then my third daughter was ill and under the doctor's care until she was four years old. At the end of twelve years my husband was sick for over a year and was then unable to work. One thing followed another, until a comfortable fortune was swept away and we left our home where plenty had always reigned,—I to earn a living for three small children and an invalid husband. Then commenced the battle of life. My youngest, a boy, began to teach before he was seventeen, and could have been admitted to the bar at twenty, but he went West in his eighteenth year, and after two years of suffering, having tried the skill of all physicians in that vicinity, he passed away from heart trouble. For two years I watched him day and night, as he could never be left alone. Seven months after, my husband was taken from me. I then went to take care of my third daughter, who, after the first year of married life, was laid up for three years, and after that was an invalid. My second daughter lay six months with a fever, and I had the entire care of her little babe, who never seemed well.

During my early days I had joined an orthodox church, and for thirty-five years I had tried to be a meek and lowly follower of the Master, but for twenty years I was constantly under the care of *materia medica* and there were times when all courage would fail. These were dark days. I was treated by some of the best physicians in New York State and later by physicians in the West. The final verdict was that death alone would bring relief. After an unsuccessful operation I was under treatment for two months, with no lasting benefit. No tongue can describe the suffering of those years. Then Christian Science was recommended to me, and when I learned that it was God's healing I never had a doubt but that I should be healed. Although my healing was very slow, I have been thankful that it was so. It is not for the physical healing alone that I feel thankful. I felt that the healing of all my physical ailments was as nothing compared to the spiritual uplifting which I received. For years I had groped in darkness, living in a sense of worldly pleasures even with all the troubles I had endured. This took away the thought of God as Love, and left in its place a sense of fear, but the Truth has changed it all and words are inadequate to tell even the hundredth part of the good that has come to me and to the world through our dear Leader. I cannot express the gratitude and love that go out to God, and to dear Mrs. Eddy for this truth which has brought to me light and peace. My daughters were both healed in Christian Science. In the old way I had many glimpses of God in answer to sincere, earnest prayers, but now God is not far away. He is an ever-present Friend. I am seventy-three years old, and not a week passes but I have proofs of the healing power of Truth. The Bible and Science and Health are my constant companions.

MRS. L. A. SEARS, Abercrombie, N. D.

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My heart prompts an expression of gratitude for what Christian Science has done for me. I consider my wonderful healing, after an illness of six months, to be the direct outcome of a lecture delivered by Judge William G. Ewing in our town a little over two years ago, Christian Science literature being an agent in the case. At this time I knew absolutely nothing of Christian Science. I had been suffering the most excruciating pain, accompanied by intense nervousness, for over two months, and was still confined to my room, and to my bed for the most part. My daughter attended this lecture, returning, not only with "good reports," but with two *Sentinels* and a *Journal*, which I read and re-read. The religion appealed to me, and I felt that the testimonies had a true ring. It would often come to my consciousness, that if such wonderful healing could come to others, why not to me? While I had been a member of an orthodox church since girlhood, and my father a physician, I was not bigoted; still I had much to overcome, and it was not until nearly four months later that I sought treatment.

Three leading physicians had done what they could for me, only to commend me to the hospital and operating table. Every arrangement was accordingly made, except the date, but owing to my horror of it all, and my weak condition, it was delayed. In this extremity I sought Christian Science, with no one to influence me pro or con. Taking the *Journal*, I looked through the list of practitioners, to find that there were three within a radius of a few miles. Knowing nothing of either, I wrote one, requesting her to call the following afternoon and talk with me. She did so, and I loved her as soon as she spoke. I asked her if she thought she could cure me, to which she replied, "No, dear, I cannot; but God can." She gave me a treatment before leaving, and with that first treatment my intense nervousness and the terrible pain left me, and have never returned. In three weeks I was a well woman. This means much to me, as I was never considered strong. A tumor had dissolved into its "native nothingness." Later I found that I was also healed of a hacking cough with which I had been troubled ever since I had a slight hemorrhage at the age of twenty-two. A tendency to take cold has also been overcome.

Now the "old, old story" has become the "new, new song" to me, for much that before was vague, mysterious, and contradictory is made plain, and "I know in whom I have believed." So I find my gratitude, which is great, branching out in many directions,—to Mrs. Eddy, who rediscovered the way, so overgrown with the materialism of centuries; to the Board of Lectureship; to The Christian Science Publishing Society, and most of all to God, whom I have found, through our Leader's writings, to be a very present help in time of trouble.

MRS. MAY R. LEE, Hyde Park, Mass.

It is impossible for me to express in mere words my gratitude for Christian Science. I was an invalid and a constant sufferer for two years, and after submitting to surgery, I had eight months of hospital life. Electricity, osteopathy, and mineral springs had all been tried in vain when the opportunity to try Christian Science came to me. I was relieved at once, and in a month's time I could walk a mile. For six months, however, we waited, to be assured that this seeming miracle was permanent before I returned to my college work. The realization of the nothingness of that hydra-headed monster, fear, the understanding that there are no limitations for God's children, and the knowledge of what we may attain spiritually by understanding and by constant endeavor, has given me something of the peace that passeth understanding.

My heart goes out in gratitude to God, and to Mrs. Eddy, which I will earnestly endeavor to express in my daily life.

MARY B. VALE, Bonaparte, Ia.

For several years I was under the fear of consumption,—my father, one brother, and three sisters having died from this disease,—and as it had manifested itself in the generation before this, I supposed of course I could not escape it. In 1873 I made application for life insurance, but was rejected on account of my family record. At that time I was thirty-five years old. I began to experience cough and night sweats, and could do but little work. My physician advised me not to risk another winter in that climate, so in September of 1873 we came to Nebraska. The change seemed to benefit me very much for a time, but in the summer of 1886 I began to run down again, being able to work but a few hours a day on account of the severe pain in my lungs.

In August of this year we heard of Christian Science, and my wife and myself went to Omaha for the treatment, when after three weeks I was healed, and have been perfectly free from this fear of consumption ever since. I am now well and weigh two hundred and fifteen pounds. I am entirely free from pain in my lungs and all the attendant symptoms. When will the people awake to the great fact, that in God, good, and not in matter, we live, and move, and have our being.

A. W. BEACH, Weeping Water, Neb.

Some years ago I was compelled to visit an eye specialist. It was impossible for me to see to read or sew by lamplight, and after an examination it was pronounced a severe case of astigmatism. Glasses were ordered, and I was informed that I should always have to wear them. In the course of time I became interested in Christian Science and discarded my glasses, being full of zeal and earnestness, but I have since learned the profitable lesson of "making haste slowly." Last spring I felt that my eyes were not in a normal condition and it seemed as if I could not handle my own case. I struggled on for about two months and at last I found it necessary to have help. I could not distinguish one person from another on the street, could not read or sew, and was in great distress. The eyeballs seemed to be badly inflamed and there was a consequent depression of spirits; but now, I thank God He has revealed himself in Christian Science, and to-day I can see to read and sew, and that too at night. My demonstration was made in one week's treatment. All the inflammation and other trouble faded like mist before the sun, and every day I became stronger.

For this demonstration I feel deep gratitude to God, and for our Leader a reverence too deep for mere words. I only wish to be faithful and true to this sacred Cause.

MRS. ELIZABETH DUMBRILLE, Hamilton, Ontario.

I did not come into Christian Science for physical healing, but I yearned to gain a higher understanding of God. I was, however, healed of chronic headache through the study of Science and Health, and with the aid of a dear practitioner I was healed of ovarian trouble of long standing, in one treatment. My husband was healed of cancer of the throat, after *materia medica* had failed. His case had been pronounced incurable by eminent physicians. I am deeply grateful to God, and to our dear Leader, Mrs. Eddy, who has so lovingly shown us the way.

MRS. LEOLA A. GOODIN, Los Angeles, Cal.

One day I saw in a neighbor's flower-bed a little plant that, as it pushed its way above the ground, had brought with it the mother seed from which it grew. That was a literal reappearance of the planted seed; but it was not *the* reappearance, not *the* resurrection of the seed from which a seed grows.—GEORGE CROLY.

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From our Exchanges.

It is not wealth that is going to move the world. It is not intellect, nor culture, nor education, nor argument, nor material equipment. No, there is only one thing in which the Church can ever hope to outclass the world, and that is in the possession and exercise of spiritual and moral power. The world bows to that as to something utterly beyond it, mysterious, invisible, terrific, and unknown. Nothing captures men like the display of spiritual power. It paralyzes opposition and makes argument ridiculous. Money and intellect are nothing before it. The world will believe that God has appeared unto us when we can turn the rod into a serpent, and not a moment before. It holds that no man has seen God who cannot do the works of God. "What sign showest thou?" To the question, "Art thou he that should come, or do we look for another?" Jesus had one answer: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." These are the credentials of the Church, and in the sight of God and universal man there are no others.

F. W. WALKER PUGH.
The Standard.

Of course Christ's language is figurative in speaking of yokes, somewhat less so, perhaps, in speaking of burdens. Burdens are peculiar to individuals. Christ does not say, "Take my burden upon you." A yoke represents a harness for burden-bearers, and an easy yoke is the most effective way in which any given burden can be carried. But, while this yoke of Christ's, as a matter of course, is a thing of the spirit, it does not thereby drop out of the realm of reality and become a thing of shadows. It remains a prime reality in all the deeper experiences of life. We cannot have gone far with life if we have not found out that it makes all the difference in the world what sort of a spirit we carry into its activities and responsibilities, and it is in this power of the spirit that we find the secret of Christ's easy yoke.

REV. I. F. PORTER.
The Christian Register.

We have a right to expect that the Church will be true to its witnessing office as the representative of Christ on earth. For what men read of Christ, they will mainly read in the words and actions of his declared followers. Where else should the world read of him who told his disciples, of all teachers, that "by their fruits ye shall know them"? We have no right to complain, we have every right to expect that men will judge the Master by his disciples. And if the world to-day thinks more highly of Christ than it does of Christians, that is a tribute to his supreme excellence of character and a condemnation of our failure to approximate to the pattern he has set.—*The Congregationalist.*

It is an old and true saying that godliness with contentment is great gain. Godliness is the great thing, and the concomitant of godliness is contentment. In one sense godliness renders a man discontented—discontented with himself, with his attainments, and with his present growth in character. There is a divine unrest which persists in every life that is at all touched by the grace of God. Paul of Tarsus had that unrest of spirit, who cried, I press toward the mark! All great souls in history have been discontented in that supreme sense.—*The New York Observer.*

God understands a heart sentiment, a soul yearning perfectly; He whispers reply, and though no word is spoken, we know that He has been revealing himself to us.

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

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Items of Interest.

National.

The San Francisco banks, on the day they opened for business, May 23, had in their vaults about $45,000,000 more than they had at the time of the earthquake. This is the estimated amount of money transferred to the city through the Sub-Treasury and by express from New York City and in various ways from Chicago, Denver, and New Orleans. The President of the San Francisco Clearing House Association said, regarding the financial situation: "The banks are all solid, money is abundant, and the situation financially is excellent from every point of view." An official of the Wells Fargo Nevada Bank said: "It is the old story of the perversity of human nature. What we can have we want not; what is difficult to obtain we set our hearts upon. Our bank has in its vaults immediately available in cash $20,733,346.26. So while we expected somewhat of a rush we were prepared for it. We have had little or no calls for money."

The tax collector supports the statements of bankers that cash is not scarce in San Francisco, and citizens are not at all backward about paying their taxes. He says that the indications are now that the delinquents' list will not exceed at most $250,000, whereas in normal years it is $200,000. Of $1,000,000 due on April 18 more than one-half has been paid.

A statement made that the day of the cable road in San Francisco is past has been sustained by the action of the Board of Supervisors in granting to the United Railroads the privilege of converting the cable lines into electric roads, with overhead trolleys.

The committee having in charge the drafting of a new building ordinance has concluded its labors. Concerning the height of buildings the ordinance provided that no building shall exceed two and one-half times the width of the street upon which it fronts.

Secretary Root, for the United States, and Ambassador Casasus, for the Mexican Government, have signed a treaty regulating the use of the waters of the Rio Grande. For almost a century the Mexicans living along the lower river have made large use of its waters for the purpose of irrigating their lands, but in recent years private companies on the upper waters in the United States have, by the construction of wing dams, diverted a large part of the water to this side of the river. The Mexicans have preferred claims for the damage sustained, but so far without success. Now the plans of the reclamation service have made it certain that practically all of the water will be retained on American soil unless some proper scheme of division can be arranged. It is stipulated that sixty thousand feet of water, which is to make arable about twenty-five thousand acres of land, will be delivered on the Mexican side of the border each year. For its part, the Mexican Government guarantees the United States Government against any suit for liability on account of claims of individual Mexicans who have so far suffered through the diversion of water.

Protection for the home market from tainted and diseased meats is provided for in an important bill introduced in the Senate last week by Senator Beveridge of Indiana This measure has been prepared after consultation with Secretary of Agriculture Wilson, Attorney General Moody, and Commissioner Garfield of the Bureau of Corporations, and contains twenty sections, which provide for a rigid inspection of livestock before slaughter and of meat after the animals are killed. The shipment of canned goods is also regulated. All violations of this law are punishable by a fine not exceeding $10,000, or by imprisonment not exceeding two years, or by both. Appeals from the decision of the inspector shall be made to the inspector in charge and from the latter's decision an appeal shall lie directly in the chief of the Bureau of Animal Industry of the Department of Agriculture.

A group of graduates of Brown University recently organized a conference of college graduates, called to consider the feasibility of forming the alumni of the country, who number over three hundred thousand, into a federation for the periodical consideration of the affairs of the country. Representatives of nineteen institutions of learning were present at Springfield, Mass., some of them directly sent there by their clubs and associations, and others attending from a faith in the results which may be attained by arousing college men to a keener sense of their duty as citizens.

A proclamation has been issued by the President announcing the opening to settlement and entry of one million acres of the Crow Indian Reservation in Montana. Registration of applicants will be filed at Miles City and Billings, Mont., and at Sheridan, Wyo., commencing June 14 and ending June 28, 1906.

Officers of the coast artillery are gratified with the order which permits them to exercise their own discretion in admitting within the limits of coast fortifications visitors who are not of the service. Hitherto ironclad rules have prevailed against the admission of visitors in general.

Foreign.

In an interview with General Nogi, in reference to the report that General Stoessel had been sentenced to death by court-martial for surrendering Port Arthur, the general declared that he could not have done more in defence of the place. He underwent unimaginable trials and hardships. It is true that there were enough provisions and ammunition to have lasted beyond the time of the surrender, but General Stoessel lacked the whole-hearted, loyal co-operation of his officers and men. There were occasions when both refused to obey orders.

The Simplon Tunnel was inaugurated May 19 by King Victor Emmanuel, who left Domodoesola, Italy, at 10.55 A.M. for Brique, on the Swiss side of the mountain. The royal train passed through the twelve miles of tunnel drawn by a steam engine, the electric motors not being ready. It is the result of seven years of work and the expenditure of nearly $15,000,000.

The Central Committee of the Russian Constitutional Democrats has completed the drafts of the laws to be introduced in Parliament, including universal suffrage irrespective of sex; equal rights for all citizens; laws guaranteeing immunity of the person and inviolability of domicile without due process of law; the guarantee of habeas corpus.

Wu Ting-fang, the former Chinese Minister at Washington, who was intrusted with the task of codifying the laws, is memorializing the throne for jury trials, for permission for native lawyers to practise before the courts, and for the electrocution, instead of decapitation, of criminals condemned to death.

During the twenty-one month ending Nov. 30, 1905, there had been returned from Manchuria over the Trans-Siberian Railway 20,000 officers, 1,270,000 men, 230,000 horses, and over 1,600 guns, besides a vast quantity of stores and supplies.

The financial statement of the Canadian Minister of Finance shows for the present year an apparent surplus of $12,500,000, and a surplus for the past nine years of $64,000,000.

The Cuban House of Representatives has appropriated $500,000 as subventions for about half a dozen branch railroads in various parts of the Republic.

Industrial and Commercial.

The *Iron Trade Review*, in a recent issue, presents statistics of the world's production of pig iron for 1905 as 53,700,000 tons. The output has doubled in the past fifteen years, the production for 1890 being 26,980,810 tons. Russia has made the best showing, having more than tripled its output in that period. The United States and Germany have run quite evenly, the United States increasing its production in the fifteen years by 149.8 per cent and Germany by 147.0 per cent. In 1890 these two countries made 51.1 per cent of the world's pig iron, of the total increase in fifteen years they furnished 74.9 per cent, so that in 1905 they made 63.0 per cent of the world's total.

The *Manufacturers' Record* says: "A carefully revised list of the cotton mills of the South shows a total of 642 cotton mill companies and firms, with 9,470,647 spindles and 216,293 looms. Since 1900 this industry, as represented by the number of spindles and the capital invested, has more than doubled, and but for the scarcity of labor which has prevailed for a year or two it is quite probable that at least 1,000,000 more spindles would have been added to the total in the South."

All records from Havre to New York were broken recently by the run of the new French liner La Provence in six days, three hours, and thirty-five minutes, breaking by five hours and thirty-five minutes the best previous record, which was also held by La Provence, and was made on her maiden voyage to New York.

The British and Foreign Bible Society now distributes the Scriptures in no fewer than four hundred languages. During the last year the output of the Scriptures was six million copies.

The contract for draining the Pontine marshes in the Roman Campagna has recently been assigned to a Berlin syndicate by the principal owner of the land, the Roman Prince Borghese.

It is reported that new railroad construction in the Northwest and Canada offers employment for twenty-five thousand men.

In 1905 the production of anthracite coal in the United States amounted to 69,339,152 long tons, valued at $141,879,000.

Commerce of the United States with Argentina aggregates over $40,000,000 per annum.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

The Lesson of the Dove.

SUE HARPER MIMS.

IT is already being conceded that Christian Scientists are perhaps of all denominations the most constant and devoted students of the Bible, and not only so, but they depend on Truth, or the Word of God, for their health and their deliverance from all forms of error. The question of healing is essentially a vital one, and an object of the deepest research, study, and profound meditation. The correlated study of the Bible and of "Science and Health with Key to the Scriptures," unlocks a great storehouse of wisdom and love, heals sickness and sin, and uplifts and spiritualizes all human consciousness, so that "the world feels the alterative effect of truth through every pore" (Science and Health, p. 224).

It still remains, however, for the human mind to behold with interest and admiration the more complete unfoldment of this wonderful book, the Bible; to see that it is not a mere compilation of the historical narratives of a chosen people, which has been looked upon with a sort of blind fetish-worship; but that in the light of divine Science its spiritual meaning is now being revealed, so that we may understand the one Science—outside of which "all is unstable error" (Science and Health, p. 202). Christian Science is a system of spiritual philosophy which explains with impressive simplicity spiritual causation. Until its advent the whole world had been wrestling with illogical theories and false deductions, trying to reconcile material phenomena with a spiritual Cause. To-day a woman has arisen who, uniting the simplicity of a child with the acumen of a logician, has aroused the world to see that a spiritual cause must have a spiritual effect. Both science and philosophy insist that cause and effect must correspond, and in proportion as this simple yet profound statement is realized, is practised, and lived in Christian Science, the sick are healed, the sinner is reformed, and the kingdom of God appears on earth. This is the truth that makes free; it is the way of eternal life. This is the Logos, the Science which opens the door that no man can shut, through which all must enter into the realm of Spirit, Soul. A "little strength" is gained even in holding on to the letter of the Scriptures, some merit in not denying the name of Christ Jesus, as the angel says to the church at Philadelphia; but woe to those who enter not in at the open door of scientific demonstration, where mysticism and mystery vanish.

We often hear it said among Christian Scientists, how wonderful are our Lesson-Sermons; how they seem to be fitted to our every need—feeding us with the bread of heaven. But is this surprising,—are they not fulfilling the prophecy, "They shall be all taught of God"? Is not the Spirit of truth teaching the world through these lessons?

How expressive of this hour is the story of Noah's experience. In truth, time vanishes,—is seen to be only a "mortal concept;" and in the ever-present *now* we see a greater than the Noah consciousness, rising higher and higher, proving that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Resting after conquest, on the mountain-tops of victory won and exaltation attained, this consciousness sends out the dove, a symbol of love and peace. At first the turbulent sea of mortal thought offers no resting-place to this tender evangel, and it returns to that spiritual consciousness from which it was sent forth, reminding us of what Jesus said to his disciples,—"Into whatsoever house [consciousness] ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."

How expressive is this lesson of the dove, metaphysically understood, of our dear Leader's pioneer work, when at first there seemed no abiding-place for the heavenly message which is now illuminating the earth—in that hour, to which she pathetically refers when she says that Bronson Alcott, of the Concord school of philosophy, was the first to re-assure her with words of comfort and encouragement. (Pulpit and Press, p. 9.) Then followed further realization of Love's allness, a further grasp of omnipotence and its supreme, omnipresent care of all. The pure, perfect, and immortal was seen to be the only real; then were the sublime declarations of Truth again sent forth, and these returned with the olive branch, testifying to a spiritual receptivity,—consciousness yielding to the divine, making ready for the abiding recognition of ever-present Love. In Jesus' experience, too, an hour came when the Holy Ghost descended like a dove from heaven, and abode on him. To-day it comes again in Christian Science "as a permanent dispensation, to remain forever among men" (Science and Health, p. 150).

As our dear Leader has thus touched the thought of universal humanity, changing, uplifting, and spiritualizing it, do we not, as followers, meet the same seeming error, when in our own individual experiences the surging sea of erroneous concepts, the raging waves of materiality try to overwhelm our spiritual perception? How desolate would be those hours did we not know and cling to the rock,—Christ, the spiritual idea,—till we learn that behind the cloud the sun is ever shining, the dove of peace has descended, the storm is stilled. Above the roar, at first faintly, then grandly, sublimely, the voice of Love reverberates throughout the universe, saying, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

What a great privilege it is to live in this culminating hour of human history, in which a "peculiar people" is revealed who speak the new tongue of Spirit, which corrects the illusions of a false material sense, which strengthens with the Word of Life, and sustains with the truth of a deathless, progressive existence, eternally in God; comforting with the sweet assurance of Love's all-embracing, tender care; holding up on spiritual pinions the feeble hands, and energizing thought with the declarations of divine reality.

Only through devout consecration to God and humanity can we recompense in a degree our dear Leader for the sore travail through which she has brought to mankind the priceless boon of Christian Science—the Christ ideal—the radiant truth of perfect and immortal being.

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A Loving Appeal.

NETTYE NACHMAN.

As a Jewess, two articles in the *Christian Science Sentinel* of March 17 made my heart leap with untold gladness, for they reveal to me the fact that the day of sects and creeds is indeed far spent, and that "the kingdom of God is at hand." Away with prejudice, that spectre which tries to separate God's children from each other. One of the articles to which I refer is headed, "Growth in San Francisco, Cal." (page 455). It announces the opening services of First Church of Christ, Scientist, which were held Dec. 31, and states that this building was formerly occupied by Sherith Israel congregation. This makes me think lovingly of my former co-religionists, the Hebrews, and I would say to them: We all know that God should be worshiped "in spirit and in truth," and in a temple not made with hands. It therefore follows that when the teachings of Christian Science pervade the human consciousness, that temple—that building of God—will become manifest to Jew and Gentile alike. The old structure of mortal doctrine and belief is even now passing away, and many are coming to recognize the allness of God, good, and the nothingness of superstition and dogma. We Jews should show a greater desire to know more of God, whom so many "ignorantly worship;" and I have found that this knowledge can best be gained by studying the Bible in the light of the teachings of Christian Science as found in Mrs. Eddy's book, "Science and Health with Key to the Scriptures." This book is also the key to health, happiness, holiness, heaven.

We as Jews pray for the day "when God alone will be recognized and His name alone." Because of my own experience I say, Try the healing, read the book; "seek, and ye shall find; knock, and it shall be opened unto you." My health was restored by Christian Science treatment after I had been an invalid for five years. My ailment was diagnosed as very serious, and all the doctors whom I had consulted said that even an operation would not entirely eradicate the trouble; they could promise no permanent relief or cure. They were at least honest. I was, however, healed in Christian Science in one treatment. That was two years ago. Thank God, I am perfectly well! More than this, I have come to know God,—our Father-Mother God,—who loves, protects, comforts, and sustains me and my family, and all. For this I sing a continual song of praise to God, and feel an unbounded love for and deep gratitude to our revered Leader, Mrs. Eddy.

The scientific understanding of the relation of God to man is the blessing of the age. On page 315 of Science and Health, Mrs. Eddy explains this very fully, and sets the mission of Jesus of Nazareth in the clearest light. Any one who is willing to read this page carefully will understand the true sonship of Christ Jesus. None need be timid about procuring this book. All are welcomed to the Christian Science Reading Rooms and churches, and a single visit to one of these places will be convincing proof of the good that Christian Science is doing. God will give all wisdom to see this light,—the Christ,—the Truth that heals the sick, reforms the sinner, binds up the broken-hearted, and uplifts the downtrodden.

On the same page of the *Sentinel* above referred to, I notice that Dr. Max Heller, Jewish rabbi, unselfishly, and with the right spirit, introduced Mr. Bicknell Young of Chicago, a Christian Science lecturer. Is not this a lesson to all who profess to love God, who desire the inspiration of the truth in order to know more of God, whom we say we adore?

I pray that my brothers may not allow prejudice to deprive them of their rightful inheritance. Let us remember the words read from the pulpit of every Jewish congregation on the Sabbath day, either in Hebrew or translated, which declare, "Nation shall not lift up sword against nation, neither shall they learn war any more. Oh house of Jacob, come ye, and let us walk in the light of the eternal." Christian Science is "the light eternal;" the light that "shineth in darkness; and the darkness comprehended it not." This truth will end war, prevent race hatred, abolish prejudice, and will reveal to all the kingdom of heaven on earth.

Purified Thought.

CORA S. NILES.

One does not pursue the study of Christian Science long before he perceives that many of the thoughts which he had harbored, considered worthy and right, are unworthy and wrong. What is to be done about it? Sometimes there is even a lack of willingness to change the wrong thinking until it brings suffering, escape from which is much desired, and we are finally ready to go to work, deep down in that consciousness which no one but self ever really knows, and patiently labor hour by hour that every plant which our heavenly Father hath not planted may "be rooted up." One of the most troublesome, dangerous, and prolific of these "plants" is resentment. To resent an injury or injustice has ever been considered perfectly justifiable, and ofttimes even praiseworthy, by mankind in general. "An eye for an eye" has called forth no objection from mortal mind. Now comes Christian Science, the gospel of peace and good will, knocking at the door of our thought, and reiterating the words of our dear Master, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." This is not a new saying to us, but it seems to bear a new meaning, and instead of passing it by as impracticable if not impossible, it sinks deeper and deeper into our thought, until we find ourselves earnestly striving to bring our actions into accord with it. Our loved Leader, Mrs. Eddy, has said, "The Christian Scientist cherishes no resentment; he knows that that would harm him more than all the malice of his foes" (Message to The Mother Church, 1902, p. 32). The conviction grows that the successful accomplishment of this step—the uprooting of this one weed—is but a small part of what must be done to work out our salvation.

The word salvation, viewed in the light of Christian Science, loses its mistiness, and as defined in Science and Health, p. 593, becomes a clear and definite end toward which to work. In pondering the questions how we can cease to resent a seeming injury, how forgive an injustice, how understand and demonstrate love, one finds food for much thought. For a perfect example we have but to look to the life of our dear Lord and Master, note the sweet gentleness, the love that restored the ear of the high priest's servant severed by Peter's resentful thought, and hear the meek yet forceful words, "Suffer ye thus far."

Does it perhaps seem that the Master's mission was so great, and so much more important than ours, that he could rise to the accomplishment of his great task while we cannot? What was that mission? Was it not to prove to sin-ensnared and suffering humanity the omnipotence of God, good? Is not this also the mission of every Christian Scientist? and is not the omnipotence of good proved every time an evil is destroyed, be it sin or sickness? "Whosoever doth not bear his cross, and come after me, cannot be my disciple." This statement is surely clear, and it places no limitation on the distance we are to follow, hence we know that we are to "come after" him all the way. To do this we need to watch and pray that we may accomplish our task so that there be found no unworthy thought in our consciousness which would prevent us from bringing forth the fruits of Love. We cannot justly claim to be Christian Scientists unless we overcome every thought which is unlike God and thus be fitted to heal the sick and the sinful.

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Freedom through Growth.

JESSE B. TWISS.

I REMEMBER the time when I seemed to stand before a great wall, over which I could not climb, round which I could find no way; and in whatever direction I turned I seemed to see one of these forbidding signs: Lack of funds; No friends; Health destroyed; Work unobtainable; Judgment poor; Tact unknown. While I halted before this dreary wall, asking God to save me before it should fall and crush me utterly, there appeared a "star in the east," which led me on, while distant angel voices seemed to sing, "God is Mind; God is Love; God is All." Like the shepherds and the wise men, I listened and followed till I came to where the Christ was. I began to learn the Science of Christianity, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I discovered that man is not material or sensual, but material; not an image of clay, vainly striving to reach Life through a gateway called death, but already the image and likeness of God.

Then was unfolded to my eager thought the ease, the joy, the gain of holding that image and likeness in my consciousness, watching and training my thought until it should be in harmony with the "one Mind," whose wisdom would thus inspire me with wisdom, whose love would teach me to love, whose peace would enlarge my peace, whose infinite resources would thus become my supply. From that time on my consciousness gradually changed. I learned from Science and Health that intelligence cannot be confined to a cranium cavity, dependent on radiating lines of discordant nerve matter for its concept of life. Thought began to reach out, to blend with the infinite Mind, to seek unity with the Father, even as taught by Jesus.

Thus came to me the deeper, fuller meaning of the angel song, "On earth peace, good will toward men." I perceived that man's consciousness is truly "the temple of the living God," wherein is no lack indeed, but abundance of all good.

Now that once terrible wall is but a memory of years gone by, for God has led me by ways divine, through a growing understanding of Christian Science, out from the shadows of poverty into the sheltered haven of health, happiness and hope, peace and prosperity,—a joy that had never before seemed possible since the first bright dreams of youth had been proved illusive and impossible.

And what wealth indeed! What are fortunes of land and gold as compared with fortunes of health, peace, and wisdom! Are millions in money to be compared to boundless faith, hope, and love?

Christian Science has made clear to thousands that the kingdom of heaven is attainable to all who comply willingly with its simple but scientific rules; and this is the secret of its influence, growth, and vital results upon health, longevity, prosperity, and moral character.

I formerly thought I knew much of the "kingdom of heaven" and the way to attain it, for during many years I was honestly active in church work wherever I lived; but the clear rules, the mental and spiritual discipline, the consequent higher spiritual understanding, and the resultant daily proofs of the truth of Christian Science, show me a vast, immeasurable distance traversed in my moral and spiritual progress during the six years since I first discerned in Christian Science the faint gleams of that "star in the east" whose light has merged into a glorious dawn, in which the angelic harmony continually grows sweeter and clearer.

The Christian religion explicitly disavows a dependence upon the powers of this world. It flourishes without the assistance of human laws,—in spite of every opposition from them. It is plain that if it was not invented by human policy it must have existed before it was established by human policy.—JAMES MADISON.

Selected Articles.

Mrs. Eddy's Horses are Blue Ribbon Winners.

The following extract from a letter written to Rev. Mary Baker G. Eddy by one of her students, Mrs. M. Bettie Bell of Chicago, relates an interesting episode in which one of Mrs. Eddy's new horses figured. It may be said of this famous show span that Eckersall, the nigh horse, who is trained to the harness only, has never been beaten in the show ring, while Tattersall, the off horse, who is a fine saddle as well as driving horse, has never been beaten but once, and that was under saddle by the famous stallion, Bourbon King.

Chicago, Ill., May 17, 1906.

My Beloved Teacher and Leader:—I do not like to take your valuable time reading letters, but I want to say to you that my niece, Miss Mamie Stone of Georgetown, Kentucky, was invited by the owner of Tattersall to drive him in the ladies' ring at the Elks' fair in July, 1905. The premium was to be given to the finest horse driven by a lady, and Tattersall received the blue ribbon. She little thought when driving him and seeing him honored that her dear Leader would own him.

We rejoice that you have these beautiful Kentucky horses, and may the giver be blessed in his gift to the best woman on earth. Accept our love.

Affectionately your student,

M. BETTIE BELL.

Concord (N. H.) *Evening Monitor.*

Mrs. Conger and the Empress of China.

There have been stories printed to the effect that, while her husband was United States Minister at Peking, Mrs. Conger devoted herself to the effort to make a convert to Christian Science of the Empress of China. That story may be dismissed since the publication of the correspondence between Mrs. Eddy and Mrs. Conger on the subject. It is a long and charming letter which Mrs. Conger writes to Mrs. Eddy, published in the *Christian Science Sentinel;* and we learn from it that the only woman's daily paper in the world is published in Peking.—*The Independent.*

A Right to Health and Happiness.

Editor of *The Globe.*

Sir:—The recent letter-writers in *The Globe* who are having a little fun with our friends the Christian Scientists, might be interested, if they have absolute faith in the infallibility of medicine and surgery as useful curative agents, to hear what some of the eminent surgeons and physicians have discovered in relation to their "science."

Dr. J. F. Baldwin of Columbus, O., declared recently before a Senate committee that it had been his observation "that nineteen-twentieths of all the cases a doctor is called upon to treat would get well without a doctor."

Dr Skeels of Cleveland, before the same committee, declared: "I am satisfied that many doctors are using remedies which are utterly useless and positively harmful."

Dr. Benjamin Rush, the famous Philadelphia teacher of medical practice; Professor Waterhouse of Harvard University, Professor Chapman of the Institutes and Practice of Physic in the University of Pennsylvania, Sir John Forbes, M.D., F.R.S., Fellow of the Royal College of Physicians, London, have all written along the same line, and their papers, showing the absolute unreliability of surgery or drugs, make "mighty interesting reading."

I am a manufacturing chemist, and it is most humiliating to have to admit that in the course of four thousand years of experiment we have not one specific to-day for any one of our diseases, and drugs of last year are in many cases being discarded. What a poor showing we have made!

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Whatever you or I think of Christian Science, mankind feels instinctively that what they teach is true; viz., that we have a right to health and happiness; that somehow these are man's birthright, and that sickness and misery, the result of hate, envy, fear, greed, jealousy, doubt, graft, self-righteousness, conceit, selfishness, play no legitimate part in God's plan, and must be got rid of, blotted out of our consciousness, to let in the opposite positive and legitimate mental qualities or characteristics.

MANUFACTURING CHEMIST.
The (New York) *Globe.*

Christianity has not changed, and that which the Master came to establish is just as imperative and applies with just as much force to-day as it ever did. Yet millions are taking a very superficial view of life and existence, trying to find health and happiness in a material and mortal sense of things, seeking wealth, fame and all that human sense of things can desire, only to find that it all ends in sorrow and disappointment. The wise man said, "All is vanity and vexation," and his experience had been to the full in this direction. Jesus knew too well the fallacy of all that a material sense of things could afford, and when told that he would be given all the kingdoms of the world if he would fall down and worship, he said, "Get thee behind me, Satan." He sought to turn his followers from a material to a spiritual sense of things—even the reality of existence. Jesus' command was to deny self, not merely the pleasures of material sense but the claim of their actuality and reality, and thereby gain the spiritual sense.

There are many religions, but only one Christianity, and that is for all mankind and presents the perfect model of God's creation. Every one is bringing out his ideals, whatever they may be. If all had the perfect ideal which Jesus presented and that Christian Science presents to the world to-day, and all were working to bring out this ideal,—not at a single bound or by trying to force things out of their proper channel, but in daily living and earnest striving through love, meekness, gentleness, returning good for evil, loving more than any one can hate,—this would soon be a very different world. CHARLES M. HOWE.
St. Joseph (Mo.) *Gazette.*

Christian Science prohibits no one from eating or drinking any of those things ordinarily recognized as articles of food; intoxicating liquors and tobacco do not, however, come under this classification, and while the tenets of the Christian Science church do not specifically prohibit the use of these things, yet the logical result of their practical application means the establishment of such conditions of thought as will absolutely eliminate all desire for either intoxicants or tobacco. Christian Science is a religion of love rather than an arbitrary "thou shalt not;" its teachings inculcate purity and spirituality of thought to such an extent that evil can find no lodgment. The Christian Scientist recognizes that fear and sin are the greatest procurers of disease, and his effort is to eliminate both.

It is very evident to the Christian Scientist that one cannot indulge in questionable practices, intemperance either in eating or drinking, in word, thought, or deed, and expect to enter into the complete harmonies which are guaranteed only to those who love God and keep His commandments. This religion includes regeneration, morally, spiritually, and physically, by the elimination from thought of all evil desires, thus making it impossible that the one healed should continue in the questionable practices which in the first place result disastrously. In other words, Christian Science is practical Christianity,—it inculcates purity of thought, holier desires, and those aspirations for goodness which alone are consistent with the highest ideals of Christianity.

JOHN L. RENDALL.
Waterloo (Ia.) *New Commonwealth.*

Among the Churches.

Battle Creek, Mich.

An indication of the growth and prosperity of the religious organization known as First Church of Christ, Scientist, which is and has for some time been holding its assemblies in the Gas Company's building, is shown by the fact that it is soon to worship in a church of its own, having secured the desirable Kingman homestead located on the northwest corner of beautiful Maple and Adams Streets, the purchase price, eighty-five hundred dollars, being secured without solicitation in two days' time.

Morning Enquirer.

Redlands, Cal.

A little over a year ago First Church of Christ, Scientist, of Redlands was organized with nineteen members. We held Sunday services in a hall, and the house of one of our members was utilized for the Wednesday evening meeting and for the Reading Room. In September of the same year, a large vacant room on the ground floor was brought to our notice, and although the taking of this room meant an advance of about fifty-five dollars in our monthly expenses, it was unanimously decided to rent it. Our thought was, "Launch out into the deep. Have faith." The increased expense has been met and the work is advancing harmoniously. Our present membership is thirty-two. The highest attendance has been one hundred and five, the average during the winter months being about eighty-five. We have thirty to fifty-five on Wednesday evenings.

In April we had a lecture which was well attended and very helpful. A few days after the lecture the San Francisco disturbance made another demand upon us and one hundred dollars was raised. Then the *Sentinel*, asking for a further demonstration in the Mother Church Building Fund, made us feel it necessary to do our part immediately. The Sunday School gave ten dollars and the church ninety dollars, which was raised in the course of three weeks.

We never cease to rejoice that through Science and Health we have found a demonstrable Principle, and we cannot forget to be grateful to Mrs. Eddy, who, when we were astray, pointed the way toward the New Jerusalem.

Correspondence.

Sioux City, Ia.

The blessings which Christian Science has brought are so abundant that our hearts naturally overflow with love and gratitude, and we are glad of the privilege of giving in every way towards the propagation of Christian Science. We were able to send two thousand two hundred and thirteen dollars, at one time, to the Building Fund of The Mother Church, while the Sunday School sent one hundred dollars; and later, the Sunday School sent one thousand dollars and the church one hundred and forty-three dollars. At the same time, we have been making payments on our own church building fund, sent two hundred dollars to the Concord church, and carried on all necessary expenses. Our church membership is now one hundred and fifty-eight, and the Sunday School enrollment, fifty-eight. The present church edifice, holding two hundred and fifty, is being filled so rapidly that work on the new building will be commenced very soon.

We all feel that our debt of gratitude to Mrs. Eddy can never be measured, and if we can help even a little "to establish the stately operations of Christian Science" (Science and Health, p. 464), we shall be thankful. To this end, we are trying to "put off the old man with his deeds," until the demonstration of harmony may be complete and the Love that "seeketh not her own, but another's good" reigns in all hearts.—*Correspondence.*

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The Lectures.

Cadillac, Mich.

An audience of about three hundred people listened to a lecture by Judge Septimus J. Hanna on Christian Science April 26 at the Opera House. The lecturer was introduced by Judge Fred S. Lamb, who said in part,—

The trend of Christian thought to-day is towards less of theory and more of truth. That truth and theory may be and often are united, is beyond question; but that theories have been expounded without even the semblance of truth is abundantly exemplified in the history of the past. The constant groping for truth in its highest sense, regardless of its effect on established tenets and dogmas connected with our faith in a definite religion, has culminated in a broader view of the essential truths underlying moral and spiritual life. Viewing things from this broader plane has brought us to realize not only the singleness of truth, but also its various manifestations, and we are being brought to realize that there is more than a spirit of tolerance towards these manifestations, which argues well for the ultimate triumph of truth.

No doubt you who have come here to-night to hear this lecture represent almost every phase of Christian thought. You are here for a purpose,—to listen to the thoughts and views of another; to accept or reject his conclusions according to your light. Viewed from the standards of Christian Science I should be classed as an heretic, for I have never given the matter any serious consideration; but I do say that any system, either religious or secular, which can shed any ray of hope upon any life, or lift the dark veil of error from any soul, is entitled to our consideration.—*Correspondence.*

Vancouver, B. C.

Clarence C. Eaton of Tacoma, Wash., lectured on Christian Science at the Opera House April 29. He was introduced by J. Burtt Morgan, who spoke in substance as follows:—

I presume that the majority of those present, like myself, are not Christian Scientists. Representing, as we doubtless do, various shades of religious belief and conviction, we may not accept many things taught by these people, but I am sure that we will all gladly admit that they are emphasizing at least some truths which, if not entirely ignored, have become largely obscured to the consciousness of Christian people in general. Chief among these I may mention the new emphasis which they have put upon the supremacy of the spiritual over the material. In this age of unprecedented material development and progress, when character has come to be measured by the standard of material success, it is not to be wondered at that materialistic ideas should have insinuated themselves into our very churches. Indeed some of us have almost forgotten the words of the Master, who declared that "a man's life consisteth not in the abundance of the things which he possesseth." At such a time it is a matter of congratulation that a body should have arisen to call for a return to first principles.

Another truth, which is really a corollary to the one already mentioned and which is firmly insisted upon by Christian Scientists, is that of Christian healing. Not having had sufficient opportunity of personal observation, I am not prepared to say to what extent they are able to exemplify the healing as taught and practised by Christ Jesus, but this I do know, that there is no Scriptural authority whatever for the relegation of this healing to the ages of the past. Let us rejoice, therefore, if anything is being done to re-establish the fact that God's power to heal the sick and dispel the thousand ills to which our flesh is heir, is just as great to-day as it was nineteen centuries ago.—*Correspondence.*

Arrangements for the June Meetings.

Horticultural Hall, corner Massachusetts and Huntington Avenues, has been secured as headquarters for all committees, from Thursday, June 7, to Wednesday, June 13, inclusive, and all necessary information can be obtained there. It will be free to visitors as a central rendezvous both day and evening. All mail and telegrams received for visitors will be distributed at this place, but such mail and telegrams should be sent in care of The Christian Science Publishing Society, 250 Huntington Avenue.

Almost all the railroads have agreed to make a reduced rate of practically one fare for the round trip to Boston for the Communion season. It is suggested to those intending to visit Boston that they consult their local ticket agents a sufficient time in advance of their intended departure to enable the agent to secure tickets, etc.

A Committee has been appointed to find rooms for those attending the June meetings of The Mother Church, and this Committee will be able to provide rooms for all visitors. Those who have not made definite arrangements are requested to communicate with the Room Committee, 250 Huntington Avenue, as early as possible, stating their precise requirements, the price they are willing to pay, etc., in order that an approximate estimate may be made of the amount of accommodations which will be required. This Committee will not undertake to engage rooms in advance, either in hotels or private houses. Those wishing to engage rooms in advance should communicate directly with the hotels at once. It is desirable that, where practicable, one person should act for a group from one locality. This will greatly facilitate the work of the Committee.

On their arrival in Boston, those who are depending on this Committee for rooms are requested to go to Horticultural Hall, corner Huntington and Massachusetts Avenues, where this Committee will have its headquarters, commencing Thursday, June 7. They will please leave their checked baggage at the depot and bring their checks to the hall, where an agent will be in attendance to arrange for its delivery when their location is settled.

The hours for services in The Mother Church, Sunday, June 10, will be 7.30 and 10 o'clock A.M., and 12.30, 3.00, 5.30, and 8.00 P.M. At the 12.30 service, the children will be given preference in seating the congregation.

The Annual Meeting will be held in The Mother Church, Tuesday, June 12. This meeting is for members only, and none will be admitted without cards, which will be issued by the Committee at Horticultural Hall.

In addition to the Wednesday evening meetings which will be held in both the new and the old auditoriums and the Sunday School rooms of The Mother Church, June 13, at 7.30 P.M., meetings will be held at the same time in Jordan Hall, Huntington Avenue and Gainsborough Street; Horticultural Hall, Massachusetts and Huntington Avenues; Chickering Hall, 239 Huntington Avenue; and Potter, Howe, and Woolson Halls, 177 Huntington Avenue.

The Annual Meeting of the Executive Members will be held in The Mother Church, Saturday, June 9, at 9 o'clock in the forenoon.

Picture of The Mother Church.

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

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Question Answered.

De Funiak Springs, Fla., April 19, 1906.

Mr. Calvin A. Frye, Concord, N. H.

Dear Friend:—Has Mrs. Eddy given out any orders recently—or at any time—that Christian Science practitioners are not to take Roman Catholic patients or give them any of her writings? As I am sometimes called to treat in a community where there are many Catholics (Pensacola), and as this rumor has recently caused some mischief among my patients, I am anxious to know if such an order has any foundation in fact, before giving up some cases now in my charge. I doubt the truth of any such report, as it is not consistent with Christian Science teaching, but for the satisfaction of others I think it my duty to inquire at headquarters about the matter. I shall continue the treatment of the cases on hand until I hear from you. Thanking you for any help you can give me in this matter, I am Very sincerely yours,

MRS. CLARA DREYER.

Pleasant View, Concord, N. H., May 4, 1906.

Mrs. Clara Dreyer, C. S., De Funiak Springs, Fla.

Dear Sister in Christian Science:—In reply to your question, "Has Mrs. Eddy given out any order recently—or at any time—that Christian Science practitioners are not to take Roman Catholic patients or give them any of her writings?" will say: Mrs. Eddy has issued no such orders. She takes no patients, but through her writings gladly helps all those who will receive her help.

Yours fraternally,

CALVIN A. FRYE.

A Timely Word.

[The following letter to Mrs. Eddy from one of her old and faithful students is so full of loving appreciation of her watchful, prayerful, inspired leadership, and of the great results to mankind from her ministry, that it will evoke an immediate "yea, and amen" from all other Christian Scientists, for they too have received the blessings of Mrs. Eddy's ministry and know somewhat of her untiring and unselfish labors for humanity. It does us good to read a letter such as this.—EDITOR.]

Brooklyn, N. Y., May 22, 1906.

My Beloved Leader and Teacher:—As the work on the extension of The Mother Church nears completion, I am almost overwhelmed with what I even dimly see, in connection with this grand demonstration! The beauty of the structure, pleasing to even the most critical eyes, not only dignifies our loved Cause but expresses a greater degree of unselfed love, and consecration of thought and energy on the part of Christian Scientists—those who are striving to earn their right to this name and high calling. These efforts must gladden your heart in a degree; but "down deep in my heart" is a very strong sense that we could have done even better work, if all had been fully awake to the subtle argument of procrastination which leaves much work to be done at the "eleventh hour." Truly, this arises "not so much from lack of desire as from lack of spiritual growth" (Science and Health, p. 243). I see more clearly than ever before, the demand of Truth to turn away from the allurements of personal sense, under whatever guise, in order that we may be true followers of Christ, according to your teachings.

An incident in connection with the Mother Church Building Fund may interest you. Last week I called my students together to see what more we could do in this line in expressing our love and loyalty, although all have been contributing regularly through the church treasury and forwarding to Mr. Chase from a thousand to twelve hundred dollars weekly for some little time. At the conclusion of our meeting, and when it seemed as if there was nothing more to give, the sum of eleven hundred and fifty dollars was lovingly pledged, and has been forwarded to Mr. Chase in conjunction with a contribution from other church members,—in all, about twenty-one hundred dollars. Some even expressed their willingness to give up the long-cherished trip to Boston, and contribute their expenses to the fund, if necessary.

We do love you, our dear Leader, also the truth you have brought us, though it is so feebly expressed by us as yet, and we hope to grow to that point of demonstration where you will be able to call us "not servants but friends," because we shall enter more fully into your work, understand better Wisdom's call, and rise higher.

I read with joy of the gift of love to you from our faithful Directors in Boston. No matter what your need may be—our need is to express in some form, pure affection and sincere gratitude toward one who has left all for Christ, in order to uplift and benefit mankind. Mr. Strang fitly expressed it when he wrote, "The church can never do for its Leader what its Leader has done for the church!" I am learning that words are meaningless, if there is nothing back to give them life, but I do believe that the approaching Communion will not only be a joyful occasion because of victories won, but will mark a greater degree of consecration of thought, and action in our work.

Love is omni-action, and never ceases to be, in expression of constant and untiring work. The future will call for our highest and best efforts, and these will be fruitful if we are "watchful, sober, and vigilant," and love God and man better, as you are ever teaching us. As I turn the searchlight of Divine Science within, I can see with sorrow how I have unconsciously, at times, left you as a lone sentinel at your post of duty, while thought failed to rise to the point of your expectant hope for all, manifest in more consecrated lives,—*living* what we profess and believe. I am grateful for the fact that you always return good for evil, and constantly stimulate us through your writings and example to higher and better demonstrations of divine Love. May we, your professed followers, heed the lessons we must learn, and "now is the accepted time." With renewed acknowledgments of benefits received, I am striving to be Your faithful and loving student,

EMILIE B. HULIN.

A Practical Philosophy.

CHRISTIAN history has always been illumined, in some degree, by the torch of holy aspiration and endeavor, and as one thinks of the number of brave hearts which in the past centuries have struggled on and on in the dark, he finds himself moved by a deepening sense of gratitude that upon his pathway and problem has shone a great light.

There can never be any mastery until the truth is known about the thing to be mastered, and therefore we cannot hope to overcome evil until we have a right sense of its nature; namely, that it is untrue and hence unreal to all truth-knowers. One might expect mortals to be glad to learn this fact regarding the source of all their miseries,

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but experience shows that, on the contrary, human sense resists this teaching; hence the necessity of that line-upon-line emphasis which Mrs. Eddy has given it in her statement and exposition of Christian Science.

Among Christian peoples, the teaching that God is infinite Spirit, the source and explanation of all being, would be universally conceded, and all who think logically must accept the conclusion that the going forth or manifestation of Spirit is spiritual; but until the coming of Christian Science, practically the whole earth was filled not with this "knowledge of the glory of God," but with the belief that Spirit created and has ever sustained His opposite, matter, a proposition which involves the declaration of God's responsibility for all that inheres in materiality; and the significance of this colossal mistake to the past inefficiency of organized Christianity is being vividly impressed upon Christian thought by the word and works of Christian Science.

To those who are governed by this false belief, *materia medica* very naturally seems not only the logical, but the only available remedy for physical ills. When a man wants to move what he thinks of as a big stone, he reaches for a crowbar, but when he wants to dispossess and destroy what he regards a big lie, he does not seek material aid, he simply begins to think and declare the truth. Thus it is that so long as one looks upon sickness as a material phenomenon so long will he look to matter (drugs) for its removal, and it is therefore clear that confident and unreserved dependence upon Spirit for the cure of sickness cannot be attained while we hold that sickness is an abnormal condition of reality.

Christian Science insists upon the reality of the ideal alone, and teaches that whatever is unideal is of the nature of untruth. In so far as our false beliefs respecting the reality of sin, sickness, and death have yielded to the true sense of reality as wholly spiritual and good, in so far we are impelled to look to Truth for all healing, since it is impossible not to know that Truth and Truth alone can annihilate error. Christian Science thus not only gives a philosophical basis and explanation of the *modus operandi* of spiritual healing, but it supplies the calm confidence and stimulus to individual endeavor which are essential to spiritual vitality and progress. If, when the senses are clamorously insisting upon the presence of disease, one can truly and understandingly say, "I know that life is not in matter nor subject to it; that this sense testimony is false and cannot abide in the presence of Truth," then the words of the great apostle will again be verified: The law of the spirit of life in Christ Jesus will make free from the law of sin and death.

A very practical gain is realized just here in the fact that our firm and unquestioning acceptance of the being and nature of God, good, is thus made to lend its aid to our far less clear sense of the unreality, the oppositeness, of evil. Approaching the problem through the avenues of material sense, one finds it quite impossible to free himself from the belief in the reality of the abnormal, but when he approaches it from the divine side and adheres to the readily acceded, because consistent, requirements of his thought of God, then by deduction the untruth and hence the powerlessness of evil at once appears; its asserted reality becomes simply unthinkable.

Christian Science commends itself to all thoughtful people not only because of its practical efficiency but because of its reasonableness. It has a tenable and satisfying philosophy, which is both revolutionary and inspiring in its teaching that sin, sickness, death—all abnormity—is but the testimony of false sense, and hence that it may be dispelled by a right apprehension of the Christ-truth, and the patient and illuminating way in which our Leader has explained and demonstrated all this can but lead every sympathetic student to think of her as his personal benefactor.

JOHN B. WILLIS.

Letters to our Leader.

Los Angeles, Cal.

Dearly Beloved Leader:—In behalf of the Sunday School of Second Church of Christ, Scientist, of Los Angeles, I beg the privilege of expressing to you our great love and gratitude. We have always received with gladness any word you have found it advisable to give the Sunday Schools, so you may know with what pleasure we read the words given by you, through Mr. Strang, in the *Sentinel* of March 3. We thought that you in turn might be glad to know we were already following your suggestion in regard to the study of the commandments and beatitudes; at all times remembering and proving that, through the study of your writings, our interpretation could be given "unfettered by human hypotheses."

Our Sunday School has sent to the Mother Church Building Fund, as a love offering, two thousand one hundred and fifty-eight dollars, twenty-five cents. Of this amount, one thousand three hundred and eighty-two dollars and ninety cents had accrued from our weekly collection and was designed to be used for the local building fund. It was, however, overwhelmingly voted by the children to send it to The Mother Church. The remaining seven hundred and seventy-five dollars and thirty-five cents was collected especially for the Mother Church Building Fund. We do not wish to draw unduly upon your time, but thought it would perhaps gladden your heart to know that the little ones in this western Field are striving to keep awake to the greatest privilege of the present day; namely, to follow in the footsteps of the inspired author of Science and Health. May I add my individual word of love and thanks? Since I was thirteen years old, after seeing my mother raised from a consumptive's grave (see Science and Health, p. 693) through the reading of our text-book, I have been a student of Christian Science. During that time I have repeatedly proven that the greater work of Christian Science is not the cure of disease but its prevention, and that its greatest work is its revelation of a God whom we do not "ignorantly worship."

Yours lovingly and gratefully,

MARY E. YOUNG BROWN, *Superintendent.*

Winnipeg, Manitoba, May 15, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—With hearts overflowing with gratitude to you for your priceless discovery, Christian Science, and desiring that you should know what it has been our privilege and demonstration to give toward the Mother Church Building Fund, Second Church of Christ, Scientist, Winnipeg, in annual meeting assembled, begs to submit the following report, and let you know somewhat of the present fruits of Christian Science in this Field, which fruits have only been possible through your ceaseless self-denial. The contributions of our church amount to two thousand seven hundred and thirty-eight dollars, which includes our local church building fund, and we are continuing our contributions, feeling that we cannot relax our efforts until the complete demonstration is made. From Winnipeg the truth has spread throughout our prairie province, until now services are held in most of the important towns, and in several there are practitioners who devote their entire time to the work. In this city scores have been cured of many different phases of sin and disease.

For revealing to us the divine Principle, which, when understood, frees us from all forms of disease; for setting forth for us so lucidly, in "Science and Health with Key to the Scriptures," and your other writings, the Science of Christianity, which when applied enables us to annihilate sin in ourselves and others; for giving to us a knowledge of the truth which directs us hourly in our various paths in

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life; in short, for making it possible for us *here* and *now* to realize heaven (harmony) on earth, we humbly express to you our profound gratitude, which we are endeavoring to manifest in good deeds and loyalty to the Cause of Christian Science. Yours in truth and love,

WILLIAM GALLIE,
AINSLIE G. MCDOUGALL,
L. H. JORDAN,
Committee.

Toronto, Ont., May 6, 1906.

Beloved Leader:—I thought it would please you to know of the blessing that came to me, in reading your card in the *Sentinel* of April 14, in regard to the dedication of The Mother Church. At a time when error seemed to be surging within and without, I turned to the *Sentinel*, with a prayer for help. As I read I caught a glimpse of the selflessness and activity of thought to which you have attained. The selfishness and apathy in my own thought were uncovered, and in the humility which followed divine Love flowed into consciousness, destroying physical discord and making my heart glad.

Since attending a recent meeting of Kindergartners in this city, the thought has come to me persistently of the work that can be accomplished by teachers who possess even an inkling of the omnipotence of God, and I long to see the yoke of bondage broken for the little ones. Jesus said, "Feed my lambs." Surely these are his lambs! Dear Mrs. Eddy, for your writings, and example, and the life that lies before me, I thank God daily.

Your loving follower,
MARION A. BASTEDO.

New Braunfels, Tex., May 2, 1906.

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

Beloved Leader:—Just a few words, that will feebly express our sincere love and desire to let our light so shine that others may see our good works, by letting that Mind be in us "which was also in Christ Jesus." At present there are but few here interested in Christian Science. We have a room rented in which to hold Sunday service, and expect our number to increase in time, according to our work. The power of Truth has been beautifully demonstrated in several cases in this vicinity. We are to-day sending to Mr. Chase forty dollars—our love-offering for the Building Fund of The Mother Church. It is a small amount, but it represents much love and gratitude from a few followers of Christ, Truth, in New Braunfels, Tex.

Most gratefully yours,
MRS. WILLIE R. COMBS,
Treasurer and First Reader.

St. Louis, Mo., May 9, 1906.

Beloved Leader:—Thinking it might be of interest to you to know that the children of First Church of Christ, Scientist, of St. Louis, Mo., have been quietly working for the Mother Church Building Fund, I write the following for your information: Within a period of thirteen months they have raised eight hundred and forty dollars. I am to-day sending to Mr. Chase the third instalment of one hundred and fifteen dollars, this amount being contributed since April 11, 1906, on which day the second instalment of two hundred and twenty-five dollars was forwarded. The first instalment of five hundred dollars was sent on Dec. 22, 1905, as a "Christmas offering." Our children are loyal little workers and take a deep interest in their duties.

All send their love and an expression of gratitude to you. Cordially yours,

ADOLPH A. MAYNE, *Treasurer.*

Testimonies of Healing.

I went to the Rochester (N. Y.) City Hospital on March 1, 1899, and was there until the end of May; during that time four operations were performed for ovarian tumor. At the end of May, three days after the last operation, I was sent home on a stretcher in the ambulance. Notwithstanding that the operation had been pronounced a successful one by my physician, they told me, after I was healed by Christian Science, that they thought I had been sent home to die. The trouble following the operation was that the wound did not heal, but left a running sore. This wound they cauterized every other day, besides giving other supposedly necessary treatment, until at last, in response to my questioning, my physician said it might never heal unless I became strong enough to submit to another operation, and that he thought I might be sufficiently strong by fall. The operating surgeon and consulting physician agreed with this view of the case. After my return home, and before I could walk, a strong abdominal bandage was put on, with the instruction that I must not at any time stand on my feet without it. These conditions continued unchanged up to the latter part of July, at which time the subject of Christian Science was brought to my attention. I knew nothing whatever about it, therefore had little faith, at least not enough to wholly dismiss my physician. Shortly after this, however, I decided to give Christian Science a week's trial, and so told the doctor that I would not be in for a week.

The lady who told me of Christian Science loaned me some *Sentinels*, and in these I saw frequent reference to Science and Health, so asked the lady if she had the book. In the morning her husband left her copy with me, saying he would call for it at four o'clock on his way home. Up to this time I had for two years been obliged to wear glasses for reading and sewing, but in my haste to see the book I forgot that I did not have them on, and began to read, not stopping even for lunch. I was alone in the house until the gentleman called at four o'clock for the book. After reading some hours, I discovered the absence of my glasses, also the fact that I was seeing to read without trouble, and have not worn glasses from that day to the present time, as my eyesight has been normal.

Then I went to take Christian Science treatment. The first day I took the abdominal bandage off, after my return home; the second day there seemed little change; the third day the discharge ceased, and on the fourth day I felt I was healed; the fifth day I *knew* I was healed and needed no further help! I had told my doctor that I would see him on the following day, Saturday, and when I called, he asked me how I was, and wished to make the usual examination. I told him that I had felt no discomfort, and further that I was perfectly healed. He expressed great surprise and doubt. Upon examination he admitted frankly that the wound seemed to be healed, but to make sure that it was not a surface healing he wanted to examine it again the following week. I returned to the practitioner, who gave me another and last treatment. The following week I again visited the doctor to let him satisfy himself that the wound was naturally and normally healed. While he could not understand it, and said that nature had done it, he pronounced it perfectly healed.

I had been in the hospital fourteen weeks, at a very considerable expense. An added item of expense was that during these three months and the two following months at home, and up to the week of Christian Science treatment, I had to employ a housekeeper. In Christian Science I had but one week's treatment and purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My healing occurred the last week in July, 1899, and I have had good health ever since.

MARGARET K. BOSTWICK, Rochester, N. Y.

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I have long felt that I would like to express my gratitude for what Christian Science has done for me. I was led to investigate this wonderful truth by the need of physical healing. I was suffering from malignant cancer in the left breast. I had tried five of our local physicians, but with no relief; in fact I became much worse. I consulted a noted physician in Albany three times, and used the remedies which he prescribed. I had known something of Christian Science, but each time I expressed a desire to try it, I met with family opposition. Finally, on returning from my last visit to this doctor, I said, "I knew that he could not help me, and why should I not be permitted to try God?" The opposition was then overcome, because they were discouraged and ready to let me try that which seemed to be the last hope. My husband suggested going after a practitioner, but I already had the wonderful book that Mrs. Eddy has given to the world,—Science and Health,—and the next morning I began to read it. In just three days I removed the plasters, and in three weeks there was not even a scar left. Two ladies, hearing about my healing, called to see if it were true, and asked me to show them the evidence, so that they could tell their friends that they had seen for themselves that there was no scar. I was most grateful that I could do so.

My heart is filled with gratitude to God, and to Mrs. Eddy, for this wonderful truth that has been revealed to us, by which we may find the peace that passeth all understanding.—Mrs. Nellie C. Cramer, Oneonta, N. Y.

I regard it as a great privilege to be able to testify to my healing through Christian Science. A year and a half ago I did not believe in God, I did not believe in good. I could not find good in anything, I could only find bad in everything. It goes without saying that my views made me extremely unhappy. All I lived for was the thought of dying, and I was only twenty-two years of age! Over two years ago my mother became interested in Christian Science, and I took it upon myself to ridicule it without ever having opened Science and Health, but one day I went with her to the Reading Room of First Church of Christ, Scientist, New York City. There, without having any treatment, without even speaking to a practitioner, but merely by hearing the truth voiced, I was instantaneously healed,—physically, mentally, and above all, morally. Up to that day I had been smoking and drinking, but on that day I stopped both, for good and all, without any effort whatever. All desire for these things had evaporated into its native nothingness. For several years I had worn a thick woolen abdominal band. On two occasions, when I had attempted to leave it off for a single day during August, I had immediately been taken with such violent cramps and colic that I had to call in a doctor and was in bed for several days. On the day that I went to the Reading Room, though it was in the beginning of March, I took off the band and threw it away. I threw out all the material remedies on which I had been depending, tonics and indigestion tablets. I tore down certain pictures from my wall and threw out books from my bookcase. I opened the Bible for the first time in my life, and started studying "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began attending the church, and going over the Lesson-Sermon every day. In a short time I became a member of The Mother Church.

Every day since that time I have had cause to be grateful to God for Christian Science; every day I have had cause to be grateful to Mrs. Eddy, that inspired woman who has voiced this truth to the world. My healing was surely as "miraculous" as was that of Mary Magdalene, who had been "a sinner" and out of whom Jesus cast "seven devils." After Mary Magdalene was healed, she called Jesus "Master." After I was healed, I called Mrs. Eddy Leader. To-day I call her beloved Leader, and it is my constant prayer that I may prove my love for this great Leader by being a faithful and worthy follower.

Harold Susman, New York, N. Y.

In grateful acknowledgment of the many blessings received through Christian Science I send these words to others seeking the truth. Six years ago this summer, a Christian Scientist sent for me, to tell me she had heard of the sad and disappointed life I had led for many years, and that I could be lifted out of it through Christian Science. After an hour's conversation with her on the teaching of Christian Science, I felt somewhat convinced of its truth. My sad condition had been brought about by the fact that my husband had been drinking steadily for eight years of our married life. He had taken the "gold cure" without any permanent results; his friends and relatives had labored long and patiently to reform him; but alas he was growing worse all the time, until it became necessary for us to separate. A few days after my visit, I called with my husband upon this lady, and she talked with him many hours. To say that it interested him would but mildly express it, for he left her home a new man. He was healed of that depraved appetite which had dogged his footsteps for many years. He at once began the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced to apply its teachings in his every-day experience, having each day satisfying proofs of the efficacy of Christian Science in the healing of sin, disease, and discordant conditions. While my husband has given his experience to the *Sentinel*, I can but repeat it, for his salvation was certainly mine. While I felt that I had been somewhat of a martyr, suffering from another's wrongdoing and not my own, I found, after I had learned but a very little of Christian Science, that I was anything but perfect, as I had thought myself to be. I found that there was just as much in me that needed to be improved as in my husband. I took the rebukes of Christian Science quite hard, for I had thought myself good when my husband knew he was not good. Self-righteousness, self-will, self-pity, selfishness, and all the claims of mortal self had to be struck out before I found peace in the new way, but my husband and I labored constantly together in the truth, helping each other over the rough places, until now we find that our labors are more for others than ourselves.

This wonderful truth has certainly brought blessings to our household. Instead of the discordant, unhappy family of four that we were, our home is a constant sunshine, for all its members are striving to be faithful "followers of God" in the way that has been revealed through our Leader.

Mrs. Blanche G. Woodall, Detroit, Mich.

About six years ago I was a hopeless invalid, having suffered off and on for years from hemorrhages of the lungs. The last three or four years before hearing of Christian Science, I had been unable to do any kind of work. I had tried everything of which I ever heard without any benefit. Several of the best doctors here said I had consumption, others said it was a wonder how I could live and have these hemorrhages. I was taken to a hospital with the hope that better care and perfect quiet might benefit me, but after leaving there I was worse than before. I did not leave my bed for seven months, and never expected to be well again. When morning came I wondered if I should live through the day, and at night I did not expect to see morning.

One evening a lady called on me, and said I could be healed. She spoke to me of Christian Science and gave me a *Sentinel*. I read the testimonies and saw so many cases of healing that I felt there might be help for me. I concluded to try it, and went to see this lady, who gave me a treatment, and from that time I was healed. I was able to run my sewing-machine all day the very next day, and

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every day after, also to do my housework, which I had not been able to do for years. I am a well woman to-day and a picture of health. Not only have I been healed, but my whole family have received help many times. My husband, who was a hard drinker, was healed; he has not tasted intoxicants of any kind for six years. He is very grateful, as he had tried to conquer the habit many times and had failed, but there is nothing, either physical, mental, or moral, that Christian Science cannot heal. We are indeed grateful for the knowledge of Christian Science,—grateful to God, and to Mrs. Eddy who brought it to us. It is grand to know that in whatever form error may appear, we always have a remedy with us; that this truth does destroy error of every kind.—Mrs. A. Bulley, Racine, Wis.

About a year and a half ago I became unable to work, and the doctors said I had heart disease, caused by smoking cigarettes. I also had kidney trouble, and rheumatism so bad that at times I could hardly get out of bed. After I failed to get any relief from our home doctor, I went to Wichita and consulted a doctor who was considered very fine, but I got no help. I seemed to be growing worse day by day, and became convinced that the medicine was not doing me any good. On my way to Wichita I had stopped to visit my aunt, who is a Christian Scientist. She told me about Christian Science, and planted the seed of Truth in my consciousness, but not until I got so ill that I could hardly get out of the house would I yield to Truth for help. There were times when it seemed I would pass on, but I finally got help to go to the train, and after a day's ride I reached Hutchinson. My aunt met me, took me to her home, and began to work for me. I slept better that night than for some time; ate a good breakfast, which was something unusual for me, and in a day or two I felt like a new man. My healing was about the last of November, 1904, and from that time on, with the exception of a few slight attacks, I have been well and able to work. In less than a month after I came under Christian Science treatment I was employed by a telephone company, and have never failed to be at my post of duty.

I think my healing wonderful, and I am glad that I have found the truth. I am indeed grateful to God, and to Mrs. Eddy, for the great blessings I have received.

Rufus King, Hutchinson, Kan.

Soon after I was healed in Christian Science my little girl fell, and as she did so, she screamed with pain, and said her arm hurt badly. I took her in my arms and declared the truth for twenty minutes before she ceased crying. I worked on, as I feared the arm was broken, for when she moved it seemed to be loose. We told no one and I did not call for help until the following day. The arm was so swollen by bedtime that I could not remove her dress, but the next day she went to school. Her teacher excused her from writing, but when she came home I took off the dress and found the arm very black. I sent a message to my teacher to come at once. She did so; and said that the work was done, for the child had not suffered since the first twenty minutes. The arm is now as strong as the other.

After I had been in Science about three years we moved from El Paso, Ill., to Fonda, Ia. There was a great deal of sickness and many fatal cases among the children of the town, and I felt afraid, for our little girl had been complaining. I worked earnestly, but realized that I needed help and again sent to my dear friend. I worked until four o'clock in the morning, then the fear was destroyed and the child was freed from what seemed the last enemy. A few years after this demonstration another child complained of a sore throat, and we worked in Science until the ailment disappeared. In the fall an attack of typhoid fever appeared. I declared the truth till late at night, until the fever disappeared, and she did not even lose a day in school.

On another occasion, our little son, about two years old, swallowed some lye which had been left within his reach. I declared the truth for a half hour before relief came. That evening he ate toast; he was healed. The maid, who saw this demonstration, asked for treatment soon after and was healed. I was healed of a so-called incurable disease thirteen years ago, and we have had numberless demonstrations for the children, overcoming whooping-cough, measles, etc., but we have been free from contagious diseases for several years, and many have learned of the power of Truth because of what they see it do for us.

We thank God for Christian Science and for the life of our dear Leader.—Mrs. Ida M. Straight, Fonda, Ia.

"Some people yield slowly to the touch of Truth" (Science and Health, p. 450). For more than three years I read Science and Health and smoked my pipe night and morning. In the early fall of 1900 my wife urged our application for membership in The Mother Church, but I opposed it, thinking we had better wait until the next June. As we had always gone together in everything, it was a great trial for her finally to decide to proceed without me, and things seemed all wrong with me, without my being able to tell why. One evening I was reading and smoking, when I suddenly realized that it was the smoking habit which made me refuse to send in my application. I was thinking over this, and carelessly turning the pages of Science and Health, when these words on page 192 caught my attention: "We are Christian Scientists, only as we quit our reliance upon material things, and grasp the spiritual. We are not Christian Scientists until we leave all for Christ." That decided the matter and my application went as soon as it could be mailed. I knew I could not stop smoking in my own strength, for I had tried and failed too many times, but by relying upon Truth, the habit was overcome in three days, indeed it was offensive to me. I had none of the awful pangs which smokers talk about, and I had no desire to smoke. It was very startling, very convincing, and very uplifting, for I had been a slave to tobacco for more than twenty-five years. For more than seventeen years I had depended on glasses for sight, but since Jan. 5, 1903, I have depended on God for sight and the result has been most satisfying. I have never needed glasses since. My wife and I are both enjoying the best of health.

Words fail to express my gratitude to Mrs. Eddy for all she has done and is doing to show mankind the way out of slavery. It gives me great joy to turn every one who is seeking the truth to Science and Health, knowing that the right message is there to meet every need.

W. M. Gates, Geneva, N. Y.

Nine years ago I caught my first glimpse of the true light, when I was healed after eleven years of bondage. For five years I had been helpless from so-called incurable spinal trouble and a complication of diseases, and with prayers seemingly unanswered. When *materia medica* —hygiene, electricity, massage, and sanitariums—had no more to offer, when I had given up all hope, then a dear friend brought me the message of Truth as found in Christian Science. She placed me under the treatment of one of Mrs. Eddy's students, who turned me to God, the Bible, and Science and Health. I wish I might express the joy and hope that our text-book brought to me. It was like giving to a starved child its first satisfying food. My healing was slow, and for this I am thankful, because it gave me ample opportunity to prove the truth. There was much to overcome of which I was unconscious until the searchlight of Truth entered my consciousness. It seemed to be a battle, but every step of the way was full of blessings unspeakable.

While the physical healing was wonderful the spiritual

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awakening was best of all. The Bible is a new book to me, and I now know that God's promises are sure. My heart goes out in deep gratitude to God, and to our beloved Leader, Mrs. Eddy. I know of no better way to express my gratitude than in obedience, and in trying to give to the world through my life the same good that has come to me.

MRS. IDA M. GATES, Geneva, N. Y.

I wish to express my gratitude for what Christian Science has done for me. When it found me, a little over two years ago, I was to mortal sense surrounded by error of nearly every sort, but it has nearly disappeared and such a spiritual uplifting has come to me as never before seemed possible. I have been healed of a stomach trouble which was supposed to be inherited; have taken off glasses that had been worn for more than three years. I had been told that it would be impossible for me to get along without them on my special work. This was over a year ago and my eyes are now perfectly well. I feel very grateful for my physical healing, but more grateful for the clearer understanding of the Bible and man's relation to God. I wish to express my profound thanks to God, and to our dear Leader, Mrs. Eddy.—M. E. MEACHAM, Somerville, Mass.

Eighteen months ago I think it would have been hard to find one more unhappy and sin-burdened than myself. One never-to-be-forgotten Sunday, when laboring under the sense of what seemed to me a frightful injustice, and its attendant ills, I was asked to go and visit a Christian Science practitioner. I did so, not realizing why, but since that day I have to acknowledge it was God leading me, for in that quiet room I found what I required. That same night I attended the church service, and afterwards took treatment, and since that time my study of Science and Health has been constant.

What have been the results? Within two weeks I was healed of astigmatism, which had been pronounced one of the worst cases a doctor had seen; indigestion and its usual accompaniments absolutely gone. The desire for tobacco, to which I was a slave, and from which I had for long years tried to break away, simply left me without any effort on my part; and this is not all, for the moral cleansing puts the physical into the shade. I have been relieved from a sense of hatred for one whom I had for years looked upon as my arch-enemy, and I have been shown most clearly that the only real enemy I ever had was myself. I had a temper so fiendish that when I gave way to it I had no control of myself, and I am satisfied that it is only by God's mercy that I was prevented from coming to harm as a consequence of it. From other sinful desires, which I cannot state here, I have also been delivered, and I know that none of these can have any further power over me, and this because of the understanding of Truth which Christian Science has brought to me.

Can I ever be grateful enough to God, and to her who has been the means of bringing to light this teaching; who through weal and woe has stood so bravely, never flinching. Gratitude to her can only be expressed by striving to follow in her footsteps, thus proving ourselves to be Christian soldiers in deed and in truth.

WILLIAM R. BEST, New York, N. Y.

Christian Science does heal the sick and reform the sinner. Four years ago I suddenly made up my mind to pay my mother and sisters a visit at Thanksgiving. I had never heard of Christian Science but once before, when they had written to me and told me that my sister had been healed of consumption by it. I only made light of it, and I landed home on Monday night in my usual condition—drunk. I do not believe I had drawn an absolutely sober breath for three years. My prospects in life were gone, and they had been very bright. Tuesday I went out in the little town in which my mother lived and came home that night, drunk again. The next morning as I was dressing I saw on the stand a little book which my mother had placed there. It was "Science and Health with Key to the Scriptures" by Mrs. Eddy. I picked up the book and began to read it, and that morning I forgot to get a drink before breakfast. I read the book all that day and was healed. Never, from that day to this, have I taken a drink of any intoxicating liquor, nor have I had a desire for it. I had made my living by gambling for some years, and was an inveterate user of tobacco. Of all these habits I was healed, and the healing is going on daily and hourly in my consciousness. No words of mine can express the gratitude I feel for this truth, but I am trying to learn how to express it by daily deeds.—L. E. HUTCHENS, Chicago, Ill.

For about fifteen years I was an invalid, seeking relief through various physicians and methods of cure. I had an internal trouble which several doctors said could not be cured without an operation, and which brought with it a long list of attendant ills, such as violent headaches, backache, neuralgia, several attacks of nervous prostration, lasting for months, followed by melancholia and insomnia. Finally acute indigestion set in; then I felt I had more than I could bear, and life seemed a burden most of the time.

One of my doctors had told me he was giving me one of the most powerful drugs known to medical science for nervousness, and that it was no more to me than so much cold water; that I had exhausted the whole list, and that I would probably go insane. Indeed the fear of insanity hung over me like a cloud for years, destroying any small chance of peace which I might otherwise have known. Several cases of sickness in my immediate family, which resulted in death, did not tend to lessen the anguish of those years, and I had become an irritable, discontented wreck of a woman, having almost lost faith in a loving God and dwelling much upon the thought of suicide as a means of getting rid of my troubles.

Three years ago a kind friend induced me to try Christian Science. One treatment, taken for indigestion, cured me completely of it, and since then all my other ills have disappeared, so that to-day I can truthfully say I am well, —well physically and mentally,—taking the care of my family, doing all my housework, my endurance being greater than it ever has been.

I cannot be thankful enough to God for my release from the burden which I carried so long, and my loving gratitude goes out to Mrs. Eddy who, through Science and Health, has shown me how to live and to love Christ's teachings.—CECILIA MORSE, Winthrop, Mass.

I have long wished to express my thankfulness for what Christian Science has done for me; it has healed me of many physical troubles, one in particular being sciatica, which has never returned since I was healed over six years ago.

I am indeed very grateful to our beloved Leader, Mrs. Eddy, for giving to the world this wonderful truth which makes free, physically, morally, and spiritually.

MRS. EMMA THORMAN, Jamestown, N. Y.

It is a little over two years since we first became interested in Christian Science; at which time my wife was healed of constipation and other troubles of many years' standing. About one years ago my wife's mother was healed of a cancerous sore which was causing her much trouble. I, also, have been healed of blood-poisoning. For these cases of healing we are very thankful to God, and to Mrs. Eddy.—A. J. BIEGEL, Ashland, Ore.

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From our Exchanges.

A convention has just been held in Toledo, O., which, though it caused no stir in the city and passed almost unnoticed by the rest of the State, was not without significance in the religious development of the nation. It was the State Convention of the Young Men's Christian Association. During the sessions there was a very earnest and, on the whole, intelligent attempt to understand the duty of the Association toward the pressing social problems of the day. Instead of the old question, How can we rescue more individuals from an evil world? the question was, How can we get at the evils of the world itself and cure them? A large part of the sessions was thus devoted to a discussion of the place the Association can have in making municipal government sounder and more Christian in spirit. The resolutions adopted indicate the spirit of the Convention. They assert that "the Associations as a rule have taken no sufficient part in the investigation of social conditions," and recommend that "each Association, through some department already organized, or by some special committee, make a thorough study of social conditions in its own locality, and propose some definite workable scheme for making our Associations Christian Associations in fact as well as associations of Christians."

The Outlook.

The coming of the Lord into the world and his fulfilment of the Law and the Prophets threw a great flood of light on all previous revelation. And still further openings of the Word were promised by him to those who should live at a later period. Such was the meaning of his declaration, "I have yet many things to say unto you, but ye cannot bear them now." The time would come when a better knowledge of Scripture, and a deeper insight into it, would be given. Then would it manifestly show itself to be "the everlasting Gospel," divine and holy from beginning to end.

Rev. James Reed.
New-Church Messenger.

To live well is to be the child of God. Jesus interpreted his position as a teacher, as an aim to give us more life. He did not propose to get us ready to die, but to live more broadly and more truthfully. The more Christianity of the right sort that enters into the make-up of a human being, the more wholesome, healthy, and vital he will be. So far we are in sympathy with those Christian Scientists who abhor disease as unnatural, and we are thankful for the influence they have exercised in the way of creating a love for physical righteousness.—*The Christian Register.*

The English-speaking peoples are getting tired of war. Military authorities in both Great Britain and America are complaining of the difficulty of getting voluntary recruits. The shortage of officers in the volunteers and militia in England is twenty-five per cent. In this country thirty-five hundred men are lacking for our navy. The service is unattractive. War is losing its illusions. Political economy condemns it; Christianity condemns it. Men and angels cry out for peace on earth.—*The Independent.*

The assumption that it is only in an atmosphere of prayer and praise that the soul grows strong is untrue to facts. In the storms of life, under the stress of temptations, in the round of daily duties, where choice must be made between good and evil, there the soul develops likeness to Jesus Christ as nowhere else.—*The Standard.*

The royal road to high service for Christ is not by way of sin and recovery, but by constant and earnest holy living.

Frank K. Sanders, D.D.
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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The members of the Supreme Court of the United States attended the dinner given on the 31st inst. to the retiring member of that court, Associate Justice Henry B. Brown, by the Bar Association of the District of Columbia. The occasion was especially notable in that the guests were made up of representatives of the three branches of the Government—executive, legislative, and judicial. The President, Vice President, three members of the Cabinet, the Supreme Court, the Speaker of the House, and the more eminent lawyers of the Senate and House made an impressive array of legal ability and political power. Recalling the pleasure which he had in a record of thirty years upon the bench, the retiring justice said with great reverence: "I have noticed that if you examine the opinions of any one judge upon any particular subject you will find a particular thought underlying them all. I have left the bench with a profound reverence for the Constitution of the United States as the greatest constructive legislation ever accomplished."

At the Lake Mohonk Peace Convention the following resolution and comment was presented by the Massachusetts Board of Trade:—

Resolved, That in the judgment of the Massachusetts State Board of Trade the time has come when by treaty neutral zones should be established from the ports of North America to the ports of Great Britain and Ireland, and the continent of Europe, within which zones, steamships and sailing vessels in the conduct of lawful commerce shall be free to pass without interruption.

The Board is firmly impressed with the belief that the time is ripe for this advanced step. The lines of commerce between these two continents are well defined, and there is nothing in the nature of things why, by treaty, this great highway of commerce should not be removed from the disturbing influence of a possible war. The basis upon which the laws of neutrality rest, is the idea that peace, and not war, is the normal condition of mankind.

It is expected that the work of delimiting the international boundary between British Columbia and the States of Montana and Washington will be completed this season. The Canadian surveyors are already in the field, working jointly with their United States associates. The distance from the easterly boundary of British Columbia to tidewater on the Pacific, over which the surveyors are working, is four hundred and ten miles. Iron pillars have been placed at a distance of about a mile and a half apart. Five Canadian parties are at work delimiting the boundary between Canada and Alaska. The labor is very difficult, and as the summer season is short only slow progress is made. Dr. King, Dominion astronomer, says it will be three or four years before this work is completed.

Philippine students who came to this country in 1903 for education at Government expense are to have an opportunity to make their own living this summer preparatory to entering upon their fourth and last year of school work next fall. W. A. Sutherland of the Bureau of Insular Affairs, who has charge of the Filipinos, has written them a letter urging that those who have been here three years find some employment and have a few months of actual work and learn American customs and methods. Most of the students who are in agricultural colleges and normal schools will go to work on farms. Those who are studying law will go into law offices, and many others will enter shops and factories. Board and room rent will be paid them by the Government.

Mrs. Williamina Paton Fleming, curator of photographs at the Harvard Observatory, has been elected an honorary member of the Royal Astronomical Society, and is, therefore, the first American woman to receive such distinction in the world of astronomy. Only two other women, Lady Huggins, widow of Sir William Huggins, and Miss Agnes M. Clerke, have been granted a similar distinction. Of the ninety-eight fifth-type stars which are known to the astronomical world, Mrs. Fleming discovered all but fifteen. Since 1887 there have been eleven new stars discovered, and of this number the location of eight stands to the credit of Mrs. Fleming.

The Senate last week passed as a rider to the Agricultural appropriation, without reference to a committee, debate, or a dissenting vote, the meat inspection bill introduced by Senator Beveridge of Indiana. By its provision the entire beef packing and canning industry of the United States is placed under the supervision of the Secretary of Agriculture. That official is given absolute control over the "inspection, examination, and supervision of live cattle, sheep, swine, and goats, and the carcasses and food products thereof which are the subject of interstate or foreign commerce." It is a most important piece of pure food legislation.

The Lake Mohonk Conference on International Arbitration has adopted resolutions petitioning President Roosevelt to instruct the delegates to the Peace Conference at The Hague to urge three measures to conduce to the peace and welfare of the world. The measures are as follows: A plan by which The Hague Conference may become a permanent and recognized congress of the nations with advisory power; a general arbitration treaty for the acceptance of all nations; a plan for the restriction of armaments and if possible for their reduction by concurrent international action.

The new Copyright Bill, which has been compiled by the Copyright Committee under the direction of Librarian Putnam of the Library of Congress, was introduced in Congress last week. The bill is intended to be a complete re-enactment of the copyright laws of the United States, together with many changes in existing laws.

The two racing yawls, Lila and Tamerlane, which withdrew from the race to Bermuda for the $1,000 Lipton cup after the Lila's mast was broken on Saturday, the 26th ult., made a fresh start on the 29th. The Tamerlane crossed the finish line on June 3 at 3.28 P.M. The Gauntlet crossed the line at 4.50 P.M. the next day. The Lila withdrew from the race on account of rough weather and put in at Hampton Roads.

The dry dock Dewey, since passing the Suez Canal, has made on an average over one hundred miles a day. This is regarded by the naval authorities as particularly good time, especially in the Indian Ocean, as it was there that heavy weather was expected which might delay the progress of the craft.

On May 24 the Senate passed by a unanimous vote the bill which provides for the freeing from taxation after Jan. 1, 1907, of denatured alcohol used for industrial purposes. Alcohol is used extensively in the production of many articles of manufacture.

The treasury surplus for May amounted to $2,131,812; for the eleven months of the fiscal year it is $6,102,000. The deficit a year ago was $36,649,000. The public debt has been decreased $2,458,555.

On request of counsel for the Standard Oil Company, an opportunity will be given at Cleveland on Thursday, June 14, for it to offer evidence in rebuttal of testimony taken by the Commission.

The Navy Department has under consideration the question of using oil in place of coal on board all ships of the navy.

It is estimated that the cost of changing the Panama Canal from a lock to a sea-level plan would be $206,000,000.

The House has passed the diplomatic and consular appropriation bill, carrying an appropriation of $2,754,869.

Foreign.

A valuable optical invention is reported by Consul General A. W. Rublee of Vienna, who states that a Hungarian chemist, after years of experiments, has produced a fluid optical lens of great power that can be produced cheaply. A fluid substance is enclosed between two thin crystals, overcoming defects of ordinary lenses. The largest glass lens hitherto manufactured out of massive glass for astronomical purposes required several years at a cost of many thousands of dollars to produce. Such a glass can now be made in a few weeks for about five hundred dollars. Lenses of smaller diameter for photographic purposes, for opera-glasses, etc., can be produced at correspondingly low prices.

Premier Goremykin's speech outlining the Russian Government's program was a disappointment to the Douma. It reiterated that general amnesty was impossible, but promised the release as rapidly as possible of those who had been arrested by administrative order. There could be no question, it was pointed out, of the abolition of the Council of the Empire, or upper House, as that is an institution covered by the fundamental law and is beyond the competence of Parliament. Most important of all, the Premier declared that the basis for solution of the agrarian problem proposed by the lower House was completely impossible. There could be no forced expropriation of land.

Three committees of native Chinese and foreign missionary scholars are now working at Shanghai to prepare three new versions of the Bible with which to make an appeal to all classes of the Chinese Empire. One is a high classical, another the low classical, and a third the mandarin colloquial version. The last is the one which will reach the greatest number, as it is the spoken language of three-fourths of the people.

Moukden was formally opened June 1 to international trade. The occasion was widely celebrated. The Chinese general, Chao, and the Japanese Consul General, Hagiwara, representing their respective Governments, exchanged cordial greetings.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

"One thing thou lackest."

LOUISE DELISLE RADZINSKI.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: . . . take up the cross, and follow me.—*Mark*, 10: 21.

EVERY age, every period, brings its own responsibilities in proportion to its development. As more is required of the adult than of the child, so, in a period of religious freedom like this of the twentieth century, one's duty to himself and to his fellow-man involves more individual study and digestion of the demands of Truth. God, Principle, supreme wisdom, is ever-present, ever-operative, changeless! It is according to the state of our spiritual perception that God seems nearer and dearer, or farther off and sterner; and mankind, judging God from what they see but darkly upon the plane of human belief, can be led to desire growth through spiritual perception only as they learn to think of God as good; as Love, instead of merely power.

This question of growth in the understanding of Truth and its demands is most important. Again has a great light dawned upon the world, that it might see God. This light is dispelling the shadows of evil belief which had gradually obscured the radiance of the Christ-teaching, but mortal man, not yet ready to forsake his gods of habit, of sensuousness, of false intellectuality, is disposed to close his eyes to the light, and cheat himself into saying, "There is no light—there is no truth," for he can neither see any evidence of them nor grasp any tangible result of their action. Self-deception is one of the greatest evils of the times; through its agency men beguile themselves into believing that they are doing all their duty, all that can be reasonably demanded of them, when they really know in the depths of consciousness that they have done only part of their reasonable duty, and are simply waiting to see if they may not content the divine law with that fraction of its demands, and reserve the rest of their time, strength, and resources for their own pleasures; thus placing the Giver of all blessings in the light of a tax-gatherer, whom it is clever to avoid and to cheat.

If it were only realized that the more we give of our good things, the more abundantly blessings flow unto us; if it were only realized that every effort to serve Love is blessed a thousand-fold, we would not make these reserves of things that worms and rust devour and corrupt, but we would learn to give up material possessions for Love's sake, take up the cross and follow Jesus, as he bade the rich young man to do.

To "take up the cross" is usually understood to mean to bear with resignation, if possible with content, the trials of human life, whether these trials arise from the conflicts of human desire, of temperament, of social and domestic conditions, or from the religious beliefs and attitude of others. To "take up the cross" is also used to express humility, the cross having been in eastern lands the instrument of death for criminals. Therefore, when Jesus bade the young man who begged to know how he could be saved, to sell whatever he possessed and give to the poor, to take up the cross and follow him, he not only asked him to give up wealth and power, home and friends, as the condition of spiritual blessing and freedom, but to take up the practice of humility; to become one of a wandering company of men and women who, devoting their lives to the Master they believed in and loved, followed him from one town to another, never knowing whether he would be greeted with kindness or with stones, whether he would be given the seat of teacher in the synagogue or be cast down from the walls of the city. His disciples were to share in all the humiliations showered upon him; *this* was to be their cross. The recognition of Jesus' Messiahship, the conviction that he and his followers were under the constant protection of God, so long as they served Him, and the perfect faith or loyalty needed to endure all these conditions,—this evidently was what the young man lacked.

To-day, if Jesus the Christ were visible among men, the same reproof and command would be uttered by him: "One thing thou lackest: . . . take up the cross, and follow me."

Be humble and loyal, seems to be the watchword of Christian Science to all who, through the unveiling of divine Love to human consciousness, have been healed of doubt and despair; who, in their flesh, see God, Life, through the healing of that divine Love which meets all human need.

Faith does not mean mere belief, the acceptance of a truth as a reasonable thing; it means consecration, devotion, loyalty to duty,—all those virtues which speak for honesty, sincerity, conscientiousness of heart and purpose. A man who is not loyal to his convictions is despised, while a man who is true to his fellow-man, and to his ideal of manhood, is reverenced by all. This is mere truism, but it helps one to measure and to realize what our duty is to that Science of God which dispels not only evil and suffering, but the fear of them, and implants in their stead the ever-living seeds of honesty, temperance, faith, hope, and love, which, springing up, will make human consciousness as a watered garden.

Can any one be indifferent to the reverence due to the Discoverer of this Science, this knowledge of God as All in all? Does not the faintest gleam of this Science irradiate life with a celestial light in which we see all things made new and beautiful,—a new heaven and a new earth, a new motive for action and a new plane of action? Led by Love she has watched faithfully through the darkest hours of the night, and in the brightening to-day she still labors that all the world may be blessed. A faithful disciple, she was found with her lamp trimmed and brightly burning when the call of Truth came, and in this she became the servant and benefactor of all.

Christian Science in Business.

ALBERT E. MILLER.

THERE can be no question that many of the ailments from which business men suffer, are due to the erroneous methods which they employ in their efforts to achieve worldly success. As mortal mind is but the supposititious opposite of immor-

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tal Mind, we find that in their every-day affairs men employ methods which are the direct opposite of those which express immortal Mind. For instance, there is in Truth but one right way of doing business; namely, obedience to the Golden Rule. Mortals take an opposite view and argue that there can be no success unless it is realized through the defeat of a competitor. The result is that instead of helping, men prey upon each other, and their rivalry and strife are likely, sooner or later, to externalize themselves in some form of disease. Since, as all admit, everything material manifests more or less error, it follows that in the exigencies which result from present abnormal pressure in the business world we must faithfully and persistently cultivate the habit of always choosing the lesser of two evils if we would make steady progress in our approach to the ideal.

To attribute power to anything but good is surely to invite defeat. When we recognize that it is necessary for us to look to God for everything, inasmuch as everything good comes from Him, then indeed will we receive nothing but good. To realize that there is but one law,—the law of Love,—is to recognize the fact that every mandate which is not in harmony with this law, has no authority and no power. Thus we finally acknowledge and submit to the law of Love alone, and refuse to obey any other claim to law, just as we would dispute any asserted law of the commonwealth which was found to be at variance with the Constitution of our country.

In Christian Science it is not so much with physical sickness that we need to deal as it is with the habit of arraying thought on the side of wrong, so that we may learn to cast out of human consciousness everything which is unlike God. As we succeed in doing this, we find improvement in physical health, as well as improved conditions in business. We should not center our thought upon the wrongdoing of others, unless we find opportunity to wisely rebuke and help them. The brother who errs will some day be brought to see his mistake and will have to pay the penalty for any suffering which he may have caused. We may help him by knowing always that any error which he manifests is no part of his true self. We need to walk as closely as we can with God, seeking Him in every avenue and event, and leaving all to the unerring guidance of divine law.

We need not fear results when we have started rightly, and since results already achieved have shown the possibility of making a complete demonstration we need not falter. In realizing the truth for ourselves it is necessary to hold constantly to the fact of man's perfection—that he is not dependent upon material conditions nor is he deficient in intelligence and judgment. In working along from day to day, and doing the best we can, we shall find a constantly lessening inclination to doubt that Truth will ultimately vanquish all error; that gradually, but surely, we shall awaken to that knowledge of perfection which leads to the actual possession of all that God has bestowed upon His children.

The Consciousness of Good.

FRANCES HOLBROOK PFEIFFER.

WHEN first I heard a Christian Scientist say that God knows good only, I could not see the truth of it, but experience had taught me that there were some things which in all probability I did not know, and it occurred to me that this might be one such truth. About a year afterwards I read the first chapter in "Unity of Good" by Mrs. Eddy, and while there came to me a clearer sense of the glorious truth, I still wondered how God could heal us of sin and disease if He did not know about them, so I left it for another few months, until the study of the Lesson-Sermon, "Are Sin, Disease, and Death Real?" made it yet clearer to me. I now see how God heals us of that of which He has no consciousness.

Any thoughtful person, in or out of Science, must admit that God—Life, Truth, Love—does not experience sin, sickness, and death. If He does not experience them, they are not in His consciousness, for actual knowledge is only in the ratio of experience. I have come to see that neither the experience nor the knowledge of evil are a part of divine consciousness. God did not create sin, disease, and death, and hence He surely is not conscious of them. If He did not create them, they do not exist. He is omniscient,—knowing all there is to know. The results of belief in matter, sin, disease, and death, all inharmony, exist only in mortal mind, and God, being all wisdom, is not touched by false knowledge, and so He is not aware of that which has its existence only in falsity. Everything unlike God exists only in falsity, if it is not in Truth and wisdom,—God.

The study of our text-book shows that God heals us of sin and disease not by knowing that which does not exist, but by remaining God, good,—ever-present Life, Truth, and Love,—the source of unchanging, everlasting goodness and harmony. As we get even a glimpse of what God is, and as we shut out all that is unlike God, and which cannot exist because God is all, we are healed. It also becomes clear that God is not conscious of our illusions but conscious of man as he really is,—spiritual; reflecting Life, Truth, Love, health, harmony, holiness. He knows this, for He knows all there is to know about us, and when we know this same truth we know all there is to know about ourselves; the illusion—sin, disease, and death—ceases to exist to us and we are healed. We cannot know more than God knows, and God being Truth cannot for an instant be conscious of untruth. When we realize this, we have rid ourselves of our own lack of understanding,—of illusions,—the only abiding-place of sin, disease, and death.

That this is no mere theory was proved to me most conclusively when my little girl, who had been ailing for several days, with fever coming and going, grew suddenly worse. I became greatly alarmed, because I recognized symptoms which asserted mortal law assigns to a special, and to me, frightful fever. Upon second thought I saw that the most alarming symptom of all was my own fear. I was alone and could not send for help, so I thought that since I had to wait for some one to come home, I would try to destroy my own sense of fear. I felt that I had not much understanding of Truth, but I knew that my fear must be checked at once. I took the child in my arms and she seemed very hot and was delirious. I read from Science and Health, which helped me to "know the truth," that good is the only power, and in a half hour matter and all inharmony became to me as if it were an aggregate of nothingness and did not exist in reality. I saw through the shallow pretence. I became more conscious of God, of good, and that I could leave my child perfectly safe in the care of divine goodness,—in the arms of God.

If the fever had remained it could not have frightened me, but it had in that instant been broken. Her little body was all moist, and she was rational and quiet. In a few minutes she was playing about, unusually lively and perfectly well, and she remained so. When her father returned there was harmony and peace instead of wild fear and confusion. I then realized the truth of our Leader's teaching, and saw that if God had been conscious of the fever which I had believed did exist, and therefore feared, my consciousness of God would necessarily have included the fever, and it would have remained to my sense as unchanging as himself; but I proved for myself that He is not conscious of evil, and that it does not exist, since it is not included in infinite intelligence and Love.

If only the mothers of the land had cause to be grateful to Mrs. Eddy there would still be reason for great rejoicing, but one of the most convincing things about this appearing of Christ is, that since the Christ has always been present, every place in human life is touched with light and love.

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Selected Articles.

The Fallacy of Pantheism.

The principal feature in this old university city, Heidelberg, where I studied two years, 1858 and 1859, is the castle, of which I had an excellent view from the rooms I occupied. Behind its marred walls is a high mountain, which obstructs the prospect in that direction. A long shadow is often thrown by it during part of the day or night over the closely built city below.

High above the only remaining tower that stands out solitary against the sky stretches the bright canopy of heaven, filled at night with innumerable stars, which the astronomer at the university has carefully mapped out with regularity, demonstrating the rotation of all the spheres comprised in the solar system with mathematical exactness. Mathematics being purely metaphysical, astronomy becomes a science of mind, leading into the limitless domain of the infinite, proving through the harmony and precision of the heavenly bodies that all is governed by the supreme Mind.

The University of Heidelberg is one of the oldest in Europe, and at the time when I was there was more especially noted for the advantages it had for the general education of the young nobility and European gentry of fortune.

We often hear at this late day of pantheism. Its chief exponent was Spinoza. This philosopher lived between the years 1632 and 1677 and was offered a professorship in Heidelberg, but did not live to accept it. Still the university, at the time I was there, had the reputation of promulgating ideas which to-day are considered the antithesis of a purely spiritual religion.

When the wise professor at Heidelberg commenced lecturing me on this philosophy I had no answer for him except what I had learned from the sayings of Jesus Christ. I could not discover anything expressed or implied in his sayings which taught pantheism. He stated that "God is a Spirit; and they that worship him must worship him in spirit and in truth." The professor said I was too primitive, and that as I advanced to higher methods of thought I would become better informed. He quoted Spinoza, who states in "The Ethics," proposition XI., part I., that "God or substance consisting of infinite attributes of which each expresses eternal and infinite essentiality, necessarily exists;" proposition XXV., part I., that "God is the efficient cause not only of the existence of things, but also of their essence."

Pantheism is the doctrine that the universe, taken or conceived of as a whole, is God—"The doctrine that there is no God, but the combined forces and laws which are manifested in the existing universe." I quoted what Jesus Christ said, "The wind bloweth where it listeth, and thou . . . canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit," and told the professor that Spinoza had undertaken in part I. of "Ethics" to analyze God, or his conception of God, as he would analyze water or quartz, writing down his analysis in a book.

Now, Spirit or God cannot be circumscribed in books or creeds. Spirit is independent, intangible, and not adulterated by material elements. The professor continued his discourse on the conception of Spinoza, but I told him that with all his philosophy he could not explain how the impotent man at the Pool Bethesda was instantly healed when Jesus Christ told him to rise, take up his bed and walk, thus manifesting the power of divine Mind. Neither did he grasp the significance of Jesus Christ's discourse, in which he said that those are blessed who are pure in heart and merciful; the peacemakers and those who hunger and thirst after righteousness. Neither did he explain that the daily bread asked for in the Lord's Prayer was not material bread, but spiritual and emanating from God, for Jesus said, "I am that bread of life . . . which cometh down from heaven." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The professor quoted proposition XXIX., part I., that "nothing in the universe is contingent, but all things are conditioned to exist and operate in a particular manner by the necessity of the divine nature." "Whatever is, is in God." This would make God responsible for all evil as well as good. He would create the earthquake as well as fruit and flowers. His God is a mingling of spirit and material substance.

A book written two hundred years after "The Ethics" refutes the arguments of Spinoza and shows the fallacy of the philosophy of pantheism. This book is called "Science and Health with Key to the Scriptures" by Mrs. Mary Baker G. Eddy.

Philosophers like Spinoza, Descartes, Bacon, and Locke exercised a great influence over the universities of their time and gave an impetus to free thought, research, and criticism.

BARTOW A. ULRICH.

Chicago Record-Herald.

In considering the charge of inconsistency made by your correspondent, it may be well to remember that Christian Scientists in their theory are no farther in advance of their practice than are the Christians of other denominations, for Jesus' sayings, "Take no thought for your body"—"Be ye therefore perfect, even as your Father which is in heaven is perfect"—and "Seek ye first the kingdom of God, . . . and all these things shall be added unto you," are incumbent upon all of his followers, and quite as radical as anything to be found in the Christian Science text-book. Here the Master declares that our first duty is to seek the kingdom of God and His righteousness, and yet all Christians suffer to be so now many material habits, practices, and indulgences which do not belong to the kingdom of God nor express His perfection.

DAVID B. OGDEN.

Pacific Baptist Advocate.

Christian Science maintains that the birth, life, crucifixion, and resurrection of Christ Jesus were among the greatest events of the world's history and point to the ultimate triumph of the spiritual nature of man over every material concept of his true being. Jesus' spiritual insight and understanding of God enabled him to heal sickness and destroy sin, to uplift the fallen and raise the dead, and reveal to man his spiritual sonship with God. It is in the emulation of his example and in fulfilment of his commands that Christian Science is, in a measure, repeating the wonderful works which our Master did, and said all who believe in him should do.

CHARLES A. VAREY.

The World (Vancouver, B. C.)

Christian Scientists do not condemn or criticise other denominations or their methods, but leave them to work for the reclamation of erring humanity as their apprehension of the spiritual truths of the Bible shall direct them in their warfare against wrong. It is believed there is warrant for this in the teachings of Jesus. At one time his beloved disciple said to him, "We saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

ROYAL D. STEARNS.

Lincoln (Neb.) *Evening News.*

To say that anything is too good to be true, is to dishonor God.—GEORGE MACDONALD.

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Among the Churches.

Battle Creek, Mich.

The Sunday School children of our church are very happy in sending another contribution to the Mother Church Building Fund. They forward a love-offering of twenty-five dollars to-day. They are earnest and enthusiastic in their devotion to our Cause and to our dear Leader.

MRS. N. F. ADAMS, *Superintendent.*

Seattle, Wash.

The children of First Church of Christ, Scientist, Seattle, wish to express through the *Sentinel* their deep love and gratitude to our dear Leader, Mrs. Eddy, for giving to the world our text-book, "Science and Health with Key to the Scriptures."

Knowing what the building of The Mother Church means to the world, the Sunday School has forwarded to the Treasurer of The Mother Church, seven hundred and ninety-four dollars and thirty-seven cents. It is our daily effort "to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure" (Science and Health, p. 497).

LAWRENCE M. PIXLEY, *Secretary.*

Hattiesburg, Miss.

First Church of Christ, Scientist, of Hattiesburg, was founded five years ago, with eighteen members. Our present membership is forty. Realizing our great debt to The Mother Church, we have rejoiced in sending six hundred and thirty-one dollars for the Building Fund, the sum including our own small fund and also forty dollars from the Sunday School.

Since the opening of our Reading Room, we note a decided increase of interest in Christian Science among the townspeople, which is shown in the sale of Science and Health and other literature; larger attendance at the services; friendliness of the local papers, and in other ways. We have given four lectures, which also have done much to destroy prejudice in the town and vicinity.

Though Christian Science is comparatively new in this part of the South, and our progress has seemed slow, a firm foundation is laid. Our prayer is to build upon this, through watchfulness and obedience, the true church, the "structure of Truth and Love" defined by our Leader on page 583 of our text-book.—*Correspondence.*

St. Joseph, Mo.

First services were held yesterday [May 13] in the magnificent new First Church of Christ, Scientist, Twelfth and Felix Streets. Scores of visitors attended the meetings, and there were a number of Scientists from out of the city.

The regular order of services was followed in the morning, in the Sunday School room of the new edifice. This room, in which four hundred persons can be seated, will be used for services until the main auditorium is completed. Every chair in the room was taken when the services began. An address was made by Rev. Mr. Tomlinson, a member of the Board of Lectureship of The Mother Church, Boston. The large audience listened to the words of the speaker attentively and with appreciation.

The church is one of the finest in the State and when finished it will represent an outlay of about one hundred thousand dollars. Work on this will be pushed as rapidly as possible, as the members are eager to get into new quarters. The work on it has not been continuous, the Scientists strictly adhering to their policy to be free from debt. All who visited the new house of worship yesterday were well pleased. The members of the congregation do not think they will be compelled to use the Sunday School room save for a short time.

There is a Reading Room in the new church and one on Francis Street, in the Tootle Block. Both will be open daily hereafter. First Church of Christ, Scientist, St. Joseph, has now more than three hundred members. The church was organized in 1889 and has grown steadily since that time.—*St. Joseph Gazette.*

New Haven, Conn.

Advance steps were recently taken by First Church when, larger quarters being required, Republican Hall, with twice the seating capacity of the old hall, was secured for church services and the Reading Room removed to the Malley Building, a more central location.

This year's offering to The Mother Church was twice the usual amount, which makes us happy in the indications of a more active appreciation of what it spiritually represents. A marked increase in the number of applicants for membership at our next Communion expresses the result of the work of the church for the past year. In the fall of 1902 all pledges (payable monthly) made to our own building fund were diverted to the Mother Church Building Fund and forwarded regularly to the Treasurer. A large special extra fund was also raised and sent during April of this year. The Sunday School has taken part in these offerings and also in the annual love-offering.

The Sunday School has given yearly subscriptions of the *Sentinel* and *Journal* to two libraries and two hotels. The attendance of the Sunday School has been steadily increasing. The number of visitors to the Reading Room is daily increasing and twice as much literature in amount was sold during the year ending Nov. 1, 1905, as during the year ending Nov. 1, 1904. A very gratifying feature of the increased sales is the fact of the greater proportion of increase in the number of copies of Science and Health, showing an awakening to the great value of Christian Science to this city. The sale of literature has increased over sixty per cent during the last six months. The appreciation of the circulating library is indicated by the fact that the books are usually all loaned.

Copies of Science and Health given by this church and Sunday School to the free library, Young Men's Institute, and three libraries at Yale University, were recently duplicated by the latest editions. As a matter of interest we may mention that a copy of the first edition of Science and Health which was placed in one of the Yale libraries by our Leader, is still there. A new classification of all Mrs. Eddy's works, also given by this church to the libraries mentioned, under the head of Religious Works, has been secured. Copies of our text-book have also been placed in two hotels and the county jail.

The best expression of general spiritual growth is seen and felt in a marked degree in the moral and physical healing. In many instances, it is coincident with the unfoldment of the saving truth in a receptive consciousness while the Christian Science text-book is being read.

MABEL A. TYRRELL, *Clerk.*

Picture of The Mother Church.

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

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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The Lectures.

Watertown, N. Dak.

Judge William G. Ewing lectured on Christian Science Sunday afternoon [May 6] in the Grand Opera House. He was introduced by Hon. G. W. Case, who said in part,—

Glancing back into history, we learn that the discoverer of new things and the promoter of new ideas has been looked upon with doubtful eyes and considered with misgivings as to his logic and soundness of doctrine. Jesus Christ was a plain and practical teacher of God's simple plans of life. We need to study and learn more of these plans as taught by him. To this end we give ear to modern thought, and accept the light whenever we find it. I am glad that we can, in addition to our own concept of God's truth, seek more light from God's truth, seek more light from every source. Christian Science has become one of the acknowledged Christian religions, and is given much consideration in every part of our land. Its basic teachings are not well understood by the people generally, and to this end the church sends abroad its lecturers, that its beneficence may become better known.—*Public Opinion.*

Peoria, Ill.

Bicknell Young addressed a fair audience at the Grand Opera House last night [April 23]. The Hon. Dan R. Sheen introduced the lecturer, saying in part,—

True religion is duty done; and love of God and love of man are but the two ends of the same cord. To love God and to hate or to harm men would be as inconsistent as to serve Satan and eschew sin. Christ said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother;" and that "these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." Christian Science has spread over the whole world, and can produce anywhere and everywhere those who will certify that it has benefited them mentally, morally, socially, and physically. I am not a member of this church, but I do not plume myself on that account, for I know that there is music in a piano although I cannot get it out. I know that the world is full of good, whether I get any of it or not; and so I look and listen and suspend judgment. To hear all sides and then decide is the duty of every honest person, and as there comes to us this evening a man with a mission, and a message concerning this new religion, I bespeak for him candid and thoughtful consideration.

Peoria Herald-Transcript.

Scranton, Pa.

At the Family Theatre yesterday afternoon [April 22], to a very large audience, Rev. Irving C. Tomlinson, of Concord, N. H., delivered a lecture on Christian Science. Charles Dawson, Esq., in introducing the lecturer spoke in part as follows:—

That in the human mind are sown all the seeds of health or disease, I am firmly persuaded. Disease following conditions of great mental worriment or fear seems to tend to prove that the one is the cause of the other; in other words, every sickness or physical unrest we experience may be traced by careful analysis to some mental disturbance. Love is the greatest thing in the world, and love at work is God's law.

We are here to-day to learn if possible something of this law, to listen to the teachings of a woman who, loving humanity much, has spent her life in endeavoring to know the law that she might impart it to others, to give the cup of cold water to the thirsty, to reflect a sunbeam on the moldy wall of the prison cell. Her reward is secure. I speak of Mary Baker Eddy.

The main facts that three hundred and ninety-eight thousand copies of her text-book, "Science and Health with Key to the Scriptures," have gone forth, and that many have accepted her doctrines and found relief from disease and surcease of sorrow in their practice,—these call us to a careful consideration of her teaching.—*Scranton Republican.*

Vermillion, S. Dak.

Judge Septimus J. Hanna lectured on Christian Science at the City Hall, May 6. The speaker was introduced by Dean Clark M. Young, who spoke in part as follows:—

If it were within my power to banish two words from the English language and eliminate them from our lexicons, I think I should do so without any hesitation. These two words are "orthodoxy" and "heresy." These terms stand for ideas around which has centered very much of desperate human conflict and bitter strife. Again and again have the battle-fields of the world testified to the partisanship and the feuds, to the malevolence and hatred which these antithetical ideas have inspired in the human heart. For over five hundred years the progress of civilization has been marked by the struggle of humanity to establish religious toleration. We have not yet achieved that degree of liberty and that spirit of truth-seeking which are inculcated by the teachings of Christ Jesus. When we shall have succeeded in banishing the terms "orthodoxy" and "heresy" from our lexicons and freed our minds from the ideas for which they stand, then we may replace them with the simple but broad and comprehensive terms of right and wrong.—*Dakota Republican.*

Montrose, Col.

Rev. William P. McKenzie of Cambridge, Mass., lectured on Christian Science at the Opera House, Sunday, April 22. He was introduced by Judge T. J. Black, who said in part,—

Does the world move, in the sense that there is intellectual advancement, and in the sense that at the same time the dictates of reason, justice, and conscience are obtaining greater sway? No matter what our intellectual or material progress, unless there is also a quickening of the soul, the net result is against man.

In the domain of right and wrong what is the answer of the centuries? Is our sense of justice more acute? Is the individual putting forth his best effort, or any effort, for the common good? Is the mantle of charity becoming broader? Does woman more quickly extend a helping hand to her erring sister, or treat her with a more sympathetic or forgiving spirit than she did a century ago? Have any of us the courage to cross swords with those who, wearing the garment of a little brief authority, champion wrongs which custom, cunning, craft, and undue advantage have put upon the throne? Do we not all prostrate ourselves in the presence of gold? Is there not a crying need for greater activity in things spiritual—for a spirituality that is unselfish, that leads to higher and better things?

The Christian Scientist, as I understand it, is again assailing our ears, that are so fortified against the story, with a theme that has been told by countless tongues in every age; namely, the greatness of God—the littleness of the mortal. He would tell us again of the supreme importance of a just cause, a clean mind, a pure heart, a healthy body. He would impress upon us that truth is eternal and must prevail, and that right thinking and right living are like the coming together of the truly natural and the perfectly divine.—*Correspondence.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Notice to the Contributors to the Building Fund.

THE contributors to the Building Fund for the Extension of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., are hereby notified that sufficient funds have been received for the completion of the church building, and the friends are requested to send no more money to this fund.

STEPHEN A. CHASE, *Treasurer of the Building Fund.*
Boston, Massachusetts, June 2, 1906.

The Extension of The Mother Church.

CHRISTIAN SCIENTISTS will read with much joy and thanksgiving the announcement made by Mr. Chase in this issue of the *Sentinel* that sufficient funds have been received by him, as Treasurer of the Building Fund, to pay all bills in connection with the Extension of The Mother Church, and to most of them the fact that he has been able to make this announcement coincident with the completion of the building will be deeply significant. Our Leader has said in Science and Health (p. 494), "Divine Love always has met, and always will meet, every human need," and this has been proved true in the experience of many who have contributed to the Building Fund. The Treasurer's books will show the dollars and cents received by him, but they can give no more than a hint of the unselfish efforts, and in many instances the loving self-sacrifice, of those who have given so generously to the building of this church. Suffice it to say, however, that the giving to this fund has stimulated those gentle qualities which mark the true Christian, and its influence upon the lives of thousands has been of immense value to them.

The significance of this building is not to be found in the material structure, but in the lives of those who, under the consecrated leadership of Mrs. Eddy, and following her example, are doing the works which Jesus said should mark the lives of his followers. It stands as the visible symbol of a religion which heals the sick and reforms the sinful as our Master healed and reformed them. It proclaims to the world that Jesus' gospel was for all time and for all men; that it is as effective to-day as it was when he preached the Word of God to the multitudes of Judea and healed them of their diseases and their sins. It speaks for the successful labors of one divinely guided woman, who has brought to the world the spiritual understanding of the Scriptures, and whose ministry has revealed the one true Science and changed the whole aspect of medicine and theology.

ARCHIBALD MCLELLAN.

The Divine Refuge.

A WIDELY-CIRCULATED newspaper, in commenting upon the recent experiences in San Francisco, says, "There is nothing surprising in the report that health is better in San Francisco than ever before. Nor need we wonder that many cases of dyspepsia, torpid liver, and even paralysis are, some of them cured entirely, some greatly improved. The health officers think it is because of open-air life, the return to nature, etc.

"But we are not obliged to believe that. Is it not more probable that the invalid got well because he was given something else to think about? In San Francisco the something else was so shocking, so terrible that it drove all else out of the mind, and when the poor things dropped their little miseries out of their minds to make room for the greater, the physical miseries correspondent thereto dropped out of the flesh.

"This is not science. It is only speculation, or may be common sense. Anyhow the San Francisco sick folks are getting better and we ought to be thankful for them."

We are glad to note the statement, "This is not science," as it is possible that some might think these changes due to the operation of the same law by which the sick are healed in Christian Science. It should be understood, however, that Christian Science explains scientifically this phenomenon, which is another proof of the correctness of the position held by the author of Science and Health when she says, "Disease is not an intelligence to dispute the empire of mind, or dethrone it, and take the government into its own hands" (p. 378). It is therefore always possible to prove the unreality of disease, and the reality of health as an expression of intelligence or Mind. Mrs. Eddy admits the possibility of a greater fear taking the place of a less, as in the cases above referred to, but such a seeming cure can hardly be regarded as desirable, especially when a way is known whereby the most obstinate forms of disease may be overcome harmoniously through the understanding of spiritual law.

It is very significant that in spite of the fears of disease which were entertained in San Francisco, and even the many predictions of its serious outbreak, the people were protected in the midst of what seemed most trying conditions. Does not this show the powerlessness of the human mind, when it would either ignorantly or intentionally add to the burdens of the afflicted? In the not very remote past such predictions as those mentioned were often entertained unquestioningly, and the thing which was "greatly feared"—and predicted—often followed. Now, through the teachings of Christian Science, unnumbered people no longer bow before any form of evil in abject and helpless submission; on the contrary, they are aroused to find safety in the provisions of divine law.

Of old the prophet Elijah learned that God was not in the earthquake and not in the fire which followed it, but in the "still, small voice." To-day we learn that God is not manifested in disease or aught that is destructive, but is made known in the "still, small voice" of Truth which heals both sin and disease. Christian Scientists are thankful that San Francisco was spared further suffering in her hour of trial, but above all they are thankful for the understanding of Truth by which they may read the signs of the times and in every hour find safety in divine Love.

ANNIE M. KNOTT.

"Now is the accepted time."

OUR true attainment and availability are determined by the content of our now; its spiritual richness or its poverty registers our realization of being, measures our actual possessions, and all this gives a larger significance to the coming of Christian Science, whose mission it is to declare and bring into demonstration the truth of the Master's startling words when he said, "The kingdom of heaven is at hand."

No one is getting that which he should get out of human experience who is not profiting by the lessons of the past and who does not entertain an ideal which calls for an infinite future; nevertheless it is true that human bondage to fear, regret, anxiety, procrastination, etc., is in large part the result of the erroneous idea that we can live in another time than the present. More than this, the displacement of good in thought often means the loss

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of its vital and most inspiring truth. For example, the great body of Christian believers have been led to think of creation as an event which transpired in the indefinite past,—an enterprise which absorbed God's time for a series of days or periods and was thereupon completed. Such a view could but give rise to a mechanical sense of the prevailing order as one in which so-called natural laws or secondary causes are operating under divine provision to effect the phenomena of the universe, a sense which has practically dissipated the consciousness of God's sustaining and protecting nearness.

To this false concept Christian Science presents an antipodal contrast in its teaching that we are under both the metaphysical and the Scriptural necessity of thinking of creation as the ceaseless manifestation of that divine activity which constitutes all being and which fills the infinite present with good. All things are always becoming in Truth, and as this is apprehended in Christian Science, we realize that all reality is of God, and therefore good, the 91st Psalm takes on a new and healing significance, and the assurance of safety in Love's o'ershadowing presence rests like a benediction upon the heart. God is indeed at hand and not afar off, the old sense of things has passed away, and all things have become new.

Respecting revelation, also, we have been led to entertain the similar erroneous thought that it was long since consummated, and that to believe in the possibility of further discovery in the realm of spiritual truth is a great and dangerous presumption. To this Christian Science opposes the inspiring proofs of the present accessibility and impartation of divine Truth; that men are now receiving the Word of God which dispels the error and heals the sickness of every age and clime. Thus would Christian Science lift thought to the immediateness of all true being, the present and unlimited possibilities of spiritual knowledge, overcoming, and supremacy.

Christian theology has relegated the experience of salvation to an indefinite future and thus discouraged the aspiration and paralyzed the endeavor to attain it. Men need and the many are longing for the Christ-life *now;* for sinlessness, freedom, health, sovereignty, peace; and it is in its disclosure and maintenance of this kingdom of heaven "within," that Christian Science is bringing a hitherto unknown joy and strength to unnumbered lives. It is replacing the hope of a hereafter-heaven with that present knowledge of saving truth which Jesus promised, and which inaugurates the "heaven on earth" of redeemed human consciousness. The triumphant now of man is realized as he apprehends the eternal now of God.

To-day every worthy Christian Scientist can but be impressed with the greatness of the now of privilege, of opportunity, of responsibility, and of duty; with the meaning and appeal of this hour of consummation for our Cause, and with his occasions for profound gratitude to God, and for unforgetting thankfulness to her whose faithful seeking and heroic stand for Truth have secured to humanity the unspeakable blessings of Christian Science. In answer to the world's great need, and in the presence of an innumerable company of witnesses, it becomes every least beneficiary and representative of this great movement to arise and shine for his light is come, the glory of the Lord is risen upon him. Now is the accepted time. JOHN B. WILLIS.

[On page 629 of last week's *Sentinel*, line 15 of first column should read, "not material or sensual, but spiritual;" etc.—EDITOR.]

The hours for services in The Mother Church, Sunday, June 10, will be 7.30 and 10 o'clock A.M., and 12.30, 3.00, 5.30, and 8.00 P.M. At the 12.30 service, the children will be given preference in seating the congregation.

Letters to our Leader.

Houston, Tex., May 17, 1906.

Dear Mrs. Eddy:—It may be of interest to you to know of our efforts in connection with the Mother Church Building Fund. When the privilege of subscribing to this fund was first given us, our little church (First Church of Christ, Scientist, Houston, Tex.) pledged itself to raise one thousand dollars. This pledge was fulfilled within a few months, but the subscriptions were continued until considerably more than that sum was sent on. About a year ago, notwithstanding there was seemingly urgent need for all of our income to meet our own expenses, we voted to send our collection on the first Sunday in each month to The Mother Church, which we are still doing, and have had ample for our own needs. Last month, finding that we had a surplus of one hundred and fifteen dollars and eighty-one cents in our general fund, we decided to send the entire amount, and again on last Wednesday evening we agreed to forward a surplus of sixty-eight dollars and fifty cents which we had in our lecture fund, this last remittance making a total of two thousand seven hundred and eighty-nine dollars and fifty-six cents forwarded to date. The children of the Sunday School have ever been eager to send their little savings, and have contributed in all one hundred and seventy-seven dollars and thirty-five cents.

We have learned from Science and Health that giving freely, as we have bountifully received, is the true spirit which brings forth after its kind, and for this knowledge we feel deeply grateful to you.

Faithfully yours,
GEORGE R. CHRISTIE, *Special Treasurer.*

Cincinnati, O., May 7, 1906.

Dear Leader and Friend:—The annual meeting of the students' association of Miss Emma A. Estes, C.S.D., of Cincinnati, has been so marked by unity and harmony that our hearts instinctively turn to you, who will understand and rejoice with us. The past year has brought us many blessings, but we feel at present that the greatest is a sense of demonstrated harmony, as manifested in our field. The Pentecostal oneness of thought which was manifested by our all being with one accord in one place, has brought also a greater consciousness of gratitude for the Leader whom divine Love has given to our Cause,—for the Teacher through whom so much help has come,—and for The Mother Church whose protection and guidance we are learning to appreciate more fully. Some especial study of the Manual at this meeting has emphasized the wisdom and value of its by-laws and rules. As an association, divine Love has given us over twenty-two hundred dollars to send to The Mother Church and we have a few hundred more in our treasury which will be forwarded at once. This letter is but a feeble expression of our gratitude, but we trust that the renewed consecration and clearer understanding that has come to us at this time will find more fitting expression in our daily living of Truth.

Ever yours in truth and love,
MARY E. NEWTON,
Secretary for the Association.

Argata, Cal., May 16, 1906.

Mrs. Mary Baker G. Eddy.

Dear Teacher and Leader:—Your notice of April 28 has touched my heart to tender memories,—of your self-forgetfulness and patient labor for all your children. I am learning that it is only as we draw nearer to the absolute Truth that we learn the nothingness of material things. I thank you for all the guiding words that have been given us in the *Sentinel* and *Journal*. Tears of gratitude to God, to our blessed Master, and to yourself, came to my eyes and obscured the words, sometimes, as we met in our tiny

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chapel on May 6. Six years we have met in our house, and in a storeroom. We only rent this, but our monthly contribution to the Mother Church Building Fund will open the way to buy the church. We have proven God a sufficient supply, and have given lovingly to this glorious promise of a larger thought and unity in spirit. Thanks to our heavenly Father that through Science and Health our eyes have been opened, and we see how good the Lord has been to all His children in sending this light now, when the world's need is so great.

Lovingly your student,
ELIZABETH C. BURCHARD.

Kansas City, Mo., May 24, 1906.

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

Beloved Leader and Teacher:—It is my joy to send to you the enclosed draft given to me by my late class, accompanied by a tender note requesting that I forward to you this token of their love, gratitude, and appreciation for Christian Science. These students take their places in the grand army of loyal Scientists who, under your wise and loving leadership, are marching to the New Jerusalem. Loved Teacher, I am always grateful for your priceless instructions. My students and I honor and love you, and we are trying to show our thankfulness by doing all in our power to spread the glad tidings and work unselfishly for our cherished Cause.

We are looking forward with great pleasure to our Communion and the dedication of the new church, and sincerely hope that you are enjoying the harvest after your many years of preparing the soil and sowing the seed of Truth in human consciousness.

Yours in much love,
MRS. AMANDA J. BAIRD.

[The draft which accompanied this letter was for five hundred dollars.—EDITOR.]

Anita, Ia., May 19, 1906.

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

Beloved Leader:—We organized a church at this place on Tuesday evening of this week, and start with about twenty members. We are sending to-day to Mr. Chase the contents of our treasury, one hundred dollars, for the Mother Church Building Fund. Although this contribution is small, it is given with deep gratitude for the many blessings which we are continually receiving from Christian Science.

We also wish to express our love and gratitude to you, dear Leader, through whom this grand Truth was revealed.

Sincerely yours,
HARVEY S. DENTON, *Clerk.*

Washington, D. C., May 7, 1906.

Mrs. Mary Baker Eddy.

Beloved Teacher and Leader:—I am sending you a hundred copies of the *Washington Times*, containing a synopsis of our dear brother Tomlinson's lecture. He was introduced by your good cousin, General Henry M. Baker. Both the introduction and the lecture were *par excellence*, and the large audience, which filled the theatre, went away strengthened and uplifted. Our national capital is in line, well to the fore, keeping step in your grand army, which is ever increasing in numbers, wisdom, and strength, warring against the common enemy,—sin, materialism. Thanks to God, and to our dear, wise Leader for it all!

Tenderly, truly yours,
EDWARD EVERETT NORWOOD.

Testimonies of Healing.

Common gratitude would make me acknowledge a favor to any one, but I have waited for nearly eight years to acknowledge my gratitude to Mrs. Eddy, the first person in this world who ever told me the truth. If a publication of my testimony helps some other poor fellow to lift his head in this world and learn that there is no hopelessness,—that there is a way to drop the black veil that enshrouds him, where he may stand free in the presence of his God,—I shall in a measure make an amend for my apparent neglect and in a small degree pay a tribute to that splendid woman who has done so much for mankind.

I will relate as faithfully as I can the story of a man in hell, and how through Christian Science the black night disappeared and "there was light." Drink was the cause of all the misery I endured in my early life. I cannot tell when I began drinking, but it must have been at a very early period. I know that at first there was a feeling of horror at the thought, but my associates (older than myself) were all men who drank, and I looked upon it as a real clever thing to do, and "custom soon made it a property of easiness." I would not have any one think there was ever any pleasure in it, and the time soon came when I was referred to as a periodical drunkard; always pitied, blamed, considered of some worth occasionally, but figuratively kicked for my weakness. There would be long periods of sobriety, and then a fall that would drag me back; then a new resolve, but the tyrant would seize me again by the throat and push me under. Oh, the pain, the shame, the agony of it all! About this time some dear friends tried to interest me in Christian Science. I went to their church, but was not at all impressed. They were reading two books, one of which I never read and the other I had never heard of. As I looked about at the people, I wondered how they could be interested. I went the following Wednesday, and came away doubting the truth of the stories I had heard. The following Sunday I again sat through the service, which seemed dreadfully long, and I came away with the conviction that it was a good thing for women but it was like all the others to me,—nothing.

The periods of my horror began to come closer together. I became so untrustworthy I could not get a place in my profession. A marked change began to appear in my surroundings. In my lodgings I was moved from the best room to less and less attractive quarters, until I was given a place to sleep because they remembered me as a better man; but finally I was asked to go. Weak, helpless, and alone, I begged for a few days to look about me. I realized that I had at last reached the street. About this time I met an old friend, who arranged for my removal to Philadelphia —that was early in May. I was placed in a sanitarium, and by September I had gained sufficient strength to go to work. All the after-effects of what I had gone through soon began to appear. Memory seemed to fail, and night after night I went to my bed with the hope that I would sleep and never wake again, yet I had almost a currish fear of death. I thought I must do something to save myself from insanity, so again I plunged into the lower hell of giving way to the awful curse, and again shut myself from all good by getting drunk. It was then that I cried out to an unknown God to save me. I saw the last small remnant of human will slip away, and there I was again—in terror, helpless, and panic-stricken.

The following year a sweet young girl joined the theatrical company with which I was then connected, and something she said made me ask her if she were a Christian Scientist. She told me she was, and asked me if I knew anything about it. I told her of my experience in New York and that it did not appeal to me. She asked me if I would go to church with her on Sunday. I told her I didn't care much about church, but I afterwards thought the girl

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was paying me a compliment in asking me to go, and it would be unworthy of me to refuse. So I went, listened to the same reading, was neither pleased nor enlightened, but went again the following Sunday. The third Sunday it rained, and I was very glad to remain at home and read the papers. The following morning as she met me she said, "You were not at church yesterday," and I answered, "You didn't go in all that rain?" She replied, "Yes, rain never keeps us away." It was a most ordinary little bit of conversation, yet it awakened thought in me, and I went up and bought the book to find out for myself what was so attractive to these people. I began at the first line of the Preface, and the strange part of the whole thing was that the book itself appeared to furnish me with arguments against Christian Science.

One day about three weeks after I began to read I became quite interested, when a most strange feeling took possession of me. It seemed as if the words disappeared and something began to rise up before me—something very good. I rushed down the stairs like a child, and up to the young lady's house, and said, "I now see what you know." I ran up the street, saw people passing to and fro, and said to myself, "My God, is this thing in the world and you don't know it." It was then I realized that I did not have to have human will. I had found my God, knew He was always beside me, and I had only to declare Him. Smoking, the habit of a lifetime, left me in a night. Veil after veil has been torn aside; illusion after illusion has blown away. I am now a healthy, prosperous, and happy man, and it is all in Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures," and among its wonderful works is this,—it has unlocked and illuminated for me that great saying spoken by Jesus, "Ye shall know the truth, and the truth shall make you free."

FRANK ROBERTS, New York, N. Y.

Ten years ago I had a very bad cough, with expectoration, which continued, and in 1897 I had a hemorrhage from the lungs. My family physician then ordered me to the southern mountains and I spent five winters in Asheville, N. C., with medical attention nearly all that time. About three years ago Christian Science was brought to my attention and I was asked to read some of its literature. As it seemed very reasonable, I soon became deeply interested and began to take treatment. After about three months I was so much better that my practitioner thought it well for me to do the work myself for a time; and except for three or four short periods I have not had help from any one since. The cost of my treatment in Christian Science, which cured me, was about one-fiftieth of what I had previously spent in search of health through climate and medical treatment.

My present health is good; I do not stop for weather; I attend to my business, and often work in much dust (which my doctors said I would never be able to do again, without the greatest risk to my health), but I have seldom had even discomfort from it. Now I am not only well, but I know that "the divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily" (Science and Health, p. 62).

I am even more thankful for the spiritual uplifting and the knowledge of God and His creation, than for the physical healing; but these are inseparable, for as Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

I am thankful to our Leader for these glorious truths which she has opened to our understanding, and hope this may encourage some other sufferer.

CHARLES E. BOND, Spencerville, Md.

It is with a heart full of gratitude that I write of my healing through Christian Science. I had been a delicate child, and as the years passed I grew more so. I suffered almost continually from bronchitis, catarrh of the stomach, and other ailments. For ten years I was a great sufferer; treatment from three of the best physicians of San Antonio giving me only temporary relief. All said that I would never be a well woman. In 1898 I was confined to my bed, and any motion caused sinking-spells. Five good physicians were called in at different times, and all agreed that my trouble was aneurism of the aorta. One, our family physician for twelve years, advised my going to Chicago for an operation, saying I had at most only a few years of miserable existence, and that I was liable to die at any moment. Others said an operation would be useless, that no honest physician would try it. My husband had passed on a few months before, leaving me with four children to care for.

I had been a Bible student from childhood, and an active member of an orthodox church for many years. One night as I read my Bible I came to where the leper asked Jesus to heal him. The thought then came that God could heal me if He would, and this thought stayed with me. A great desire was ever present to go to San Antonio, so all arrangements were made, and my will was written in case I did not return alive. My daughter wrote to a friend in San Antonio, telling her my condition and what the doctors had said. She replied that every preparation would be made but that I would not die; I would have Christian Science treatment and get well. I knew nothing of it, but I seemed to see a faint ray of hope. A few hours after arriving, a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given me to read. What a revelation! I read almost day and night, and in a few days I was able to sit up and dress myself. I then had three weeks' treatment, and during the last week called upon my friends, telling them the wonderful good tidings,—that the Christ is with us to-day, to heal.

I am a perfectly well woman, have not had a physician or a dose of medicine for myself or four children since April, 1898. I can walk miles; run up and down stairs; do any housework necessary, and require very little sleep or rest. The fruits of Spirit are joy and peace; these I have in living daily the truth as taught by our beloved Leader, Mrs. Eddy.

MRS. ELIZABETH T. ARCHER, San Antonio, Tex.

It is with grateful heart that I acknowledge to the world some of the benefits received in Christian Science, which came to me in an hour of great need. I had suffered for years, going from one doctor to another, until I had lost all hope of ever getting better, and my friends were advising my wife to persuade me to get my business affairs straightened up as they believed the end close at hand. It was at this time that Christian Science was brought to my notice by a dear friend. I had suffered with indigestion for years, also constipation, liver trouble, bleeding piles, heart trouble, etc.

After taking up the study of Christian Science, with a very little help through a practitioner, I began to improve, and continued to improve, until I was perfectly healed from all these ailments. My daily prayer is that God will bless Mrs. Eddy for giving us Science and Health, which is constantly explaining the way of Life, not death, the way of Spirit, not matter, and which encourages us to press onward and upward. I am also grateful for the *Christian Science Sentinel* and *Journal*. May God bless all those who have, through these papers, contributed so many crumbs of truth and comfort to me. I am prompted to say in Bible language, "Before I was afflicted I went astray," but now my desire is to keep God's law. I hope that I may be able to do as much for my fellowmen as has been done for me, by pointing them to God, and in that way become of use in the world. When I think of the condition in which Christian Science found me, and that myself and family

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have been six years without medicine, I feel like saying, "Praise God from whom all blessings flow."

GEORGE SPRUNG, Vancouver, B. C.

For many years I suffered from a peculiar and distressing nervous trouble. At first the symptoms were wholly mental. There was no physical evidence of disease, but as the years passed and no relief could be obtained, my bodily organs became gradually involved until, in December of 1899, there seemed to be a complete collapse. A physician who was treating me at that time said that every organ of the body was hopelessly diseased, and that further medical treatment was useless. He said that mortal man could not suffer as I was then suffering and live; that my brain was rapidly softening and that I could not live two weeks. Finally the day came when it seemed clear to all that the end was near, and it was at this time that my mother decided to try Christian Science. She knew that practically everything else had been tried to no purpose, and that I had reached the point where nothing could harm me. When the Christian Science practitioner arrived the delirium of death had begun to settle over me. Her treatment relieved the suffering somewhat, but my recovery was slow. However, I clung to Christian Science to the exclusion of all other therapeutic systems, and some idea of the practical results obtained may be gained from the fact that early in 1903 I was examined by a physician in the employ of a life insurance company, who pronounced me sound both mentally and physically.

I have overcome some immoral habits and many bodily infirmities, and I am grateful for the measure of Christianity that is mine.—HILL GOLSON, Prattville, Ala.

Two years ago I was doing practically all the composition on a country newspaper in northern Nebraska. After ten months of this work, without relaxation, I was compelled to take a rest, as I was then bordering on a nervous breakdown with a complication of other ailments, among them myopia in a very aggravated form, for which I had consulted two oculists. The first one told me that I would have to wear glasses but a few months, as my eyes were only strained from too close application. Later the glasses became unsatisfactory and I went to a specialist, who after an examination told me that my eyes were in a serious condition; that I had not begun to wear glasses soon enough; that it was absolutely essential for me to wear them constantly. I surrendered to what then seemed inevitable, and regarded the trouble with my eyes a secondary matter compared with my numerous other ailments. At this time I could scarcely walk two blocks without a feeling of the greatest weariness and my daily obligations were a burden to me. I came to Topeka for a vacation, hoping to ward off a complete prostration, and also to consult doctors in regard to my physical condition.

I first heard of Christian Science through a very dear friend. I knew that it had helped her over many rough places, and I intended, in a vague sort of a way, to investigate it for myself at some future time. While on the street one day, my attention was attracted by the sign on a Christian Science Reading Room, and hoping to get some light I went in. Here I was given a copy of Science and Health to read. I took it home and glanced over a few pages, thinking it perfectly absurd that a book could quiet my nerves or in any way alleviate my suffering. After a week or ten days I returned the book, telling the Scientist that it gave me no relief. During the conversation that followed I told her of my physical condition and she advised treatment, which I took, and after six weeks I was able to be at my work again, feeling like a new being. I no longer suffered any discomfort from walking any distance that I wished.

I wish to speak particularly of one experience in connection with my eyes. After being in Science several months I laid aside my glasses, much to the amazement and disgust of the men with whom I worked, and never felt the need of them until one day in the spring of 1905. On this day I was running a linotype machine in one of the daily offices in this city, when it suddenly seemed that a heavy veil had been placed before my eyes. I could not read "copy" nor tell one man from another in the room. I started at once for help. When I got out into the noonday sunlight, to my vision it was dusk, and I thought surely I was going blind. I fought this fear as best I could, but when I reached the practitioner's office, reading was out of the question. After about ten minutes' treatment I was told to take up Science and Health and see if I could read. At first the words looked like a black line across the page, then all at once it was light again and I could read clearly and distinctly the page before me. Tears sprang to my eyes and I realized then as never before that God is of "purer eyes than to behold evil." I experienced no more discomfort with my eyes and the remainder of the day I spent sewing. The next day while at my work, which is regarded by all operators as exceedingly trying on the eyes (most of them wear glasses), a "take" of "pearl" reprint fell to my lot, and I experienced no more difficulty in reading it than in reading a type-written page. The trouble was perfectly overcome by the one treatment and I have suffered no more annoyance from this source, no matter how severely my eyes are tried by the work before me.

The health and strength I now enjoy I owe entirely to Christian Science.—AGNES HENDERSON, Topeka, Kan.

I am more than grateful for my healing through Christian Science. According to the opinions of seven or eight doctors, my case was a chronic one which could not be helped. After having had two slight operations I was persuaded to try Christian Science, and I am indeed thankful that I did so. Christian Science has cured me of very stubborn chronic constipation, severe indigestion, heartburn, headaches, and of bleeding piles, which finally resulted in a cancerous growth that produced great agony and suffering. In consequence of this condition I could not eat anything at last but baked apples and milk, and the physicians whom I employed during the twenty-two months of my illness gave me no hope at all, although I had some of the best that money could secure.

Just before taking Christian Science treatment I had been urged to go to Europe with one of our leading specialists, to consult another specialist there as a last hope, because they said nothing here could save me. But thanks to God, and to Mrs. Eddy's teachings, I know and understand the truth and it has freed me from all these troubles; and besides this, my disposition is entirely changed. I was very nervous and irritable during my illness, but I have experienced a change in this and in many other ways since I came to Christian Science. I am more than grateful to God, and to Mrs. Eddy, who brought this healing truth to mankind.—ALBERT J. BOLZ, Buffalo, N. Y.

My father had very poor health, and the belief in heredity was held over me from my birth. The physician who attended me said I had no vitality, that every organ was weak, that I must have fresh air and sunshine, if I was to be kept alive. While this advice was carried out, I could never attend school regularly or play like other children. I was always frail and sickly, and the fear of consumption was constantly held over me. Twelve years ago I had pneumonia for the second time, which left me in a weak state, also suffering mentally from the loss of both parents; then came a new trouble which the physician pronounced a tumor. This was treated nearly a year, and was followed by nervous prostration and terrible headaches. In the spring of 1894 I was sick in bed five weeks with a nurse in constant attendance. After various experiments I was

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taken to an eye specialist, who said that my eyes caused the headaches; that I must wear glasses constantly for two years.

In the winter of 1895 I became terribly discouraged. I asked the doctor if he could not help me, and he replied, "You will never be well, there is nothing that can cure you, but I will patch you up, and keep you as long as I can." I was suffering from extreme nervousness and constant pain. I could not use my arms to sew, neither could I lean back in a chair. I had given up hope of ever being any better, thinking I must die of consumption, when a cousin wrote me to try Christian Science. I knew nothing of it, only having heard it spoken of. We called on one of Mrs. Eddy's students, and after the second treatment I felt more quiet and rested better nights. The third time I saw her I left off my glasses, and I did not have headaches either. I was slow to give up my old thoughts, but as fast as I did so I gained, until I was well,—all the old troubles had disappeared entirely. I am well and strong, and feel that I never really knew what happiness was until I came into Christian Science. I am now able to help myself and others.

For all this words fail to express the gratitude I feel to God, and to Mrs. Eddy, who has shown us the way.

MRS. DELLA H. DAVIS, Cumberland Mills, Me.

I became interested in Christian Science over two years ago, in my native country (Chili, South America), through the healing of a friend, and my healing was not physical but a great spiritual quickening. Since childhood I had always been looking for something, I did not know what, and my mortal concept of existence did not satisfy me at all. There was something lacking in my consciousness, and nothing I had yet found could fill it.

Sometimes I was confused with the seeming power of evil; God seemed so far away and so difficult to reach. I was not satisfied with my religion either, for many things connected with it seemed too absurd to be true; I always thought that wordy prayer is foolish, and that God seemed sometimes willing to answer and sometimes not. I had read the Bible many times, but to me it was contradictory; there were too many points nobody could explain. The problem of life seemed complicated and discordant.

A few years prior to my investigation of Christian Science, I began to read a great deal and became interested in many of the so-called sciences, healing systems, and philosophies, but learning nothing of the "one thing" which could supply my lack. When, however, the divine Truth was brought me by a dear friend, I knew at once I had found what I was looking for; it satisfied entirely the craving of my life, and I rejoiced in the assurance that evil is unreal—is only a false belief. The divine law of Love discovered by Mrs. Eddy seemed perfectly logical and natural, and at the same time so simple that I wondered why I had not thought of it long ago. To know that Mind is the master, and body the servant, encouraged me very much.

The Bible was a new book. God was now to me the perfect law-giver, ruling the universe and man with justice and wisdom; and above all, God was Love, pure and infinite. As I came to apprehend these great teachings of Christian Science the world was changed. Something of the harmony of God's universe was realized, and I was born anew. I at once began to read our text-book in connection with the Bible, and to apply my own understanding in the healing of the sick. I could tell of many cases in which my efforts were crowned with success.

Words can but feebly express the sense of safety and protection which has come to me as the result of experiences which have proved to me the practical availability of divine Love in every time of need, and I feel strong in the fellowship of Truth. I rejoice in the loving care of our Father-Mother God, who never slumbers nor sleeps.

I rejoice in the healing and saving work which is being done by the faithful band of workers in Christian Science both in my country and in Buenos Ayres where I spent a few days on my way to America.

TERESA HUGUET, New York, N. Y.

One day I stepped on a rusty nail, which buried itself in the ball of my foot. It took some time to extricate the nail, but in the evening I walked a distance of about two and a half miles without any difficulty. I had no pain after the nail was removed, although I had a great fear of blood-poisoning and lockjaw, but through the little understanding of Christian Science which I had, the fear was wholly destroyed by evening. A few years before this I was healed of severe physical ailments, as well as of sorrow and doubt, through the reading of Science and Health. I have no words in which to express fully my gratitude to God, and to Mrs. Eddy for Science and Health, but I shall strive through daily watchfulness to live what I learn from its study. The physical healing was nothing in comparison with the overcoming of censoriousness. When I used to attend the Wednesday evening meetings I would mentally criticise many of the speakers,—sometimes because I could not hear what they said, and at others because I did not like what I did hear. This went on for some time, till finally I asked myself, Can I speak as well as those I am criticising? Am I so good that I should judge any one? I then saw I was not a help to the speakers or to myself and I was much ashamed when I found what I had been doing. I am thankful that this phase of error was destroyed long ago. I am pressing on and trying to overcome many other errors of a similar nature which self seems heir to. I have had abundant proof that Christian Science is the truth.

MRS. HANNAH S. COLLVER, Seattle, Wash.

At the age of thirteen I had to leave school, owing to ill health, and from that time was never long out of a doctor's care. I had heart trouble, rheumatism, and other ailments for twenty-four years. For five years I was constantly under medical treatment, and on the advice of two physicians went to Colorado, but received no benefit. After returning East, Bright's disease developed, and in spite of all the drugs I took, and the care I received, I grew gradually worse, until the doctor felt it a duty to acquaint my husband with this condition, intimating that my days would be few.

A short time after this I overheard some ladies telling of cases of healing under Christian Science treatment, and thinking it would not hurt me in any way, I determined to see if it could relieve me of my suffering, not expecting anything further. But thanks to God, I am now well, after two years in Christian Science. My healing was slow, as there were many adverse conditions in my surroundings to overcome, but the cure has been accomplished and is complete. I sincerely hope that this testimony may reach the eyes of some one who needs the healing truth as I did.

MRS. GUSSIE L. HAMMOND, New Bedford, Mass.

Before appplying for Christian Science treatment I was under the care of an eminent physician for about a year. I had been troubled with constipation from childhood, and was in a very weak, nervous condition. The year's treatment had culminated in a slight operation, but neither was of any benefit, and I was worse than before the operation. In the latter part of 1898 I took one Christian Science treatment, which healed me of constipation and I have never used any material means since. Later on, about the spring of 1899, I took several treatments, which with the reading of Science and Health, the text-book of Christian Science, completed the healing of other troubles, and I have been well and strong ever since.

SARA B. FRASIER, St. Louis, Mo.

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From our Exchanges.

To the student of the New Testament nothing is more marked than the difference in tone and atmosphere between the Church of the first century and the Church of the twentieth as we know it. The difference is principally this—the loss of the sense of power. The apostles trod the earth like gods. They challenged the world with their remedy. We apologize for our existence, and are content if Jesus Christ can find a place with Buddha and Mahomet in a World's Parliament of Religions. From every page of the New Testament there breathes like mountain air, like a wind from heaven, the sense of certainty, the full, unqualified, unlimited feeling of capacity. It throbs with the sense of Almightiness. Force is in every tone, victory in every sentence. "What hast thou in thine hand?"

F. W. Walker Pugh.
The Standard.

If the chief object of our lives is to build our block houses, and to build bigger and bigger houses every year and to fight each other to try to get more houses than some other fellow, and to count ourselves successful when we have a hundred houses when we cannot by any possibility live in more than one of them, then when something knocks down a few of our houses the disaster seems very serious. Or if success means a nine-course dinner and throwing away more food than we use, and we are brought down to just enough to nourish us for a few days, then no smaller word than calamity will cover our condition. But if we have cultivated that nature in which the *life* is more than meat, and the body than raiment, then are we possessed of a different standard of values, and will get a different result.—*Universalist Leader.*

The Church of Christ must always be unsatisfied while the social state in which it lives falls short of the highest ideals of justice, righteousness and brotherly kindness. It must always forward and encourage efforts which are making to climb upward toward these ideals. The indifference of the Church to the needs of men is a reproach to Christ. . . . And the example of the church must always be a power in the community. Do we want helpful changes which shall perfect the common brotherhood? Let us then in our church life show what brotherhood really is and does. Do we believe in justice? Let us Christians, then, be just. Are we longing for the reign of social righteousness? For us, then, the main thing is to make the name of Christian conspicuously synonymous with right and helpful living.

The Congregationalist.

The highest type of Christian character is not that of the man who is merely active in good works, nor that of one who is chiefly emotional in his religious life, nor that of the thinker and student who knows all theology but has little use for any of it; but rather that in which all these elements of man's spiritual nature are combined in due proportion and in natural order. He knows, and therefore feels and therefore acts. He does good as he has opportunity, because he loves God and his fellow-man; and his love is due to his clear apprehension and strong appreciation of the relations subsisting between him and God in Christ, and of his duties as a disciple of Christ.

James D. Moffat, D.D.
The New York Observer.

To turn to another deadly inconsistency of the Church, let us look at its attitude in the matter of war. To me nothing is more disgusting and discouraging than to see chaplains marching to war with regiments organized to commit murder on a large scale. That alone is nearly enough to discredit the sincerity of the entire profession. There may be some excuse for differences of opinion as to the teachings of Christ's life in other matters, but even a dull editor knows that the title which fits Christ best is "Prince of Peace." Here is a question upon which every church, every creed, every faith ought to unite without any doubts and with inspiring power.

Oswald Garrison Villard.
The Christian Register.

Trials for heresy settle nothing. Conclusions are reached in quite another court, that of careful study and sound reason; and heresy trials confuse the real conclusion we desire, which is not whether a man's views agree with an old or a new formula, which has itself no authority, but whether they are true. This question will have to be threshed out, and we cannot help it, just as all other critical questions must be; and there is not the slightest reason for Christians to be afraid. The discovery of truth will always help and never hurt the world.—*The Independent.*

You may not always guess where God is leading or what results He is contemplating; but of this be sure—His ways are righteous, and good and not ill shall attend all who diligently seek and follow Him. Therefore, pray, desire, and pursue. Rev. Calvin Weiss Lauper.
The New York Observer.

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

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Items of Interest.

National.

The National Wholesale Grocers' Asso-tion of the United States, with a membership pledged and in prospect of more than one thousand individual jobbers, was organized in Buffalo last week. The constitution recites that the association is formed for the purpose of fostering: first, friendly relations among grocers; second, the work of securing national legislation on pure food; third, the unification of State food laws to facilitate interstate commerce; fourth, restraint of manufacturers from giving premiums; fifth, abolition of the abuse of manufacturers in subsidizing jobbers' salesmen; sixth, such other legislation as shall meet the needs and requirements of the jobbers. The association, it is provided in the by-laws, is not to interfere in any way with legitimate competition. It is not to restrain trade, nor is it to act in the matter of limited prices. It is distinctly stated that the association will not be understood as a combination.

All Japanese are to be excluded from the American navy on July 1, unless they produce citizenship papers or a signed declaration that they intend to take out the same. In the future no Japanese will be allowed in the navy unless he renounces the Mikado in favor of the Stars and Stripes. Orders to drop the names of all alien Japanese from the papers of every warship of this country have been issued by the Secretary of the Navy, who further directs that the places of Japanese who have been employed as stewards and servants are to be filled by American Negroes. It has been discovered that the Japanese Government has been able, through its subjects on board American ships, to learn too much about the Yankee service.

Dr. Carl Muck, recently conductor of the Royal Opera at Berlin, has been engaged to conduct the Boston Symphony for the ensuing season. Before signing for the engagement it was necessary to obtain permission of the German Emperor for the leave of absence. The new conductor is one of the most prominent men in his profession in Europe, and has never appeared before an American audience. He occupies a unique position as an interpreter of Wagner's works, his services as a Wagnerian conductor are much in demand, and he is regularly engaged for the Beireuth festivals.

The United States Government last year through its Forestry Service, in addition to giving an exhibition of scientific treatment of forestation, sold stumpage to the value of $273,659.82.

Vice Commodore Frank Maier, owner of the yawl Tamerlane, which won the Lipton cup offered for the race to Bermuda, at a dinner at Hamilton announced that the Lipton cup will be sailed for each year, which is taken to mean that he will make the handsome trophy which he won a perpetual challenge cup for a race from New York to Bermuda.

The House Committee on Agriculture last week gave a hearing to the Chicago packers relative to the Neill-Reynolds report regarding conditions in the Chicago packing houses. The request was made by E. Wilson, who said he was employed by the Nelson, Morris Company, but in this instance was authorized to speak for all the Chicago packers.

The steamer Tango Maru, which sails from Kobe, Japan, June 26, for Seattle, will have on board forty-five Chinese students, who will be distributed among eastern colleges. The students, who belong to good Chinese families, have been outfitted with foreign clothes and will have their queues cut before leaving China.

Foreign.

Argentina is not pleased with the programme agreed on for the third Pan-American Congress, to be held in Rio Janeiro in July. The cause of Argentina's grievance is the Drago doctrine, which was promulgated by L. F. Drago at the time of the Venezuelan blockade by Germany, Great Britain, and Italy, and holds that force cannot be used by one Power to collect money owed to its citizens by another Power. After much discussion the committee on programme for the Congress prepared the following section relating to the general subject covered by the Drago doctrine: "A resolution recommending that the second Peace Conference at The Hague be requested to consider the extent to which the use of force for the collection of public debts is admissible." It practically admitted, argued Argentina, that force was justifiable in some cases.

A majority of the Douma has decided upon a course of action should the Czar seek to carry out the Government's announced intention to adjourn the Douma on June 28 until autumn, so that the Government may prepare legislation. The Douma offers two alternatives. The first is that the present Council of Ministers retire, to be replaced by a constitutional Cabinet chosen by the Douma Council of the Empire. This would be accepted by the Douma as a guarantee of a constitutional government while it is not sitting. If this is refused, the Douma will refuse to adjourn, and will declare itself to be in continuous session.

The members of the Japanese House of Representatives who have been visiting Korea to study the cotton prospects, report that they think the crop ought to be worth $40,000,000 annually. Japan now imports yearly $56,000,000 worth of cotton, which probably will be largely replaced by Korean cotton should the estimate be correct.

A number of the German steamship lines are said to be moving for an international conference to consider the subject of submarine signaling in its widest application.

The Cuban Senate has ratified the Anglo-Cuban treaty of commerce, navigation, and industry as amended by the Foreign Relations Committee.

The Italian Government proposes to raise papyrus and make its paper money from it, because it could not be counterfeited.

Industrial and Commercial.

The enormous material wealth of the State of New York is in no way, perhaps, more clearly marked, says the *New York Sun*, than in the fact that the total amount of real estate—land and buildings—exempted from taxation is larger than the total assessed wealth of twenty-five of the forty-five States of the country. New York has $1,500,000,000 of real estate exempted from taxation. It has $185,000,000 represented in churches and church buildings; $150,000,000 in hospitals and charitable institutions; $100,000,000 in schools, exclusive of $90,000,000 in colleges, universities, and other buildings wholly devoted to the purpose of instruction. The Federal Government has $80,000,000 worth of land and buildings in the State of New York, of which $60,000,000 worth is in New York City and $6,500,000 in Buffalo. The State itself has $85,000,000 worth of property, land, and buildings throughout the State, of which by far the largest single item is at Albany. There is $90,000,000 of property within the State of New York in cemeteries and $40,000,000 worth of property in libraries and scientific and patriotic organizations. Agricultural societies own $1,000,000 worth, and township and village buildings represent $22,500,000 more.

A quantity of minerals found in Rapid River, on the borders of Lake Chibagamoo, 250 miles northwest of Lake St. John, Northern Quebec, give large traces of silver and very good traces of gold. Other assays from the same neighborhood give traces of cobalt, good traces of silver, and nickel of a very rich quality. These assays were made by Engineer Blake, who spent three months in the region after a voyage with dogs and much suffering from cold. Every creek near Chibagamoo gives traces of gold. Asbestos of number one quality is to be found, while second grade asbestos, suitable for packing, is plentiful. The engineer declares that the mineral indications are richer than in any district he has ever seen in India, Congo, Italy, Algeria, or British Columbia.

In a recent speech in the House of Representatives it was pointed out that "we are spending 63¾ per cent of all our revenues, exclusive of the postal service, for war or in preparation for war." There are under construction to-day thirty vessels of all classes, with a displacement of 381,730 tons, or more than fifty per cent of the displacement of the present navy, and that construction will not be completed until 1910 or 1912. The total amount appropriated for the navy by the fifty-seventh and fifty-eighth Congresses was $338,108,715.

The value of goods imported from the United Kingdom into Russia in 1905 was about £10,000,000, being 6.2 per cent less than in 1904. The value of imports from Germany to Russia in the same year was £54,520,000, being 3.6 per cent more than in 1904.

It required eighty-four million cross ties to supply the railroads of America last year. This is nearly three billion feet of lumber, board measure.

General.

Mexico has a cactus which grows toothpicks; another, ribbed and thickly set with teeth-like spines, furnishes the natives with combs; there is another cactus the long curved spines of which resemble fish-hooks; there is another which is an almost perfect imitation of the sea urchin; still another, says the *American Magazine*, resembles the porcupine; there is another covered with long red hair which is nick-named the "red-headed cactus." There are several varieties which serve as timepieces. One of these, the cereus nyticalus, opens its blossoms at seven o'clock in the evening and closes them at seven o'clock in the morning; another opens at eight o'clock and closes at eight o'clock the next morning; another opens at nine o'clock in the morning and closes at noon.

No less than 1,250,000 five-gross boxes of clothespins are manufactured every year in the United States.

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CHRISTIAN SCIENCE SENTINEL

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

Dedicatory Message

BY

Mary Baker G. Eddy.

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Choose Ye.

My Beloved Brethren:—The divine might of Truth demands well-doing in order to demonstrate truth, and this not alone in accord with human desire but with spiritual power. St. John writes: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The sear leaves of faith without works, scattered abroad in Zion's waste places, appeal to reformers, "Show me thy faith by thy works."

Christian Science is not a dweller apart in royal solitude; it is not a law of matter nor a transcendentalism that heals only the sick. This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding. It is the higher criticism, the higher hope; and its effect on man is mainly this—that what one knows of him, on examination one is compelled to think genuine, whoever did it. A Christian Scientist verifies his calling. *Choose ye!*

When, by losing one's faith in matter and sin, one finds the spirit of Truth, then he practises the Golden Rule spontaneously; and obedience to this rule spiritualizes man, for the world's *nolens volens* cannot enthrall it. Lust, dishonesty, sin disables the student; it precludes the practice or efficient teaching of Christian Science, the truth of man's being.

The Scripture reads: "He that taketh not his cross, and followeth after me, is not worthy of me." On this basis, how many are following the Wayshower? We follow Truth only as we follow truly, meekly, patiently, spiritually, blessing saint and sinner with the leaven of divine Love, which woman has put into Christendom and medicine.

A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D.,—loves all who love God, good; and he loves his enemies. It will be found that, instead of opposing, such an individual subserves the interests of both medical faculty and Christianity, and they thrive together, learning that Mind-power is good-will toward men. Thus unfolding the true metal in character, the iron in human nature rusts away; honesty and justice, not "just ice," characterize the seeker and finder of Christian Science.

Thanks for the railroad company's courtesy; long live that railroad management, in which "man's a man for a' that!"

The pride of place or power is the prince of this world that hath nothing in Christ. Our great Master said: "Except ye become as a little child, ye cannot enter the kingdom of heaven"—the reign of righteousness, the glory of good, healing the sick and saving the sinner. The height of my hope must remain. Glory be to Thee, Thou God most high and nigh.

Whatever is not divinely natural and demonstrably true in ethics, philosophy, or religion is not of God and originates in the minds of mortals. It is the Adam dream according to the Scriptural allegory, wherein man is supposed to start from dust and woman to be the outcome of man's rib,—marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!

Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, co-existent with Him—and God giving all and man having all that God gives. Whence, then, came the creation of matter, sin, and death, mortal pride and power, prestige or privilege? The first commandment of the Hebrew Decalogue, "Thou shalt have no other gods before me," and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism, which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory.

The spiritual understanding, which demonstrates Christian Science, enables the devout Scientist to worship, not an unknown God, but Him whom, understanding even in part, he continues to love more and to serve better.

Beloved, I am not with you *in propria persona* at this memorable Dedication and Communion season, but I am with you in spirit and in truth, lovingly thanking your generosity and fidelity, and saying virtually what the prophet said: "Continue to choose whom ye will serve."

Forgetting the Golden Rule and indulging sin, men cannot serve God; they cannot demonstrate the omnipotence of divine Mind, that heals the sick and the sinner. Human will may mesmerize and mislead man; divine wisdom, never. Indulging deceit is like the defendant arguing for the plaintiff in favor of a decision, which he knows will be turned against himself.

We cannot serve two masters. Do we love God supremely? Are we honest, just, faithful? Are we true to ourselves? "God is not mocked." "Whatsoever a man soweth, that shall he also reap." To abide in our unselfed better self, is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation. When we have overcome sin in all its forms, men may revile us and despitefully use us, and we shall rejoice, "for great is our reward in heaven."

You have dexterously and wisely provided for The Mother Church of Christ, Scientist, a magnificent Temple wherein to enter and pray. Greatly impressed and encouraged thereby, deeply do I thank you for this proof of your progress, unity, and love.

The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior Extension is the crown. The room of your Leader remains in the beginning of this edifice, evidencing the praise of babes, and the Word, which proceedeth out of the mouth of God. Its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance—the speed, beauty, and achievements of goodness. Methinks this church is the one edifice on earth, which most prefigures self-abnegation, hope, faith, love, catching a glimpse of glory.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 9, 1906.

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The Communion Service and Dedication.

[WE are indebted to *The Boston Herald* for the following interesting account of the Communion service and the dedication of the Extension of The Mother Church of Christ, Scientist.—EDITOR.]

Five thousand people kneeling in silent Communion; a stillness profound, and then, rising in unison from the vast congregation, the words of the Lord's Prayer! Such was the closing incident of the dedicatory services of the Extension of The Mother Church, The First Church of Christ, Scientist, at the corner of Falmouth and Norway Streets, yesterday morning. And such was the scene repeated six times during the day.

It was a sight which no one who saw it will ever be able to forget. Many more gorgeous church pageantries have been seen in this country and in an older civilization; there have been church ceremonies that appealed more to the eye, but the impressiveness of this lay in its very simplicity; its grandeur sprang from the complete unanimity of thought and of purpose. There was something emanating from the thousands who worshiped under the dome of the great edifice whose formal opening they had gathered to observe, that appealed to and fired the imagination. A comparatively new religion launching upon a new era, assuming an altogether different status before the world.

Even the sun smiled kindly upon the dedication of the Extension of the Mother Church. With a cooling breeze to temper the heat, the thousands who began to congregate about the church as early as 5.30 o'clock in the morning were able to wait patiently for the opening of the doors without suffering the inconveniences of an oppressive day. From that time, until the close of the evening service, Falmouth and Norway Streets held large crowds of people, either coming from a service or awaiting admission to one. As all the services were precisely the same in every respect, nobody attended more than one, so that there were well over thirty thousand people who witnessed the opening. Not only did these include Scientists from all over the world, and nearly all the local Scientists, but many hundreds of other faiths, drawn to the church from curiosity, and from sympathy, too.

It spoke much for the devotion of the members to their faith, the character of the attendance. In those huge congregations were business men come from far distant points at personal sacrifices of no mean order; professional men, devoted women members, visitors from Australia, from India, from England, from Germany, from Switzerland, from South Africa, from Hawaii, from the coast States.

They gave generously of their means in gratitude for the epoch-making event. The six collections were large, and when the plates were returned after having been through the congregations, they were heaped high with bills, with silver, and with gold. Some of these contributions were one hundred dollar bills; without ostentation and quite voluntarily the Scientists gave a sum surpassing some of the record collections secured by evangelists for the work of Christianity.

Though the church was filled for the service at half past seven o'clock, and hundreds had to be turned away, by far the largest crowd of the day applied for admission at the ten o'clock service, and it was representative of the entire body of the Christian Science Church. In the auditorium of the church were the Earl and Countess of Dunmore and their daughter, Lady Victoria Murray; Sir Gilbert and Lady King of Dublin; Hon. Mrs. Porter of Dublin; Frau Friedrich of Dresden, Germany; Mr. Herbert Sutherland of Melbourne, Australia; Judge Ewing of Chicago; Judge Works of San Francisco; Judge Conklin of San Diego, Cal.; Mr. Clarence Clayton Eaton of Tacoma, Wash.; Mr. G. C. Crane of Spokane, Wash.; Miss Laura Earls of Brisbane, Australia; Miss E. S. Bacchenarm of Paris; Mr. and Mrs. Rennick of San Luis, Mexico; Mrs. W. J. Edwardes, Miss Edwardes, Miss D. Guinnet, and Mrs. Virtue of Sydney, Australia, and Miss Ida Krouse of Hale, Cuba. From such a list can be gathered an idea of the world-embracing character of the congregations at the dedication.

Before half past seven o'clock the chimes of the new church began to play, first the Communion hymn, succeeded by the following hymns throughout the day: "The morning light is breaking;" "Shepherd, show me how to go;" "Just as I am, without one plea;" "I need Thee every hour;" "Christmas morn;" "Abide with me;" "Day by day the manna fell;" "Oh, the clanging bells of time;" "Still, still with Thee;" "O'er waiting harpstrings;" Doxology.

Promptly at half past six the numerous doors of the church were thrown open and the public had its first glimpse of the great structure whose cost approximates two millions of dollars, contributed from over the entire world. The first impression was of vastness, then of light and cheerfulness, and when the vanguard of the thousands had been seated, expressions of surprise and of admiration were heard on every hand for the beauty and the grace of the architecture. The new home for worship that was opened by the Scientists in Boston yesterday can take a place in the front rank of the world's houses of worship, and it is no wonder that the first sight which the visitors caught of its interior should have impressed them as one of the events of their lives.

First Reader William D. McCrackan, accompanied by the Second Reader, Mrs. Laura Carey Conant, and the soloist for the services, Mrs. Hunt, was on the Readers' platform. Stepping to the front of the platform, when the congregation had taken their seats, the First Reader announced simply that they would sing Hymn 161, written by Mrs. Eddy, as the opening of the dedicatory service. And what singing it was! As though trained carefully under one leader the great body of Scientists joined in the song of praise.

Spontaneous unanimity and repetition in unison were two of the most striking features of the services. When, after five minutes of silent Communion at the end of the service, the congregation began to say the Lord's Prayer, they began all together, and their voices rose as one in a heartfelt appeal to the Creator.

So good are the acoustic properties of the new structure that Mr. McCrackan and Mrs. Conant could be heard perfectly in every part of it, and they did not have to lift their voices above the usual platform tone.

Following the organ voluntary—Fantasie in E minor, Merkel—the order of service was as follows:—

Hymn 161, from the Hymnal. Words by Rev. Mary Baker G. Eddy.

Reading from the Scriptures: Deuteronomy, 26 : 1, 2, 5–10 (first sentence).

Silent Prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation as given in the Christian Science text-book.

Hymn 166, from the Hymnal.

Reading of notices.

Reading of Tenets of The Mother Church.

Collection.

Solo, Communion Hymn, words by Rev. Mary Baker G. Eddy, music by William Lyman Johnson.

Reading of Annual Message from the Pastor Emeritus, Rev. Mary Baker G. Eddy.

Reading the specially prepared Lesson-Sermon, subject, "Adam, Where Art Thou?"

After the reading of the Lesson-Sermon, silent Communion, which concluded with the audible repetition of the Lord's Prayer.

Singing the Communion Doxology.

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Reading of a despatch from the members of the Church to Mrs. Eddy.

Reading of the scientific statement of being, and correlative Scripture, 1 John, 3 : 1–3.

The benediction.

The subject of the Lesson-Sermon was "Adam, where art thou?" the Golden Text: "Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139 : 23, 24. The responsive reading was from Psalms 15 : 1–5; 24 : 1–6, 9, 10.

1 Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

4 In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. *He that* sweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

1 The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, O Jacob.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, he *is* the King of glory.

The Lesson-Sermon consisted of the following citations from the Bible and "Science and Health with Key to the Scriptures" by Rev. Mary Baker G. Eddy, and was read by Mr. McCrackan and Mrs. Conant:—

I.

The Bible,	Science and Health,
Genesis, 3 : 9–11;	224—22;
Proverbs, 8 : 1, 4, 7;	559—8 to 10, 19;
Mark, 2 : 15–17.	181—21 to 25;
	307—31 to 8 next page.

II.

Psalm 51 : 1–3, 6, 10, 12, 13, 17.	308—8, 17 to 29;
	323—19 to 24, 29 to 1 next page.

III.

Hebrews, 11 : 1, 3, 6;	297—19;
Proverbs, 3 : 5, 6;	241—23 to 27;
Job, 28 : 20, 23, 28;	275—25;
1 Corinthians, 14 : 20.	595—20 to 28;
	536—8.

IV.

Psalm 86 : 15, 16;	345—31;
Matthew, 9 : 2–8.	337—10;
	525—4;
	494—31 to 3 next page:
	476—32 to 4 next page;
	171—4.

V.

Mark, 12 : 30, 31;	9—15 to 19;
John, 21 : 1 (first clause), 14–17;	53—8 to 11;
	54—29 to 1 next page;
1 John, 4 : 21.	560—11 to 19, 23;
	565—18 to 23.

VI.

John, 21 : 4–6, 9, 12, 13;	34—29 to 29 next page.
Revelation, 3 : 20;	
Revelation, 7 : 13, 14, 15, 17.	

During the progress of each service, First Reader William D. McCrackan read to the congregation the dedicatory message from their Teacher and Leader, Mrs. Mary Baker G. Eddy. [This message will be found on page 659 of this issue.]

The telegram from the Church to Mrs. Eddy was read by Mr. Edward A. Kimball of Chicago, and the five thousand present rose as one to indicate their approval of it.

"Rev. Mary Baker G. Eddy, Pastor Emeritus.

"*Beloved Teacher and Leader:*—The members of your Church have assembled at this sacred time to commune with our infinite heavenly Father and again to consecrate all that we are or hope to be to a holy Christian service that shall be acceptable unto God.

"Most of us are here because we have been delivered from beds of sickness or withheld from open graves or reclaimed from vice or redeemed from obdurate sin. We have exchanged the tears of sorrow for the joy of repentance and the peace of a more righteous living, and now with blessed accord we are come, in humility, to pour out our gratitude to God and to bear witness to the abundance of salvation through His divine Christ.

"At this altar, dedicated to the only true God, we who have been delivered from the depths, increase the measure of our devotion to the daily life and purpose which are in the image and likeness of God.

"By these stately walls; by this sheltering dome; by all the beauty of color and design, the Christian Scientists of the world, in tender affection for the cause of human weal, have fulfilled a high resolve and set up this tabernacle, which is to stand as an enduring monument, a sign of your understanding and proof that our Supreme God, through His power and law, is the natural healer of all our diseases and hath ordained the way of salvation of all men from all evil. No vainglorious boast, no pride of circumstances has place within the sacred confines of this sanctuary. Naught else than the grandeur of humility and the incense of gratitude and compassionate love can acceptably ascend heavenward from this house of God.

"It is from the depths of tenderest gratitude, respect, and affection that we declare again our high appreciation of all that you have done and continue to do for the everlasting advantage of this race. Through you has been revealed the verity and rule of the Christianity of Christ which has ever healed the sick. By your fidelity and the constancy of your obedience during forty years you have demonstrated this Science before the gaze of universal humanity. By reason of your spiritual achievement the Cause of Christian Science has been organized and maintained, its followers have been prospered, and the philosophy of the ages transformed. Recognizing the grand truth that God is the

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supreme cause of all the activities of legitimate existence, we also recognize that He has made known through your spiritual perception the substance of Christian Science, and that this Church owes itself and its prosperity to the unbroken activity of your labors, which have been and will still be the pretext for our confident and favorable expectation.

"We have read your annual message to this Church. We are deeply touched by its sweet entreaty, its ineffable loving kindness, its wise counsel, and admonition.

"With sacred resolution do we pray that we may give heed and ponder and obey. We would be glad if our prayers, our rejoicing, and our love could recompense your long sacrifice and bestow upon you the balm of heavenly joy, but knowing that every perfect gift cometh from above, and that in God is all consolation and comfort, we rest in this satisfying assurance, while we thank you and renew the story of our love for you and for all that you are and all that you have done for us.

"WILLIAM B. JOHNSON, *Clerk.*"

By means of a carefully trained corps of ushers numbering two hundred, there was no confusion in finding seats, and when all seating space had been filled no more were admitted until the next service. The church was filled for each service in about twenty minutes; and was emptied in twelve, in spite of the fact that many of the visitors showed a tendency to tarry to examine the church.

It was "children's day" at noon, for the service at half past twelve was specially reserved for them. They filled all the seats in the body of the church, and when it came to the singing, the little ones were not a whit behind their elders, their shrill trebles rising with the roll of the organ in almost perfect time. In every respect their service was the same as all the others.

There was no more impressive feature of the dedication than the silent Communion. Devout Scientists said after the service that they would ever carry with them the memory of it.

The New Mother Church.

The dedication, Sunday, in Boston, of the new Mother Church of the Christian Science faith was a ceremonial of far more than usual ecclesiastic significance. The edifice itself is so rich in the architectural symbolisms of aspirations and faith, its proportions are so large, and its accommodations are so wide that its dedication abounds in remarkable external manifestations which must arrest public attention. But externals constitute the smallest feature of the Christian Science faith, and this beautiful temple, striking as are its beauties, is only a slight and material development in evidence of that beauty and serenity of faith, life, and love which finds its temple in the heart of all that increasing host who have found the truths of Christian Science to be a marvelous revelation given to this generation by a noble and devoted woman, to whom they rightfully turn with respect and affection.

Concord (N. H.) *Monitor.*

Picture of The Mother Church.

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

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

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

[When asked by a *Boston Herald* reporter for his impressions of the great gathering of Christian Scientists, Hon. Clarence A. Buskirk handed the reporter the following poem (which was printed in the *Herald* of June 11), written by him after attending the dedicatory service.—EDITOR.]

The Dedication to Divine Love.

In the brave city smiling on the shore
Which, with its tossing tides, th' Atlantic laves;
Where fearless freemen, in the days of yore,—
A band intrepid, scorning to be slaves,—
Daring the utterance that made them free,
Tossed in their splendid scorn to the wild waves
The symbols of a haughty tyranny—
In this brave city, after scores of years,
The stately sign of a sublime event,
The symbol and prophetic monument
Of men's completer liberty, appears
With dominating dome against the sky,
A witness to this morning century.

Whence are these thousands thronging to its doors
To see this temple dedicate to Truth,—
These thronging thousands from so many shores,
The fervor of unconquerable youth
Quick'ning their footsteps, in their brighten'd eyes
Indomitable courage, on their brows
The radiance of high ideals? What endows
With something not of earth, but of the skies,
These joyous multitudes who dedicate
This temple to the full enfranchisement
Of all humanity? This high event
Commemorates an epoch, to translate
Whose grandest meanings is beyond our powers—
The writ of generations yet unborn,
When the grown blade shall show the ripened corn,
Accomplish'd signs in daily lives and thought
That the blest miracles of Love are wrought
Now as aforetime, that the Gospel's voice
Is to make every age and clime rejoice
That th' eternal arms of watchful Love,
Always around us, under us, above,
Never are shorten'd, but reach all our needs
In all ways, at all times; the creed of deeds
In th' Galilean's name; a faith whose rock
Is proven works, and therefore may not mock;
Love which is born of Love; keen gratitude
For hope and health and happiness restor'd,
For vices vanquished, for a shining host
Of priceless blessings; a stern brotherhood
And sisterhood in the divine desire
To free men from the slavery and mire
Of false beliefs, and lead them unto good:
These th' incentives of this multitude,
And these the ideals which still beckon on
And upward till the victory be won;
Those of the love-arm'd hosts in "the good fight"
Which cannot end until it end aright.

And whose the voice, more eloquent and bold
Than Peter's from his hermitage of old,
When Europe woke beneath his eloquence?
Whence is the voice, whose eloquence serene
And masterful evok'd this grandest scene
Of nineteen centuries? Its evidence
And message come to-day in words of cheer
And loving wisdom, while the thousands hear
In loving gratitude. A woman's voice,
Sweet, earnest, pure, hath bade mankind rejoice
And waken from their falsehoods, and move on
Higher and higher yet, till "the good fight" be won.

Boston, June 10, 1906. C. A. BUSKIRK.

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Among the Churches.

Bethlehem, Pa.

The Sunday School of First Church of Christ, Scientist, in Bethlehem, Pa., wishes to express the joy which has been realized by the contribution of twelve dollars and forty-five cents to add to the amount which our church is sending to the Building Fund of The Mother Church.

We are small in numbers but large in the love we feel for our dear Leader, Mrs. Eddy, and for Christian Science, and are happy to know that by right thinking and right acting we too may prove that we have a home, our own place, in The Mother Church, and that our love for and appreciation of our relation to that dear church and to Christian Science, will be expressed in that beautiful church edifice which will ever stand as a saving light to the world. We are turning to God and His Christ with gratitude and a desire to be taught how to send more.

On behalf of the Sunday School,

EMMA WOLLE, *Clerk.*

Lawrence, Kan.

Our little church has made progress within the past year. Last fall, with a membership of only fifteen, we moved from our old quarters to the attractive hall on the second floor of the new Fraternal Aid Building, and almost immediately we had to purchase more Hymnals to meet the needs of the larger congregation. We sent the collection of the first Sunday after Thanksgiving as our first contribution to the Mother Church Building Fund. Before the end of the year we opened Wednesday evening meetings, which we have found both interesting and helpful. Six new members united with the church at the last Communion. Judge Hanna lectured for us in March, and stormy weather proved no obstacle to over four hundred people who came out to hear him. Beginning with Easter, we decided to send the collection of the third Sunday of each month to the Mother Church Building Fund as long as it is needed. Our last advance step was the establishment of a Reading Room, which was opened May 1 and is kept open every afternoon from two to five.

We thank God for so many evidences of growth in the understanding of divine Truth, and humbly acknowledge our debt to our dear Leader, Mrs. Eddy.

FIRST CHURCH OF CHRIST, SCIENTIST.

The Lectures.

Washington, D. C.

An audience that filled the National Theatre yesterday afternoon [May 6] heard Rev. Irving C. Tomlinson, of Concord, N. H., as he told of the worth and work of Christian Science. Mr. Tomlinson was introduced by Gen. Henry M. Baker, a cousin of Mrs. Eddy and formerly representative from New Hampshire. General Baker said in part,—

Christian Science needs no apology. It has demonstrated its right to exist. Within a score of years it has established itself in the hearts of thousands of educated and thoughtful men and women who rest confidently in its faith and practice. Its hundreds of beautiful churches and thousands of adherents testify to its greatness and power. Its friends and foes alike know that it has come to stay, and that to-day it is one of the most efficient factors in the world's activities, charities, and piety.

The lecturer this afternoon is a valued and long-time friend of mine—formerly First Reader of First Church of Christ, Scientist, in Concord, N. H.—the home of the Discoverer and Founder of Christian Science. With pleasure I present to you Rev. Irving C. Tomlinson.

Mr. Tomlinson said in part:—

A correct estimate of any movement depends so much upon a true appreciation of its leader that a word concerning the Leader of Christian Science will, I am sure, be welcomed. Mrs. Eddy comes from distinguished lines of Scotch and English ancestry. During a residence of more than two hundred years in New Hampshire, her illustrious forefathers and their children have faithfully served, with honor and distinction, their beloved church and commonwealth.

The influence of all Mrs. Eddy's writings is to purify and elevate those who study them. During my residence in Concord I have taken note that those who have come in contact with her have been inspired with higher ideals and nobler purposes. Her life testifies that a "good tree bringeth forth good fruit." With her strong faith firmly fixed in God, with her revered Master as her example, "with malice towards none, with charity for all," she continues, with unabated zeal, her loving ministry of blessing the human race.—*Washington Times.*

Davenport, Ia.

Some six hundred persons gathered in the Burtis Opera House last evening [April 30] to hear the lecture on Christian Science by Rev. Arthur Reeves Vosburgh of Rochester, N. Y. He was introduced by B. F. Tillinghast, who said in part,—

I am convinced that Christian Science makes for the good of those who accept its teachings. A little knowledge is a dangerous thing, and so it is our duty to get all the light we can on these great and serious subjects; to consider, and act according to our best understanding. In this spirit of fairness, with charity for all, I have pleasure in presenting the lecturer of this evening.

Davenport Democrat and Leader.

Ocean Park, Cal.

Friday evening [April 13] the Masonic Temple was filled with a large audience of representative people, who listened to a masterly address on Christian Science by Clarence C. Eaton of Tacoma, Wash. Judge Marvin R. King introduced Mr. Eaton, saying in part,—

I know but little of your faith, but I do know that you are earnest searchers of the Scriptures; that you take the Bible as your guide and that you have an abiding faith in God. Knowing this, I know that your faith is well founded. You believe and teach that sin is mortal error and that it can be overcome; that we can attain the likeness of Him who created man, and that we can become perfect even as He is perfect. If this can be accomplished by your teachings, great will be your reward.—*Evening Journal.*

Lectures at other Places.

Frankfort, Ind.—Edward A. Kimball, Jan. 18.

Berlin, Wis.—Edward A. Kimball, Jan. 26.

City of Mexico, Mex.—Judge Septimus J. Hanna, Feb. 14.

Lewiston, Mont.—Clarence C. Eaton, Feb. 25.

Olympia, Wash.—Clarence C. Eaton, March 4.

Shellman, Ga.—Hon. Edward A. Kimball, March 12.

Savannah, Ga.—Edward A. Kimball, March 15.

Winlock, Wash.—Clarence C. Eaton, March 24.

Fort Riley, Kan. (Auspices Junction City, Kan.).—Judge William G. Ewing, April 1.

Grand Rapids, Mich.—Rev. Arthur R. Vosburgh, April 9.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Our Leader's Message.

THE exercises in connection with the Communion and the dedication of the Extension of The Mother Church of Christ, Scientist, were made complete and memorable by the inspiring and satisfying message, "Choose ye," from our beloved Leader and Pastor Emeritus, which was so ably read by Mr. McCrackan at each of the six services, and we are pleased to have permission for its publication in the *Sentinel*. It will be found on page 659 of this issue.

It has been Mrs. Eddy's custom upon occasions of special moment in the progress of the Christian Science movement to send to her Church messages of instruction, admonition, and encouragement,—messages which have been of priceless value to her followers in pointing them to the way of salvation, and her latest contribution to the literature of Christian Science is no exception in this regard. "Choose ye," takes rank with Mrs. Eddy's best literary work, and the world has again become her debtor for its clarion call to righteous, Christian living. The thirty thousand people who heard this grand spiritual benediction read last Sunday are unanimous in their expressions of gratitude for it, and it is with the greatest pleasure that this acknowledgment is made in their behalf.

ARCHIBALD MCLELLAN.

Meeting of the Executive Members.

THE Annual Meeting of the Executive Members of The Mother Church of Christ, Scientist, was held in the church edifice, Saturday, June 9, and was well attended. Upon motion the following despatch was sent to Mrs. Eddy as an expression of the love and loyalty of the members.

Boston, Mass., June 9, 1906.

Rev. Mary Baker G. Eddy.

Beloved Leader and Teacher:—At this historic hour, we, the Executive Members of The First Church of Christ, Scientist, founded by you, send loving and loyal greetings.

Sitting under the shadow of a great prophecy fulfilled, we recognize that this Communion season particularly marks an epoch, not only in the history of Christian Science, but also in the history of the world.

As the boundaries of our loved Mother Church are thus extended, so should our love for all mankind be enlarged, and thus show forth our greater appreciation of your unparalleled stand for and proof of the truth taught by Christ Jesus and revealed through you,—the truth that heals the sick and saves the sinner.

We find in the realization of this great healing and saving truth the real meaning of your life's work and of your continued active labor for mankind; and so we would emulate your example of good will to man in our increasing growth of love to God.

DUNMORE (*Chairman*),
EFFIE ANDREWS,
W. D. MCCRACKAN,
Committee for Executive Members.

The Annual Meeting.

FOR lack of space it is necessary to postpone any extended report of the proceedings of the Annual Meeting until next week's issue of the *Sentinel*. Suffice it to say at this time that both sessions were fully attended and the reports received were satisfactory and encouraging. The following were announced as the officers elected for the ensuing year: President, Willis F. Gross, C.S.B.; Treasurer, Stephen A. Chase, C.S.D.; Clerk, William B. Johnson, C.S.D.

The Wednesday Evening Meetings.

WE hope to report in our next issue some of the remarkable testimonies given at the meetings held Wednesday, June 13. The ten meetings were attended by about fifteen thousand persons and a great many cures of so-called incurable diseases were reported by those who had been healed. These meetings attracted a great deal of attention and were reported at considerable length in the daily papers.

What the Boston Editors Said.

The dedication of the edifice of the Christian Scientists on the Back Bay has proved one of the most interesting and in some of its aspects the most notable of such occasions.

The attendance at the ceremonies yesterday was remarkable, probably unprecedented, as regards numbers. Not even the great size of the auditorium could accommodate the throng of participants. At each of the identical services, repeated at intervals from early morning until the evening, the attendance was greater than the building could contain. And the transportation facilities of the town have been strained to their utmost to care for the multitudes going and coming.

The temporary increase of the population of Boston has been apparent to the most casual observer. And so, we think, must be the characteristics of this crowd of visitors. It is a pleasant, congenial, quietly happy, well-to-do, intellectual, and cheerfully contented multitude that has invaded the town. There are among them visitors of title and distinction, but one does not notice these unless they are pointed out. The impression created is that of a great gathering of people we like to know and like to have here.

We congratulate these comfortable acquaintances upon the fact that they have their costly church fully paid for, and we feel that Boston is to be congratulated upon the acquisition of an edifice so handsome architecturally.

The Boston Post.

The meeting of the Christian Scientists in this city naturally takes on a tone of deserved satisfaction, in view of the announcement, which has just been made, that the two million dollars needed for the construction of the new temple, has been raised even before the building itself has been completed. The thirty thousand visitors have other evidences of the strength and growth of their organization, which has made steady gains in recent years. But of this particular example of the readiness of the members to bear each his or her share of the necessary expense of church work, the facts speak more plainly than mere assertion could. Nothing is more of a drag on a church than a heavy debt whose interest calls for practically all the resources of the institution. Many a clergyman can testify from his own experience how a "church debt" cramps and retards and holds back work that would otherwise be done. It is a rule in some denominations that a church edifice may not be formally dedicated until it be wholly free from debt.

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And the experience of many generations has affirmed its wisdom.—*Boston Daily Advertiser.*

The gathering of Christian Scientists for the dedication of the beautiful structure on Falmouth Street, which is to take place on Sunday, is notable in many ways. It is remarkable in the character of the assembling membership, in its widely international range, and in the significance of the occasion.

The growth of this cult is the marvel of the age. Thirty years ago it was comparatively unknown; one church and a mere handful of members measured its vogue. To-day its adherents number probably a million, its churches have risen by hundreds, and its congregations meet in Europe and in the antipodes as from the Atlantic to the Pacific on this continent.

One does not need to accept the doctrines of Mrs. Eddy to recognize the fact that this wonderful woman is a world-power. This is conclusive: it is conspicuously manifest. And here in Boston the zeal and enthusiasm of the followers of this creed have been manifested in the building of a church structure which will hold place among the architectural beauties of the country.—*Boston Post.*

Thousands of Christian Scientists have been pouring into Boston in the past few days to be present at the dedication yesterday of their new two-million-dollar church, and to take part in the subsequent ceremonies and exercises.

Not only was every cent of the estimated cost contributed before the actual work was completed, but the treasurer of the building fund of the great temple appeals to his brethren to give no more money, since he has enough.

This must be regarded as an extraordinary achievement, and one which indicates plainly enough the generosity of the devotion that the Christian Scientists maintain toward their church.—*Boston Globe.*

It is due to the visiting Christian Scientists to say that they are as healthy and cheery a looking crowd as ever came to town. They are a great card for the treatment.

It is interesting to note that copies of the first edition of Mrs. Eddy's Science and Health are now fetching high prices at the book sales. Two cloth copies brought ninety-seven dollars and eighty-five dollars respectively at auction last week. The first edition was published in 1875.

Boston Herald.

The Earl of Dunmore's description of the phenomenal growth of Christian Science in his country is striking, but it doesn't outstrip its growth on this side. Thirty years ago there was one church here with seven communicants. Now there are six hundred and fifty-seven chartered churches, two hundred and seventy-seven organized societies, forty-two thousand communicants, and one million adherents. And Boston is its chief center.—*Boston Herald.*

Boston is near to another great demonstration of the growth of the Christian Science idea in numbers, wealth, vigor, and faithful adherence. It is a remarkable story which the gathering here tells. Its very magnitude and the cheerful optimism and energy of its followers impress even the man who cannot reconcile himself to the methods and tenets of the sect. Its hold and development are most notable.—*Boston Evening Record.*

Boston is the Mecca for Christian Scientists all over the world. The new temple is something to be proud of. Its stately cupola is a fitting crown for the other architectural efforts in that section of the Back Bay.—*Boston Herald.*

Letters to our Leader.

Jenningston, W. Va., May 25, 1906.

Dear Mrs. Eddy:—Four years ago a veritable multitude of physicians pronounced me a sick man doomed to permanent invalidism until death. Chronic indigestion had reduced my weight from one hundred and forty odd pounds to about eighty pounds. Extreme nervousness, violent headaches, etc., finally brought on convulsions. I shall only sketch in broad outlines my condition. June 20, 1900, I resigned my pastorate and spent the ensuing summer and fall at a health resort in Virginia. May 9 until Oct. 30, 1902—those months were also passed at a summer resort on the summit of the Alleghenies. Nov. 1, 1902, found me in a hospital in Philadelphia, where I remained one month. Shortly afterward, nine weeks more were passed in a hospital in Washington, D. C. Everything material was resorted to unavailingly. Sick nigh unto death—both bodily and mentally—Great God! the thought of it all sickens me even yet! Christian Science was brought to my notice by your student, Miss Antoinette P. Belden, of Collinsville, Conn., but my unreasonable prejudice against Science prevented my consenting even to read its literature for some time. I had on several occasions most bitterly denounced Christian Science from my pulpit, calling it a Satanic invention, and honesty compels the confession, too, that I referred to you in anything but complimentary verbiage.

July 18, 1904, your immortal book, Science and Health, reached me, and I began perusing it; but so deeply was I immersed in materiality that not until Jan. 10, 1906, did I even obtain glimpses of God's man, pure, perfect, eternal, and my improvement in physical health has been in exact proportion to my spiritual perception of God's infinitude. Perfect health is not yet made manifest in my case, but no material plummet can possibly sound the depths of error from which your discovery has rescued me, and I want to say, God bless you, dear one, for your great labors of love, the full-orbed significance of which this material epoch of time dreams not of.

A hundred thoughts are pressing for utterance, but my chiefest purpose in writing this was to say that because of your life I live. I should be overjoyed to see you, not because I worship you, but because I love you. Tears of gratitude for your consecrated life and pure character, this moment even, suffuse my eyes and make me repeat, God bless you.

Sincerely yours,

N. L. G. ANDERSON.

On the Way, June 3, 1906.

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

Beloved Teacher and Leader:—Thinking it would interest you to know how the church in San Franscisco is progressing since the recent disaster, I write these few lines and enclose photographs showing the first four Sunday services, which were held in the open air on our church lot. In about a week the building will be enclosed. As the fire destroyed the edifice where our services had been held from Dec. 31, 1905, to Easter Sunday, April 15, 1906, and as no other place was available, our directors decided to build at once a temporary wooden structure for the use of the church, and to hold our services on the lot while the building was being erected. A rough floor, benches, and Readers' platform were provided, and the first service held April 29 with a congregation of about eight hundred. The Lesson-Sermon seemed especially appropriate and helpful, and at the following Wednesday evening meeting many beautiful testimonies were given of the realization of God's care and provision for His children.

While no Christian Scientist was injured, about one fourth of the members of our church and congregation were burned out of their homes, and all the down-town business section of the city was destroyed. Your statement in Sci-

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ence and Health that "Divine Love always has met, and always will meet, every human need," was most beautifully demonstrated in the prompt sending of funds by our sister churches and societies from all sections of this country, which enabled our relief committee to help those who required assistance to become self-supporting again. We have had much of this work to do, and while more will be necessary during the next few months, the generosity of our friends has amply provided for it. For this true sympathy and help our people are very grateful.

Notwithstanding the material losses there has been much spiritual gain in a clearer realization of the ever-present good, and a greater desire for spiritual understanding. I am with a party of nine who are on the way to Boston to participate in the Communion and dedication of the Extension of The Mother Church edifice. The San Francisco church will be represented by eight members.

With love and gratitude, your student,

FRANK W. GALE.

Boston, Mass., May 28, 1906.

Mrs. Mary Baker Eddy.

Beloved Teacher:—I want to thank you for your article "Inconsistency," in the *Sentinel* of May 26, concerning the instruction to children about evil. In practice I have had occasion, from time to time, to talk with mothers on this subject, and feel sure your statement will make the way very clear for many. It has been my conviction for some time, that if parents wisely instructed their children at the crucial period of approaching manhood and womanhood, they would be doing their duty and helping their children beyond what some realize; and Christian Science should make the way very plain.

I have witnessed so much suffering, in practice, from the lack of proper and timely instruction to children about evil, that I feel very grateful for your words of instruction.

Believe me yours obediently,

GEORGE WENDELL ADAMS.

R. M. S., "Carmania," May 30, 1906.

Beloved Leader:—It is with a deep sense of gratitude, reverence, and joy that we come from Dublin to attend the dedication of the Extension of The Mother Church. Seven of us (five of whom are members of The Mother Church) arrive in New York this morning on our way to Boston. Five more are following in a later boat, from Dublin and Belfast, so that in all there will be twelve from Ireland present in Boston on the 10th of June. Having learned something of what your life and work means to mankind, and that your tender heart loves all who love Christian Science, I know that you will rejoice to hear of this evidence of the progress of the work in our dear land.

Yours lovingly,

LOUISE KING,

First Reader of First Church of Christ, Scientist, Dublin, Ireland.

Edinburgh, Scotland, May 22, 1906.

Beloved Leader:—These lines may or may not be brought under your notice, but I feel impelled to express my gratitude in words. I will not attempt to enumerate the blessings which have come to me through you, but I would like to state what called forth my first conscious gratitude, even before my physical healing, which came to me within one week of my possession of Science and Health, and only through reading it. I had been told that you were worshiped, but before I had finished the first reading of the book I saw that this must be an impossibility to any one who had touched even the hem of the robe of Christian Science. My gratitude for your selflessness has gone on increasing, and as, day by day, I see a little more of what your lonely stand for Truth must have cost you, it grows deeper and more tender. Yours most gratefully,

ALICE L. HAMILTON.

Testimonies of Healing.

Nine years ago I had a very severe attack of peritonitis, which kept me in bed for three months, and from that time until last May I had not known what it was to be free from pain. The disease became chronic, so that I had periodical attacks keeping me in bed from two to six weeks at a time, each attack leaving me in a worse condition than before. In April, 1904, my sufferings were terrible; it became impossible for me to have at home the constant care and attention I needed, and I was taken to a hospital, and whilst there the doctors decided to make an internal exploration. According to their statements, this operation revealed tuberculous peritonitis, the intestines being matted together by adhesions which must have taken years to develop, and that it was therefore impossible to do anything to help me. I left the hospital in October, and here let me express my gratitude to the doctors and nurses of that institution. I am convinced that if surgical and medical skill, combined with constant care and attention, human kindness and sympathy, could have done anything besides comforting me, I should have been restored to health. A few weeks later I was placed under the care of my old physician, and struggled along until May, 1905. During that month my condition seemed hopeless. The nourishment I was taking did not amount to half a pint of milk in twenty-four hours, taken a teaspoonful at a time, and even that amount would cause terrible suffering, which could only be relieved by vomiting. All natural action of the bowels had ceased, and added to this was a terrible craving for food which I could not take.

Let me say here, that through all this my faith in God, as I then understood, or I should say misunderstood Him, was never shaken, and May 21 I decided to take no more medicine, but simply to trust in God alone. It should be noted how God taught me that my extremity was His opportunity. The very next morning a lady, who had never been to see me before, came to tell me about Christian Science. God bless her! she was indeed to me a messenger of Truth. The same day this lady loaned me a copy of Science and Health, and the following Wednesday evening my husband visited Second Church of Christ, Scientist, in London. On Saturday I was visited by a practitioner, and at the first treatment the terrible pains I had suffered just before he came had entirely passed away, as did also the craving for food. Soon after, I sank into a peaceful sleep lasting four hours, and that night I slept soundly for twelve hours.

The next day, Sunday, was divided between sleep and the study of Science and Health. At two o'clock on Monday morning I was lying wide awake, and words fail me to describe the peace and joy which possessed my whole being. I had had no pain since Saturday, the hard places in the abdomen said to be caused by the adhesions were becoming quite soft, and I knew that God was healing me. Later on, after my husband had gone to his work, thinking I would like to read, I reached out for my Bible, which lay on a chair by my bedside. I drew it towards me, opened it, and read the first and second verses of the 30th Psalm, "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me." Those who have passed through a similar experience will best understand how in those words I recognized the voice of God. Never doubting, I got up, and without assistance dressed myself, walked into the next room, raised the window, and sat there basking in God's glorious sunshine.

From the time the practitioner called on Saturday, to the hour I retired on Monday, I had taken no food of any kind, having no desire for any, and yet I was getting stronger every hour. However, after a peaceful night's rest, I awoke on Tuesday morning with a healthy appetite.

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I got up and prepared my own breakfast, realizing that I could eat anything I liked without fear. Later on I cooked our dinner, and was able to eat and enjoy it without experiencing any inconvenience whatever. The next day I was able to go out and do some shopping. From that day I have had perfect health. I have gained considerably in weight since my healing.

I have since been examined by my old physician. He could not find the slightest trace of the old trouble, and said that the whole system seemed to have undergone a complete regeneration. This good man has since listened with deep interest to the story of my healing by the power of God, through Christian Science, and his were amongst the warmest congratulations I have received.

In addition to this blessing of restored health, Christian Science has brought into my life a peace and joy I had not known before. It has shown me God as Love. Science and Health has indeed been to me the "Key to the Scriptures," and by its help I am realizing more and more each day that divine Love is sufficient for all our needs. It is impossible to express in words my gratitude to God, and to our dear Leader, who has labored to make known to us this glorious truth which heals and saves here and now.

MRS. ADA E. ROWNEY, Kentish Town, London, England.

West Hampstead, N. W.

Mrs. Rowney of 128 Leighton Road, Kentish Town, is the Mrs. R. referred to in the case I reported to the British Homœopathic Society, and which appears *in extenso* in the April number of the Journal of the British Homœopathic Society for this year (pp. 124–148). I have seen Mrs. Rowney again to-day (May 8, 1906) and can state that she is in perfect health, and has had no return whatever of her former symptoms.—T. G. STONHAM, M.D., M.R.C.

[We have been furnished with a copy of the medical journal referred to by Dr. Stonham, and in it Mrs. Rowney's statements are fully verified.—EDITOR.]

It is now more than eight years since I received my first treatment in Christian Science. The third day after confinement blood-poisoning set in; I had a very severe chill lasting more than two hours, and from that time a terrible fever, with all the agony which accompanies this disease. After three weeks' treatment by a physician who at first came daily, then twice a day, and later even four times a day as I steadily grew worse, I had a second chill that all in attendance declared to be the death-knell for me.

Another physician was called, and after a consultation they reported to my husband that there was not a shadow of a chance for my recovery, and that I would not last until morning. This was in the afternoon, and after their sentence had been pronounced my case was given to a Christian Science practitioner. By midnight those in attendance could see that there was a slight change for the better, and from that time my improvement was steady and sure. I received just four weeks' treatment, and at the end of the fifth week I was able to take care of the baby and my little boy two and half years old. Besides the frequent visits of the physician, I required two nurses part of the time, so the expense under *materia medica* was very great.

Since this healing in Christian Science my health is much better than it had ever been before, as up to that time I had never been very well, suffering greatly from headaches, backaches, and a weak stomach. Many times I was on a bed of pain with what the attending physician called bilious colic. Now all is changed, as I have been healed of all these ailments through Christian Science and can in a degree realize what the Psalmist meant when he said, "God is our refuge and strength, a very present help in trouble." I have seen croup yield quickly to Christian Science treatment, and many other ills overcome with this truth.

I am filled with gratitude to God, and to our Leader, Mrs. Eddy, for this wonderful truth.

MRS. ALLIE G. OSBORNE, Sioux City, Ia.

It was with a great deal of caution that I began the investigation of Christian Science. It was very difficult for me to believe that Christian Science was a higher revelation of God than anything we had known in the orthodox churches, in which my father and three uncles were ministers. For seventeen years, however, I was an invalid, with a complication of diseases,—weak heart, chronic liver trouble, dyspepsia, nervous prostration, sleeplessness, etc. My last illness confined me to bed for two months and to the house for three. I had treatment from physicians in three different cities; had an operation performed, and my physician said he would not be responsible for the outcome unless there was another operation at once. Instead of having the second operation I turned to Christian Science. My family thought I would die, and feared that my soul would be lost for accepting this doctrine. My healing was slow; not until months afterwards, when, in doing my own work and faithfully studying Science and Health, I could say fearlessly and confidently, I know this is the truth, did all the chronic ailments disappear. From being an invalid, weighing less than ninety pounds, I have been, as it were, literally renewed physically. But the physical healing, which calls for inexpressible gratitude, is not the greatest demonstration, which is the realization, in some degree, of my unity with God, the source of all good.

This truth is also manifest in the lessening of self-will, pride, evil thoughts, unkind criticism, and in the manifestation of more love, peace, and joy; I do rejoice that Christian Science can be proved in the destruction of both sin and disease. It was the spiritual uplifting and peace that came to me almost as soon as I began the study of Science and Health, that enabled me to continue in Science when the healing seemed a long way off, and amid bitter family opposition to wait for divine Love to do its work in destroying opposition and uniting us as a family in Science. The fear that something would be lost in turning to Science, has been replaced by the song of praise for the great good that is waiting for all who will come into a correct knowledge of God and man as His child. This God-given truth as interpreted to the world to-day by Mrs. Eddy in Science and Health, is indeed "Immanuel, or God with us."—VIRGINIA T. FENTON, Baltimore, Md.

I am a young man; I seemed old, before coming into Christian Science six months ago,—old through the belief that God caused suffering and that I must continue to be deprived of health and happiness, even deprived of a good God, until I had passed through the experience called death. For three years I suffered so much with stomach trouble that I became despondent and wished to die. No relief could I find in *materia medica*, so I turned to Christian Science and found God,—a good, all-loving God,—and in two weeks I was healed. This healing swept away all thoughts of sin and sickness, and I began to take only what is pure and good into my consciousness, and experienced something of the glory prepared for those who love God.

Through the kindness of a neighbor I was led to Christian Science, and learned of the allness of God and the nothingness of sin and sickness. I was told to take everything to God, that nothing was too insignificant to ask guidance for, and gradually my disposition changed. Through the study of our text-book, I found unselfishness and kindness to be a joy, and that by keeping thought pure, —not allowing sinful or diseased thoughts to enter my consciousness,—by knowing and declaring God's allness and the unreality of sin and sickness, I could control my body harmoniously. I have come to realize that to receive spiritual blessings I must give in proportion as I receive, and

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that real happiness consists in working for God. I thank God for the blessings I have received in Christian Science. Words cannot express my gratitude to our Leader. It is only by steadfast endeavor to live the truth that I can ever express my appreciation of her.

ROLLEN HAZARD, Urbana, O.

It is with a great deal of pleasure that I can say I have been healed through Christian Science after fifteen years' sickness. When I was taken sick I called in a doctor, but he was not able to cure me, and I was getting worse all the time. I decided to try another doctor, but he did me no good, so when I was advised to take an ocean trip I sold my home and went to Scotland.

For about two years I was able to work, then I was taken ill again, and after having tried seven doctors, each of whom treated me for a different disease, I was advised to return to America, and did so. On my return here I had to place myself under medical care and finally two doctors said that it would be necessary for me to undergo an operation for bleeding piles. As there seemed to be no other way, I let them perform the operation, but after all my suffering I was no better.

It was at this time that a friend proposed Christian Science, but I would not listen and kept on with *materia medica* until I was a complete nervous wreck. I could not sleep at all and they were giving me morphine to keep me quiet. When I had about given up all hope of recovery, an aunt who is a Christian Scientist came to visit me, and I was enabled to see a practitioner. Now, after a few short months, I am healed. I am working every day and my health is excellent. The doctors were greatly surprised to see me around and well, as they had treated me for cancer, enlargement of the spleen, floating kidney, etc., but had been unable to cure me. I have been kept in poverty all my life by paying for medical treatment. I paid more each month for this than Christian Science has cost me in a year.

I never expect to be able to show the full extent of my gratefulness to God, and to Mrs. Eddy, the Discoverer of Christian Science. It has led me from the darkness of sickness and sin to know the truth as taught by Christ Jesus.—THOMAS CLARK, Dunmore, Pa.

In 1893 I first noticed a very serious affection in my child's right eye, and in talking with an eminent specialist about her, he gave me glasses, without seeing her. These glasses were not suited to her and in a short time I called in a noted oculist, who told me that a serious nerve trouble was the occasion of the crossed eyes, and said she had the eyes of a person sixty-five years old, though she was then but four. He said that glasses would have to be procured immediately and worn during her school life. The spectacles were made, and she wore them for two or three days, when I decided that I would call upon another specialist of the same place. He told me that she was too young to wear glasses, and he gave me something to use in her eyes which he thought would eventually straighten them. The drops were used for two years, when he told me he thought it was time to put the glasses on as the drops had failed in what he thought they would do. He also said that at the age of eight an operation would have to be performed. I was in the depths of despair then, for I had seen children whose eyes had been operated upon, and in every instance the eyes had been ruined.

At that time I knew of no other alternative, but when she was eight years old I heard about Christian Science through the healing of a near relative in New York. I went to that city, and remained three weeks, during which time my daughter was treated, and when we returned home she was perfectly healed. She has had no trouble with her eyes since; there is no trace of the crossed condition, and to those who did not know of her former trouble, it seems a little hard to believe that such a condition ever existed.

It is needless for me to say that I feel very grateful for Christian Science, through which my child has been healed.

MRS. FANNIE S. FISHBLATE, Wilmington, N. C.

As it is often said that Christian Science is all right for people who have only some slight ailment, I will tell of my first experience with this healing truth. When I was about nine years of age I had scarlet fever in its very worst form. I was left in a very bad condition; my whole system seemed to be diseased. Among other things I had kidney and heart trouble, and constipation, but that which I counted the worst was trouble with my head. I was so deaf at times that one would have to stand very near and shout, or I could not hear what was said. I suffered almost constantly. I was always considered delicate and could never do the things I wished to do, and about one half the time I was not able to attend school on account of illness of some kind. One specialist who examined me said he might save my left ear but that the drum of the right was perforated. This examination hurt and frightened me so badly that I told my mother if I had to be deaf the rest of my life I should never submit to another.

We returned home and after a time Christian Science was brought to our notice. I had treatment, and gradually the ailments left me, all except the trouble with my head, which continued in the same old way until, towards the last, I suffered so that I could neither sleep nor eat. One night I could not endure the suffering, so in the dead of night my father walked to where a practitioner was, as the cars had stopped running at that hour. I continued to rave for a time, but I knew when the treatment commenced, for all the pain stopped instantly and I said, "I am healed," —and so I was, thank God! As I had suffered for about ten years, I sometimes doubted, and I used to go out and stand exposed to the cold winds to see if I was really healed. I had always been very sensitive to the cold and always had to muffle up my head. It was very wonderful to me that I could endure the cold with no ill effects. The proof was thoroughly convincing that I was healed, and the trouble has never returned in these ten years.

I have great cause to be thankful, first of all to God, the giver of all good; and to Mrs. Eddy, who is the highest representative of good in these days. I have tested Christian Science in many ways, both for myself and others, since then, and have found that it always did more than I had dared to expect. I desire to live the life of a Christian Scientist in the truest sense. I might tell of many ills that have been destroyed by Christian Science, but I will only add that now I hear perfectly every word that is spoken. At the different Christian Science lectures which I have attended, I have very often sat at the back of the room and could hear when others complained that they could not.—MRS. EFFIE MCGREW, Bellingham, Wash.

In the fall of 1885 I went from Bloomington to Chicago to ask for Christian Science treatment, the trouble being a disease of the nerves which had afflicted me for several years and which the physicians had pronounced incurable. I was thoroughly healed in three weeks' treatment by Christian Science. For two years prior to this, and for one year following, my right wrist was lame. It began with occasional weakness and pain; at first for a short season only, but the attacks grew more frequent and of longer duration, until in the year 1886 the weakness became chronic and a lump appeared, which grew rapidly until it was the size of a bird's egg. A physician who had constant charge of the case said that the condition was incur-

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able. During these months I had but little use of my hand. Most of the time I wrote with my left. During this time I visited London, and needing a new bandage I went to a hospital to have one made. While measuring my wrist I noticed that the physician in charge was examining it carefully, and I asked him if it could be cured. He replied that there was no known cure for it. It is not hard to imagine the unhappiness of a young girl at such an outlook.

In February, 1887, on my return from Europe, I stopped in Chicago at the home of a Christian Scientist. Early in the evening my hand and arm became very painful and I asked my friend if she could help me, expecting only to get relief from pain. Although more than a year before I had been healed of a more serious trouble by Christian Science, I did not then suppose that it could enter the domain of surgery. The reply to my request was that Christian Science could help me, but that I must take off the bandage. This I was afraid to do, but after some hesitation I told my friend that when I was safe in bed I would remove the bandage. I remember still the fear I felt, waiting till the light was out before I drew off the support in which I was trusting. Then I fell asleep and did not waken till morning. Only those who have nursed incurable pain through years can conceive of my joy when I found my wrist sound and strong. I could move it in any direction, stretch the fingers, lift weights, and I speak reverently when I say that in that hour I knew the thought of those whom Jesus had healed. Within three days the lump had disappeared, I never knew when nor how. Several months later I had opportunity to show my wrist to the physician who had tended it. When he asked, "How is the poor wrist?" I stretched out both hands and asked, "Which one was it?" He took both hands, examined them carefully and then said, "I remember which one it was, but in no other way could I have known. Your wrists are now alike. How did it happen?" When I told him, he replied, "It must be so. Christian Science, whatever it is, did it, for it was beyond material surgery." I have only to add that my health, thus established through Christian Science treatment, has been proven permanent.—CLARA E. MACMAHON, Bloomington, Ill.

When I was a very small child, dyspepsia, accompanied by vomiting, began to develop, and although I was under medical treatment continually, the disease became more aggravated. I also suffered from a severe cough, hiccoughs, and terrible pain in my head. Later, I began to have hemorrhages, and my mouth became very sore. Two physicians had said that there was no chance of my recovery. After everything in the way of medicine, dieting, etc., had been tried, and every one thought I could live but a little while, a lady, who was not a Scientist, suggested Christian Science. My mother at once arranged for treatment, although I was entirely indifferent to it. The treatment was all absent, and in ten days I was healed. I was twelve years under medical treatment, and had eight different physicians, and only ten days under Christian Science treatment, when I was healed. Since then my health has been good.

My mother and I are both members of The Mother Church. I have had no return of my ailments, have taken no medicine, in fact have been entirely well.

MISS REGINA B. M. NASH, East Lake, Ala.

I owe it to Christian Science that I am here to-day, able to "praise God from whom all blessings flow." In July, 1903, I first heard of Christian Science through a stranger coming to my home in search of lodging. At that time I was a hopeless sufferer. For nearly ten years I had been most miserable, but the last four or five I had been reduced to a mere frame, through nervousness ending in St. Vitus' dance in its most terrible form. I had no rest night or day, until at last, on July 4, 1903, I was taken with convulsions, and the two physicians attending me (one being my own father, a practising physician for thirty-three years) both said I would be unable to endure it any length of time. I had tried every known remedy in *materia medica*, besides electricity, massage, etc. After some questioning my husband gave his consent to my trying Christian Science, and to-day I am rid of the trouble, can eat anything,—a thing impossible before,—can sleep, and enjoy the freedom and liberty which God gives. I am to-day a living monument to the healing power of Christian Science. I am grateful for health and harmony, and that we can prove, as centuries ago, that God is All in all.

I have seen ills of every sort quail before the power of Truth, as revealed in Christian Science, and I have realized that it is the truth which makes us free.

ELIZABETH STICKLE, Reading, Pa.

It is a pleasure to acknowledge the great benefits which have come to me through Christian Science. I began investigating it over a year ago, when I had been in poor health for a year and a half, having been under the doctor's care most of the time. I had to undergo an operation, and I suffered greatly from it. When I had been home for a month or more I got worse, and the doctors said I must have another operation, and must not expect to be well for a year or more. I was suffering all the time, and was so nervous that I could not read or even be still. My husband spoke of taking me back East for medical treatment, but I did not care to go, as we had had some of the best physicians in Seattle and also some from another city, and their treatment only seemed to make me worse instead of better. It had cost us a great deal of money, but I gave up hope, and cried most of the time, wishing that each day would be my last, when some one suggested that we try Christian Science. I went to a practitioner at once and took treatment, and in a few days I felt better. In four weeks I was well and stronger than I was before I became sick. I had heard of this truth for a number of years, and some of my best friends are Christian Scientists, but I thought it was hard to understand. I can now see what the truth has done for me and is doing every day. Science and Health is a great comfort to me always, and I am thankful for Christian Science.

MRS. H. K. BALL, Seattle, Wash.

From girlhood I suffered with severe uterine trouble and chronic constipation. My case was diagnosed by two physicians. After the birth of two children one of these doctors advised an operation, as childbirth had left me lacerated and in almost constant pain. Some ten years later, after having tried different medicines, opiates, etc., another doctor examined me and ordered an operation at once for these troubles, and also for bleeding piles. The operation took place and for about six months I seemed to be much better, but this did not last and I began to be worse, having intense backache and pain, also acute indigestion, together with bladder trouble. My suffering was so great and the treatments were so painful that I became perfectly discouraged. Again there was an examination and the doctor said that in addition to these other complications a tumor had developed, and nothing but another operation, removing the female organs, which were all more or less diseased, would bring relief or cure. He said further, that without this relief I would probably have more serious trouble, perhaps lose my mind.

Before submitting to another operation I was induced to try Christian Science, and after the second treatment the practitioner told me that I was healed. Since then every organ of my body has fulfilled its function perfectly. My health has remained undisturbed. This was five years ago.

MRS. MAY P. SOSMAN, Chicago, Ill.

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From our Exchanges.

Concluding the remarkable series of meetings in the South Congregational church, Concord, New Hampshire, where a representative of every Protestant church gave the reason for the faith that was in him, the pastor, Rev. Dr. E. W. Bishop, summed up, as the product of the composite theological utterance, as follows: "There are now more points upon which we are agreed than upon which we disagree. The chance visitor to a strange church finds it hard to tell from the preacher's words under what denominational flag he is worshiping. The blessed era is fast approaching when we as a common army will face one common foe. God hasten the day!" "For my part," said Dr. Bishop, "I would rejoice in an ideal church which should combine the evangelical fervor of the Methodists, the honest expectancy of the Adventists, the intellectual freedom of the Unitarians, the companionship and fraternity of the Free Will Baptists, the contagious optimism of the Universalists, the independence and scholarship of the Congregationalists, the beauty and dignity of the Episcopal church, the tenacity to conviction of the Baptists, the cheerful lives of the Christian Scientists, the far-reaching statesmanship and diplomacy of the Roman Catholics."

The Universalist Leader.

The same error that makes us think of the sky beginning somewhere over the tops of the hills makes us think of heaven as a distant and future fact rather than a present reality. Christ is in heaven, but heaven lies all about us. The Church needs now and again to be reminded of this. Her teachers need to be warned that because this is so it is as much their duty to make a heaven for men here on earth as it is to prepare them for a heaven hereafter. The Church can count nothing foreign to herself that makes for righteousness here. She dare not by her indifference or aloofness repel those who, whether within or without her fold, are giving themselves heart and soul to the service of their fellows. The whole life of the community, its politics, its business, its charities, its educational and municipal activities, are as much the affair of the Church as any of those things to which we mistakenly appropriate the term "spiritual."—*The Churchman.*

The statement that the days of our years are "threescore years and ten" was supposed to be given by divine inspiration, and it is still regarded with such superstition that it really sets an artificial limit to the vitality and activity of many who, when this time comes, surrender, as they think, to a decree of the Almighty. Now, if some one could say with sufficient authority that the days of our years are fourscore years, it would probably add many years to the working time of mankind. People now often apologize for "living on borrowed time," as they say, after the Biblical limit is passed.—*The Christian Register.*

That is a most beautiful proposal for reduction of armaments which the British House of Commons said the other day should be referred to the coming Hague Conference. Is it too much to hope that something may then be done? Is it more Utopian than a court of arbitration was when the first session at The Hague was held? A certain disagreeable fact is that all the so-called "Christian" governments of Europe will be very slow to act, while it is the international Socialists and their allied advanced Liberals that can be depended on to urge the policy. Where does true Christianity lie?—*The Independent.*

In our highly organized civilization, our social and industrial sins are the more vicious in their effect. In many ways we are "tithing the mint and the anise and cummin, and omitting the weightier matters of the law—justice, righteousness, and mercy." We are dealing with effects rather than with causes. We are covering vice rather than curing it.—*The Arena.*

Christian imperialism is a contradiction in terms. The Bible and the bayonet do not fit. A missionary with a gunboat behind him is no missionary, but a political agent or a commercial adventurer. "My kingdom is not of this world, else would my servants fight." F. W. WALKER PUGH.

The Standard.

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CHRISTIAN SCIENCE SENTINEL

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

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Christian Science Sentinel

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Items of Interest.

National.

At a recent dinner in New York City before the Inter-Parliamentary Union, representing the Parliaments of the world, Professor John Bassett Moore, ex-Assistant Secretary of State, and now of Columbia University, took the advanced position that The Hague Conference must develop into a world government, embracing the three complete departments of legislative, judicial, and executive control. This implies that the Conference of The Hague shall be held at regular or stated periods and so become self-perpetuating, giving it permanent influence. Such a regular court or conference could appoint a commission to formulate the law of nations; devise means of punishing or restraining a nation that disobeys these laws or refuses to accept the decisions of the court relative to questions submitted to it, and draw a model treaty of arbitration.

Already the British House of Commons has made the proposal, supported by the House of Lords, that the question of the reduction or restriction of the armament of nations be referred to The Hague.

During the past year the number of arbitration treaties has risen from thirty to forty-four. Of these two, Denmark with the Netherlands and Italy, refer to The Hague all disputes.

Walter Wellman and other members of his Arctic expedition left Paris at noon on the 15th for Tromsoe, Norway. A crowd of people, including Ambassador McCormick, saw the party off. M. Foville, dean of the aeronauts and secretary of the Society of Aerial Navigation, presented Mr. Wellman with an address of congratulation on the thoroughness of his preparations. The mammoth airship with its appliances, totaling fifty tons in weight, with which the party hopes to reach the pole, occupied a special freight train. This expedition recalls that of Andree, which started from Danes Island, Spitzbergen, July 11, 1897. Four days later a carrier pigeon alighted on the rigging of a sealing vessel near Spitzbergen, bearing the only word that has ever been received from the daring adventurers. A note from Andree, well identified, read as follows,—

July 13, 12.30 P.M.—Latitude 82 degrees 2 minutes, longitude 15 degrees 5 minutes east. Good progress eastward, ten degrees south. All well on board. This is the third pigeon despatch. Andree.

A number of the South and Central American republics are showing an indifference toward the third Peace Conference to be held at The Hague next year. This is disappointing to the United States, which was instrumental in bringing about a delay of The Hague Conference until next year that it might not conflict with the Pan-American Conference next month. Panama has declined from the first to take any part in the Conference. Venezuela, Ecuador, and Nicaragua have ignored all communications, not even acknowledging the receipt of the original invitation. Bolivia, Guatemala, Salvador, and Peru have advised Baron Rosen, the Russian Ambassador at Washington, of their desire to assume the obligations imposed by the former conferences. Brazil, Argentine, and Mexico, which are treating with Russian representatives accredited to those countries, are also known to have expressed a desire to take part in The Hague deliberations under the prescribed conditions.

The Universal Postal Congress, recently in session at Rome, Italy, ordered a substantial reduction in letter postage by increasing the unit of weight, effective on and after Oct. 1, 1907, from fifteen to twenty grams, and providing that while postage on the first twenty grams shall remain at twenty-five centimes (five cents), every additional twenty grams shall be at the rate of fifteen centimes (three cents). Great Britain and the United States strongly urged that the unit of weight for them should be fixed at one ounce. Under the reduced rates a letter to Great Britain will cost five cents for the first ounce and three cents for the second ounce, or eight cents for two ounces.

In a special case charging Cudahy & Co. with accepting a rate of twenty-three cents a hundred pounds on a shipment of lard for Germany via the Burlington Railway when the legal tariff was thirty-five cents, the Cudahy Company, Armour & Co., and the Nelson Morris Packing Company were found guilty in the United States Court at Kansas City last week of rebating. The case bears importance because of the list of rebate trials to come up in this court, for it is the first time that any concern has been brought to trial before a jury on a charge affecting export rates as applied to the interstate commerce act.

A notable contest in the history of yachting in Pacific waters began on Monday, June 11, when the La Paloma, defender of the Hawaiian Yacht Club; Anemone, of the New York Yacht Club, which also sails under the colors of the South Coast Yacht Club of San Francisco, and Lurline of the South Coast Yacht Club, started from San Pedro on their long race to Honolulu. The Anemone is the biggest of the starters. She is 112 feet over all with 21-foot beam, Lurline 91 feet over all, and La Paloma 47 feet over all.

The "Agamemnon" of Æschylus, presented as it might have been in the days of the poet himself more than twenty centuries ago, was produced by the Harvard Classical Department last week in the open air in the Harvard Stadium. In 1879 the "Œdipus" was presented.

Owing to regulations adopted by the French Council of State, requiring American insurance companies doing business in France to invest in French securities, it is possible that many of the American companies will withdraw from France.

Foreign.

A contract has been concluded by the Greek Government with the Leghorn Divers' Association for the recovery of seventy Turkish warships sunk at Navarino by the English, French, and Russian fleets in 1827. The Turkish ships are believed to have carried much money. The contract also includes a search for the Roman galleys sunk between Corigo and Candea while conveying art treasures from Greece during the Latin conquests. The exact spot where the galleys lie is already known, a Greek diver having recently brought up a beautiful Greek vase, which the Government purchased for four hundred thousand drachmas.

The public schools of the Philippines opened last week throughout the islands. It is estimated that half a million pupils attended the sessions, though the accommodations are limited to about four hundred thousand. Governor Ide dedicated the new high school at Lucena, Province of Tayabas. He made a short address, advising people to educate their children, saying that the future of the islands depended on the way in which the rising generation met its responsibilities, and that education best fitted them for the duties they would be called to assume.

The first instalment of the Tibet indemnity, $283,330, has been paid in Calcutta. The Government of India is showing interest in developing trade facilities in western Tibet. The assistant commissioner at Kulu has been ordered to proceed to Gartok this month in order to investigate current conditions there.

Industrial and Commercial.

It is estimated that the imports of the United States for the fiscal year ending in June will amount to $1,225,000,000, and the exports $1,780,000,000, or a total of a little more than $3,000,000,000.

In 1890 there were in the United States sixteen cement factories, producing annually 335,000 barrels of Portland cement; in 1905, eighty-two plants, with an estimated annual output of 31,000,000 barrels.

General Gomez of Venezuela will retire on Independence Day, the 5th of July, and General Castro will resume the presidency at once.

The trade of the United States with Japan is larger than with any other Oriental country, and aggregated in 1905 $106,000,000.

The wheat crop this year is estimated to reach a total of over seven hundred million bushels.

General.

Another mammoth steamship is to be launched. The Hamburg-American Line announces that it has ordered a steamship to be built that will be eight hundred feet long, nearly one-seventh again as long as the Baltic. She is to have a beam of ninety feet and a gross tonnage of 35,000, which is 10,000 tons more than the new Cunarders and 15,000 more than the largest ship afloat. She is to be ready for the season of 1908 and will have accommodations for 600 first, 500 second, 300 third-class passengers and 2,500 steerage. She will have all the new features of the two latest vessels of this line and in addition will have a Turkish bath and big tanks where the passengers can take a swim on calm days.

Professor Charles Burton Thwing, who has been conducting researches during the past year in the physical laboratory of Western Reserve University, reports that he has discovered that all common metals and rocks have an internal temperature due to radio-activity. The heat thus being constantly generated within the rocks is sufficient to maintain the earth at its present temperature for many millions of years, according to Professor Thwing. A portion at least of the sun's supply of heat, he stated, is undoubtedly due to the same source. The probable time that will elapse before the earth becomes too cold to be inhabitable is thus extended from a few millions of years, as now held by astronomers, to several hundred millions, as contended by many geologists.

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CHRISTIAN SCIENCE SENTINEL

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

The Annual Meeting.

THE Annual Meeting of The First Church of Christ, Scientist, in Boston, was held in the Extension of The Mother Church, Tuesday, June 12, at ten o'clock in the forenoon, and in order to accommodate those who could not gain admittance at that hour a second session was held at two o'clock in the afternoon. The meeting was opened by the President, Rev. William P. McKenzie, who read from the Bible and Science and Health as follows:—

The Bible,	Science and Health,
Isaiah, 54 : 1–5, 10–15, 17:	571—22; 574—3 to 17, 28;
Revelation, 19 : 1, 6–9.	577—4.

Then followed a short silent prayer and the audible repetition of the Lord's Prayer, in which all joined. The following list of officers for the ensuing year was read by the Clerk: President, Willis F. Gross, C.S.B.; Treasurer, Stephen A. Chase, C.S.D.; Clerk, William B. Johnson, C.S.D.

In introducing the new President, Mr. McKenzie said:—

When I introduce the incoming President, my modest task will be ended. You will allow me, however, the privilege of saying a few words of reminder and prophecy. My thoughts revert to a former occasion when it was my pleasant duty to preside at an Annual Meeting when our Pastor Emeritus, Mrs. Eddy, was present. We remember her graciousness and dignity. We recall the harmonious tones of her gentle voice. Our hearts were thrilled by her compassion, and the memory lives with us. But even more distinctly may we realize her presence with us to-day. Why? Because our own growth in love and unity enables us to comprehend better the strength and beauty of her character. Moreover, this completed Extension of The Mother Church is an evidence to us of her hospitable love. She has desired for years to have her church able to give more adequate reception to those who hunger and thirst after practical righteousness; and we are sure that now the branch churches of The Mother Church will also enlarge their hospitality, so that these seekers everywhere may be satisfied. This will imply the subsidence of criticism among workers. It may even imply that some who have been peace-breakers shall willingly enter into the blessedness of peace-makers. Nothing will be lost, however, by those who relinquish their cherished resentments, forsake animosity, and abandon their strongholds of rivalry. Through rivalries among leaders Christendom became divided into warring sects; but the demand of this age is for peace-making, so that Christianity may more widely re-assert its pristine power to bring health and a cure to pain-racked and sorrow-worn humanity. "The wisdom that is from above is first pure, then peaceable . . . and the fruit of righteousness is sown in peace of them that make peace." "Blessed are the peacemakers: for they shall be called the children of God."

Our Leader, Mrs. Eddy, has presented to the world the ideal of Christianity because she is an exact metaphysician. She has illustrated what the poet perceived when he said, "All 's love, but all 's law." She has obeyed the divine Principle, Love, without regrets and without resistance. Human sense often rebels against law, hence the proverb, *Dura lex, sed lex* (Hard is the law, nevertheless it is the law). But by her own blameless and happy life, as well as by her teachings, our Leader has induced a multitude—how great no man can number—to become gladly obedient to law, so that they think rightly or righteously. No one can change the law of Christian metaphysics, the law of right thinking, nor in any wise alter its effects. It is a forever fact that the meek and lowly in heart are blessed and comforted by divine Love. If the proud are lonely and uncomforted, it is because they have thoughts adverse to the law of love. Pride, arrogance, and self-will are unmerciful, and so receive judgment without mercy; but the law of metaphysics says, "Blessed are the merciful," and will allow no one to escape that blessedness, howsoever far he may stray, whatsoever lawlessness of hatred he may practise and suffer from.

So we see that Christian Science makes no compromise with evil, sin, wrong, or imperfection, but maintains the perfect standard of truth and righteousness and joy. It teaches us to rise from sentimental affection which admires friends and hates enemies, into brotherly love which is just and kind to all and unable to cherish any enmity. It brings into present and hourly application what Paul termed "the law of the Spirit of life in Christ Jesus," and shows man that his real estate is one of blessedness. Why should any one postpone his legitimate joy, and disregard his lawful inheritance, which is "incorruptible and undefiled"? Our Leader and Teacher not only discovered Christian Science, but through long years of consecration has obeyed its every demand, for our sakes as well as for her own, and we begin to understand how illimitable is the love which supports such selfless devotion, we begin to comprehend the "beauty of holiness," and to be truly grateful to her who has depicted its form and comeliness. We have found it true that "she openeth her mouth with wisdom; and in her tongue is the law of kindness."

It is my pleasure to introduce to you a faithful follower of this Leader as the President for the coming year, Willis F. Gross, C.S.B., one who has for many years "witnessed a good confession" in the practice of Christian Science. You are no doubt already acquainted with him as one of the helpful contributors to our periodicals, so that any further words of mine are unnecessary.

Mr. Gross, on assuming office, said:—

Beloved Friends:—Most unexpectedly to me came the call to serve you in this capacity, and I desire to improve this opportunity to express my thanks for the honor conferred upon me. With a heart filled with gratitude for the countless blessings which have come into my life through Christian Science, I shall endeavor to perform this service to the best of my ability.

It affords me great pleasure to welcome you to our first Annual Meeting held in the Extension of The Mother Church. I shall not attempt to speak of the deep significance of this momentous occasion. I realize that only as infinite good unfolds in each individual consciousness can we begin to comprehend, even in small degree, how great is

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the work that has been inaugurated by our beloved Leader, how faithful is her allegiance to God, how untiring are her efforts, and how successful she is in the performance of her daily tasks.

"With a mighty hand and with an outstretched arm" were the children of Israel delivered from the bondage of the Egyptians, but this deliverance did not put them in possession of the Promised Land. An unknown wilderness was before them, and that wilderness must be conquered. The law was given that they might know what was required of them, that they might have a definite rule of action whereby to order aright the affairs of daily life. Obedience to the demands of the law revealed the God of their fathers, and they learned to know Him.

During their sojourn in the wilderness they suffered defeats and met with disappointments, but they learned from experience and finally became willingly obedient to the voice of their leader. The crossing of the Jordan brought them into the Promised Land, and this experience was almost as marvelous as had been the passage of the Red Sea forty years before. In obedience to the command of Joshua, twelve stones taken from the midst of the river were set up on the other side for a memorial. In future generations when it was asked, "What mean ye by these stones?" it was told them, "Israel came over this Jordan on dry ground."

Forty years ago the Science of Christian healing was revealed to our beloved Leader, the Rev. Mary Baker G. Eddy. A few years later she gave us our text-book, "Science and Health with Key to the Scriptures." Obedience to the teachings of this book has brought us to this hour. We have learned from experience, and to-day we rejoice that we have found in Christian Science that which heals and saves.

The world looks with wonder upon this grand achievement,—the completion and dedication of our magnificent temple,—and many are asking, "What mean ye by these stones?" The answer is, The way out of the wilderness of human beliefs has been revealed. Through the understanding of God as an ever-present help, the sick are being healed, the shackles of sin are being broken, heavy burdens are being laid down, tears are being wiped away, and Israel is going up to possess the promised land of eternal, harmonious existence.

Friends, our progress may be fast or it may be slow, but one thing is certain, it will be sure if we are obedient to the loving counsel of our ever-faithful Leader. The Christ is here, has come to individual consciousness; and the faithful disciple rejoices in prophecy fulfilled, "Lo, I am with you alway, even unto the end of the world."

Judge Septimus J. Hanna then advanced to the front of the platform, read the following despatch, and moved that it be forwarded at once to our Leader, Mrs. Eddy. The motion was carried unanimously by a rising vote.

The despatch follows:—

Boston, Mass., June 12, 1906.

To the Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—The members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., in Annual Meeting assembled, hereby convey to you their sincere greetings and their deep love.

They desire to express their continued loyalty to your teachings, their unshaken confidence in the unerring wisdom of your leadership, and their confident assurance that strict and intelligent recognition of and obedience to the comprehensive means by you provided for the furtherance of our Cause will result in its perpetuity, as well as in the ultimate regeneration of its adherents and of mankind.

We are witnessing with joy and gratitude the significant events associated with this, one of the greatest and most important gatherings of Christian Scientists in the annals of our history. Yet the upwards of thirty thousand who are physically present at the dedication represent only a small part of the entire body who are of us and with us in the animus and spirit of our movement

The great temple is finished! That which you have long prophetically seen has been accomplished. The magnificent edifice stands a fitting monument of your obedience and fidelity to the divine Principle revealed to you in that momentous hour when purblind mortal sense declared you to be *in extremis*. You followed unswervingly the guidance of Him who went before you by day in a pillar of cloud to lead you the way, and by night in a pillar of fire to give you light, and the results of such following have been marvelous beyond human ken. As clearly as, in retrospect, we see the earlier leading, we now discern the fulfilment of the later prophecy, that "He took not away the pillar of cloud by day, nor the pillar of fire by night," for each advancing step has logically followed the preceding one.

The great temple is finished! Its "massive pile of New Hampshire granite and Bedford stone, rising to a height of two hundred and twenty-four feet, one foot loftier than the Bunker Hill monument," stands a material type of Truth's permanence. In solid foundation, in symmetrical arches, in generous hallways, in commodious foyer and broad stairways, in exquisite and expansive auditorium, and in towering, overshadowing dome, the great structure stands silently but eloquently beckoning us on toward a higher and more spiritual plane of living, for we know that without this spiritual significance it were but a passing dream.

In the best sense it stands in prophetic verity of the primary declaration of this Church in its original organization; namely, "To organize a Church designed to commemorate the word and work of our Master, which should reinstate primitive Christianity and its lost element of healing." To rise to the demands of this early pronouncement is the work of true Christian Scientists.

To "preach the gospel and heal the sick" on the Christ basis is the essential requirement of a reinstated Christianity. Only as we pledge ourselves anew to this demand, and then fulfil the pledge in righteous living, are we faithful, obedient, deserving disciples.

On this solemn occasion, and in the presence of this assembled host, we do hereby pledge ourselves to a deeper consecration, a more sincere and Christly love of God and our brother, and a more implicit obedience to the sacred teachings of the Bible and our text-book, as well as to the all-inclusive instructions and admonitions of our Church Manual in its spiritual import, that we may indeed reach "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born."

WILLIAM B. JOHNSON, *Clerk.*

The Treasurer, Mr. Stephen A. Chase, read his annual reports, showing the finances of the Church to be in excellent condition and sufficient funds in the Building Fund to settle all obligations incurred in the erection of the Extension of The Mother Church.

The Clerk, Mr. William B. Johnson, then read the following report:—

Beloved Brethren of The First Church of Christ, Scientist, in Boston, Massachusetts:—It seems meet at this time, when thousands of Christian Scientists have gathered here from all part of the world, many of whom have not had the means of knowing the steps by which this Church has reached its present growth, to present in this report a few of the stages of its progress, as gleaned from the pages of its history.

After a work has been established, has grown to great magnitude, and people the world over have been touched by its influence for good, it is with joy that those

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who have labored unceasingly for the work look back to the picturesque, interesting, and epoch-marking stages of its growth, and recall memories of trials, progress, and victories, that are precious each and all. To-day we look back over the years that have passed since the inception of this great Cause, and we cannot help being touched by each landmark of progress that showed a forward effort into the well-earned joy that is with us now. For a Cause that has rooted itself in so many distant lands, and inspired so many of different races and tongues into the demonstration of the knowledge of God, the years that have passed since Mrs. Eddy founded her first church seem but a short time. And this little church, God's word in the wilderness of dogma and creed, opened an era of Christian worship founded on the commands of Jesus: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Not until nineteen centuries had passed was there one ready to receive the inspiration, to restore to human consciousness the stone that had been rejected, and which Mrs. Eddy made the "head of the corner" of the Church of Christ, Scientist.

With the reading of her text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy insisted that her students make, every day, a prayerful study of the Bible, and obtain the spiritual understanding of its promises. Upon this she founded the future growth of her Church, and twenty-six years later the following splendid appreciation of her efforts appeared in the *Methodist Review* from the pen of the late Frederick Lawrence Knowles:—

"Mrs. Eddy . . . in her insistence upon the constant daily reading of the Bible and her own writings, . . . has given to her disciples a means of spiritual development which . . . will certainly build such truth as they do gain into the marrow of their characters. The scorn of the gross and sensual, and the subordination of merely material to spiritual values, together with the discouragement of care and worry, are all forces that make for righteousness. And they are burned indelibly upon the mind of the neophyte every day through its reading. The intellects of these people are not drugged by scandal, drowned in frivolity, or paralyzed by sentimental fiction. . . . They feed the higher nature through the mind, and I am bound as an observer of them to say, in all fairness, that the result is already manifest in their faces, their conversation, and their bearing, both in public and private. What wonder that when these smiling people say, 'Come thou with us, and we will do thee good,' the hitherto half-persuaded one is wholly drawn over, as by an irresistible attraction. The religious body which can direct, and control, in no arbitrary sense, but through sane counsel, the reading of its membership, stands a great chance of sweeping the world within a generation."

The charter of this little Church was obtained Aug. 23, 1879, and in the same month the members extended a unanimous invitation to Mrs. Eddy to become its pastor. At a meeting of those who were interested in forming the Church, Mrs. Eddy was appointed on the committee to formulate the rules and by-laws, also the tenets and church covenant. The first business meeting of the Church was held Aug. 16, 1879, in Charlestown, Mass., for the purpose of electing officers. Aug. 22 the clerk, by instructions received at the previous meeting, sent an invitation to Mrs. Eddy to become pastor of the Church. Aug. 27 the Church held a meeting, with Mrs. Eddy in the chair. An interesting record of this meeting reads, "The minutes of the previous meeting were read and approved. Then Mrs. Eddy proceeded to instruct those present as to their duties in the Church of Christ, giving some useful hints as to the mode of conducting the Church."

At a meeting held Oct. 19, 1879, it was unanimously voted that "Dr. and Mrs. Eddy merited the thanks of the Society for their devoted labors in the cause of Truth," and at the Annual Meeting, Dec. 1 of the same year, it was voted to instruct the clerk to call Mrs. Eddy to the pastorate of the Church, and at this meeting Mrs. Eddy accepted the call. The first meeting of this little Church for deliberation before a Communion Sabbath, was held at the home of the pastor, Mrs. Eddy, Jan. 2, 1880. Most of those present had left their former church homes, in which they had labored faithfully and ardently, and had united themselves into a little band of prayerful workers. As the Pilgrims felt the strangeness of their new home, the vast gloom of the mysterious forests, and knew not the trials before them, so this little band of pioneers, guided by their dauntless Leader and Teacher, starting out on their labors against the currents of dogma, creed, sickness, and sin, must have felt a peculiar sense of isolation, for their records state, "The tone of this meeting for deliberation before Communion Sabbath was rather sorrowful;" but as they turned steadfastly from the mortal side, and looked toward the spiritual, as the records further relate, "Yet there was a feeling of trust in the great Father of Love prevailing over the apparently discouraging outlook of the Church of Christ." The Communion Sunday, however, brought fresh courage to the earnest band, and the records contain these simple but suggestive words,—"Sunday, Jan. 4, 1880. The Church celebrated her Communion Sabbath as a Church, and it was a very inspiring season to us all, and two new members were added to the Church." This was indeed the little Church in the wilderness, and few knew of its teachings, but those few saw the grandeur of its work and were willing to labor for the Cause.

The record of May 23, 1880, more than twenty-six years ago, states, "Our pastor, Mrs. Eddy, preached her farewell sermon to the Church. The business committee met after the services to call a general meeting of the Church to devise means to pay our pastor, so as to keep her with us, as there is no one in the world who could take her place in teaching us the Science of Life." May 26 of the same year the following resolutions were passed: "That the members of the Church of Christ, and all others now interested in said Church, do most sincerely regret that our pastor, Mrs. Eddy, feels it her duty to tender her resignation, and while we feel that she has not met with the support that she should have reason to expect, we venture to hope she will remain with us. That it would be a serious blow to her Cause to have the public services discontinued at a time when there is such an interest manifested on the part of the people, and we know of no one who is so able as she to lead us to the higher understanding of Christianity, whereby to heal the sick and reform the sinner. It was moved to instruct the clerk to have our pastor remain with us for a few Sundays if not permanently."

At a meeting of the Church, Dec. 15, 1880, an invitation was extended to Mrs. Eddy to accept the pastorate for the ensuing year; but, as the records state, "she gave no definite answer, believing that it was for the interest of the Cause, and her duty, to go into new fields to teach and preach."

An interesting record relative to this very early work of the Church, and its appreciation of Mrs. Eddy's tireless labors, is that of July 20, 1881, which reads, "That we, the members of the Church of Christ, Scientist, tender to our beloved pastor, Mrs. Eddy, the heartfelt thanks and gratitude shared by all who have attended the services, in appreciation of her earnest endeavors, her arduous labors, and successful instructions to heal the sick, and reform the sinner, by metaphysical truth or Christian Science, during the past year. Resolved, that while she had many ob-

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stacles to overcome, many mental hardships to endure, she has borne them bravely, blessing them that curse her, loving them that despitefully use her, thereby giving in her Christian example, as well as her instructions, the highest type of womanhood, or the love that heals. And while we sincerely acknowledge our indebtedness to her, and to God, for these blessings, we, each and all, will make greater efforts to more faithfully sustain her in her work. Resolved, that while we realize the rapid growth, and welcome the fact of the spreading worldwide of this great truth, that Mind, Truth, Life, and Love, as taught and expressed by our pastor, does heal the sick, and when understood, does bring out the perfection of all things, we also realize we must use more energy and unselfish labor to establish these our Master's commands and our pastor's teachings; namely, heal the sick, and preach the gospel, and love our neighbor as ourselves."

Eighteen years ago, the Rev. James Henry Wiggin, who was not a Christian Scientist, wrote as follows: "Whatever is to be Mrs. Eddy's future reputation, time will show. Little cares she, if only through her work Truth may be glorified. More than once, in her earnestness, she has reached her bottom dollar, but the interest of the world to hear her word has always filled her coffers anew. Within a few months she has made sacrifices, from which most authors would have shrunk, to ensure the moral rightness of her book. This statement Phare Pleigh [the *nom de plume* of Rev. James Henry Wiggin] makes out of his own peculiar knowledge of the circumstances. Day after day flew by, and weeks lengthened into months; from every quarter came important missives of inquiry and mercantile reproach; hundreds of dollars were sunk into a bottomless sea of corrections; yet not until the authoress was satisfied that her duty was wholly done, would she allow printer and binder to send forth her book to the world." This book has now reached its four hundredth edition, each of one thousand copies.

On Sept. 8, 1882, it was voted that the Church hold its meetings of worship in the parlors of Mrs. Eddy's home, 569 Columbus Avenue, Boston. The services were held there until November, 1883, and then in the Hawthorne Rooms, at No. 3 Park Street, the seating capacity of which place was about two hundred and twenty-five. At a meeting Oct. 22, 1883, the Church voted to wait upon Mrs. Eddy, to ascertain if she would preach for the Society for ten dollars a Sunday, which invitation she accepted. After establishing itself as a Church in the Hawthorne Rooms, the number of attendants steadily increased. The pulpit was supplied by Mrs. Eddy, when she could give the time to preach, and by her students and by clergymen of different denominations, among whom was Rev. A. J. Peabody, D.D., of Cambridge. The annual report of the business committee of the Church, for the year ending Dec. 7, 1885, contains some very interesting statements, among which is this: "There was a steadily increasing interest in Christian Science among the people, even though the continuity of thought must have been very much broken by having so many different ones address them on the subject. When our pastor preached for us it was found that the Hawthorne Rooms were inadequate for the occasion, hundreds going away who could not obtain entrance; those present enduring the inconvenience that comes from crowding, for the sake of the eternal Truth she taught them." The *Boston Traveler* contained the following item: "The Church of Christ, Scientist, had their meeting Easter Sunday at Hawthorne Rooms, which were crowded one hour before the service commenced, and half an hour before the arrival of the pastor, Rev. Mary B. G. Eddy, the tide of men and women was turned from the door with the information, 'No more standing-room.'"

On Feb. 8, 1885, Communion was held at Odd Fellows Hall, and there were present about eight hundred people. At this time the Hawthorne Rooms, which had been regarded as the church-home, were outgrown. During the summer vacation, different places were considered, but no place suitable could be found that was available, and the Sunday services were postponed. There was an expectation that some place would be obtained, but the desire for services was so great that the Hawthorne Rooms were again secured. A record of this period reads, "It should be here stated that from the first of September to our opening, crowds had besieged the doors at the Hawthorne Rooms, Sunday after Sunday." On Oct. 18, 1885, the rooms were opened and a large congregation was present. It was then concluded to engage Chickering Hall on Tremont Street. In the previous consideration of places for meeting it had been decided that this hall was too large, as it seated four hundred and sixty-four. The first Sunday service held in Chickering Hall was Oct. 25, 1885. Mrs. Eddy preached at this service, and the hall was crowded. This date is memorable as the one upon which the Sunday School was formed.

Meanwhile it was felt that the Church needed a place of its own, and efforts were made to obtain by purchase some building, or church, in a suitable location. Several places were considered, but were not satisfactory; yet the thought of obtaining a church edifice, although given up for a time, was not forgotten. In the mean time, not only was the attendance rapidly growing in this church in Chickering Hall, but the Cause itself was spreading over the land. Sept. 1, 1892, Mrs. Eddy gave the plot of ground on which The Mother Church now stands. On the twenty-third day of September, 1892, twelve of the members of the Church met, and, upon Mrs. Eddy's counsel, reorganized the Church, and named it The First Church of Christ, Scientist. This effort of Mrs. Eddy was an inspiration to Christian Scientists, and plans were made for a church-home.

In the mean time Sunday services were held in Chickering Hall, and continued there until March, 1894, and during the last year the hall was crowded to overflowing. In March, however, the Church was obliged to seek other quarters, as Chickering Hall was to be remodeled. At this time the Church removed to Copley Hall on Clarendon Street, which had a seating capacity of six hundred and twenty-five, and in that place Sunday services were held until The Mother Church edifice was ready for occupancy, Dec. 30, 1894. During the months that the congregation worshiped in Copley Hall there was a steady increase in attendance.

Twelve years ago the twenty-first of last month, the corner-stone of The Mother Church edifice was laid, and at that time it was thought the seating capacity would be adequate for years to come. Attendance at the Sunday service gradually increased, until every seat was filled and many stood in the aisles, and in consequence two services were held, morning and afternoon, the latter a repetition of the morning service. The date of the inauguration of two Sunday services was April 26, 1896. It was soon evident that even this provision was inadequate to meet the need, and it was found necessary to organize branch churches in such suburbs of Boston as would relieve the overcrowded condition of The Mother Church; therefore three branch churches were organized, one in each of the following named places: Cambridge, Chelsea, and Roxbury.

For a while it seemed that there would be ample room for growth of attendance in The Mother Church, but notwithstanding the relief that the organization of branch churches had given, the number of attendants increased faster than ever. From the time that the three foregoing named churches were established, the membership and the attendance at them and at The Mother Church steadily grew, and more branch churches were established in other suburbs, members of which had formerly been attendants at The Mother Church. In the spring of 1905 the overcrowded condition of the morning service showed that still further provision must be made, as many were obliged to

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leave the church for the reason that there was not even standing-room. Therefore, beginning Oct. 1, 1905, three services were held each Sunday, the second and third being repetitions of the first service.

This continued growth, this continued overcrowding, proved the need of a larger edifice. Our Communion services and Annual Meetings were overcrowded in The Mother Church, they were overcrowded in Tremont Temple, in Symphony Hall, and in the Mechanics Building, and the need was felt of an auditorium that would be of great seating capacity, and one that would have the sacred atmosphere of a church-home.

In Mrs. Eddy's message to the Church in 1902 she suggested the need of a larger church edifice, and at the Annual Meeting of the same year the Church voted to raise any part of two millions of dollars for the purpose of building a suitable edifice. The labor of clearing the land was begun in October, 1903, and the corner-stone was laid July 16, 1904.

The first Annual Meeting of the Church was held in Chickering Hall, Oct. 3, 1893, and the membership at that date was 1,545. The membership of this Church to-day is 40,011. The number of candidates admitted June 5 of this year is the largest in the history of the Church and numbers 4,889, which is 2,194 more than the hitherto largest admission, that of June, 1903. The total number admitted during the last year is 6,181. The total number of branch churches advertised in *The Christian Science Journal* of this June is 682, 614 of which show a membership of 41,944. The number of societies advertised in the *Journal* is 267.

Shortly after the dedication of The Mother Church in 1894, the *Boston Transcript* said, "Wonders will never cease. Here is a church whose Treasurer has sent out word that no sums except those already subscribed can be received. The Christian Scientists have a faith of the mustard seed variety. What a pity some of our practical Christian folk have not a faith approximate to that of these impractical Christian Scientists."

The fact that a notice was published in the *Christian Science Sentinel* of last Saturday, that no more funds are needed to complete the Extension of The Mother Church, proves the truth of the axiom: "History repeats itself."

These are the evidences of the magnificent growth of this Cause, and are sufficient refutation of the statements that have been made that "Christian Science is dying out."

The majesty and the dignity of this church edifice not only shows the growth of this Cause, but proclaims the trust, the willingness of those who have contributed to the erection of these mighty walls.

This magnificent structure, this fitting testimonial in stone, speaks more than words can picture of the love and gratitude of a great multitude that has been healed and purified through the labor and sacrifice of our revered Leader and Teacher, Mary Baker G. Eddy, the one through whom God has revealed a demonstrable way of salvation. May her example inspire us to follow her in preaching "the kingdom of heaven is at hand," by healing the sick and reforming the sinful, and as she has done, verifying Jesus' words, "Lo, I am with you alway."

After the conclusion of Mr. Johnson's report, announcement was made that reports from the Field would be had from members assembled. This invitation brought forth a variety of remarks on the growth in various parts of the Field, as follows:—

Second Church of Christ, Scientist, in Minneapolis, Minn., reported that 194 new members were added to the church during the past year.

First Church of Christ, Scientist, London, England, reported a total membership of 432, with great activity in the Reading Room and in the distribution of literature.

First Church of Christ, Scientist, in Sioux City, Ia., reported that its membership had increased from 24 in 1891 to 185 at the present time, and the congregation is so large that the seating capacity of 250 has been found inadequate, and a new building will soon be erected.

First Church of Christ, Scientist, of Berlin, Germany, reported "much progress during the past year, attendance at services increasing from an average of 100 to an average of 300, and the church membership shows an increase of sixteen per cent."

Those churches which were heard from in the afternoon were: First Church of Christ, Scientist, Buffalo, N. Y.; First Church of Christ, Scientist, Hoosic Falls, N. Y.; First Church of Christ, Scientist, Washington, D. C.; First Church of Christ, Scientist, Indianapolis, Ind.; First Church of Christ, Scientist, Havana, Cuba; First Church of Christ, Scientist, Colorado Springs, Col.; First Church of Christ, Scientist, Spokane, Wash.; First Church of Christ, Scientist, Wymore, Neb.; First Church of Christ, Scientist, Pueblo, Col.; First Church of Christ, Scientist, El Paso, Tex.; First Church of Christ, Scientist, Joplin, Mo.; Second Church of Christ, Scientist, New York City.

First, Second, and Third Churches of Christ, Scientist, of St. Louis presented a combined report, stating that after consideration it was decided that a proposition to unite First and Second Churches into one organization had been abandoned, as there appeared to be need for continuing the identity of both organizations and the establishing of Third Church.

First Church of Christ, Scientist, of New York City reported that it has during the past year witnessed a vigorous growth in the work incumbent upon every branch church; it had a membership, June 1, of 1,675.

First Church of Christ, Scientist, Memphis, Tenn., reported its intention to begin at once to erect its own building, now that the great Mother Church building was finished. First Church in Dublin, Ireland, expressed through its representative heartfelt gratitude for the many blessings received, especially for the privilege of sharing in the erection of the Extension of The Mother Church. First Church of Chicago reported that it had erected a large building, expecting it to meet the needs of those attending the services, but within the following ten months, Second Church was organized, and successively Third, Fourth, Fifth, and Sixth Churches were organized, each being an overflow from First Church. Five of these churches own and occupy their buildings, and again First Church is filled almost to its capacity.

An interesting report was rendered from First Church of Christ, Scientist, of Paris, France, which has also progressed satisfactorily.

The report from First Church of Christ, Scientist, Liverpool, England, stated that services had been held for several years prior to 1904. In February of that year a society was organized and in 1905 a church organization was formed.

First Church at Seattle, Wash., reported that a dozen of its members were in attendance at the dedication services. First Church of Philadelphia reported a membership of 422, and now that The Mother Church Extension was completed that it would attend to the erection of a church for itself. First Church of Belfast, Ireland, represented by the Hon. Miss Gibson, daughter of an ex-Lord Chancellor of Ireland, stated that the church was organized in May, 1904, and that constant progress had been manifested; also that three of its members were present at the dedication. First Church of Oklahoma City, Okla., reported the presence of 14 of its 72 members, and that, having directed all its attention to the present time to the building of The Mother Church Extension, it will now proceed to erect its own house of worship.

First Church of Christ, Scientist, Pasadena, Cal., reported a membership of 600, also that wonderful healing had been done, including that of every known disease.

Mr. Adam H. Dickey reported three churches in Kansas

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City, Mo., with a membership of about 1,300, about 300 of whom were present at these services. He reported great success, owing to the healing work in Christian Science. Mr. Frank W. Gale presented the report of First Church in San Francisco, Cal., and reported that the past year had been the most prosperous in its history. He said he had been commissioned to express the sincere thanks of the Christian Scientists of San Francisco for the generous help given by the Scientists all over the Field in their recent severe experience.

There were also reports from First and Third Churches of Christ, Scientist, of New York, and Fourth Church of Chicago, Ill.

Members of many other churches were present, ready to report, but they could not be heard for lack of time.

The Wednesday Evening Meetings.

[We are indebted to the *Boston Herald* for the following report.—EDITOR.]

Quietly, without a trace of fanaticism, making their remarkable statements with a simplicity which sprang from the conviction that they would be believed, scores of Christian Scientists told of cures from diseases, physical and mental, at the testimony meetings that marked the close of their visit to Boston; cures that carried one back to the age of miracles. To hear prosperous, contented men and women, people of substance and of standing, earnestly assure thousands of auditors that they had been cured of blindness, of consumption in its advanced stages, of heart disease, of cancer; that they had felt no pain when having broken bones set, that when wasted unto death they had been made whole, constituted a severe tax upon frail human credulity, yet they were believed.

At The Mother Church, First Reader William D. McCrackan presided in the main auditorium; at the meeting in the Extension vestry, Willis F. Gross, the new President, officiated, and in the old Mother Church auditorium Mrs. Laura C. Conant, Second Reader at The Mother Church, presided. The other Readers were as follows: Mother Church vestry, Judge Septimus J. Hanna of Colorado Springs; Horticultural Hall (Exhibition Hall), Bicknell Young of Chicago; Horticultural Hall (Lecture Hall), Bliss Knapp of Boston; Jordan Hall, Edward A. Kimball of Chicago; Potter Hall, Rev. William P. McKenzie of Cambridge; Howe and Woolson Halls, Gilbert C. Carpenter of Providence; Chickering Hall, Rev. Irving C. Tomlinson of Concord, N. H.

At each of the meetings the introductory services were identical, consisting of hymns, an appropriate reading from the Bible and selections from "Science and Health with Key to the Scriptures" by Mrs. Mary Baker G. Eddy.

Fifteen thousand Scientists crowded into the auditorium of the Extension of The Mother Church, into the old church, into Horticultural Hall, Jordan Hall, Potter Hall, Woolson Hall, and Chickering Hall, and it took ten meetings to accommodate the great throngs who wanted to give testimony or who wanted to hear it. And when these places had all been filled, there were many hundreds waiting vainly in the streets. A few were upon the scene as early as three o'clock in the afternoon to secure seats in the main body of the church, where the largest meeting was held, and long before seven the auditorium was comfortably filled.

Upon entering The Mother Church one was immediately struck with the air of well-being and of prosperity of the great congregation. The Scientists fairly radiate good nature and healthy satisfaction with life. No pessimistic faces there! So ingrained is this good nature, so complete this self-abnegation, that at the very height of fervor, when bursting with a desire to testify to the benefits and the healing power of the faith, one of them would pause and laughingly give precedence to another who had been the first to catch the Reader's eye.

When Mr. McCrackan announced at the main meeting that they were ready to receive testimony up leaped half a dozen Scientists. They had been told to name the places they lived before beginning. "Indianapolis!" "Des Moines!" "Glasgow!" "Cuba!" "Dresden!" "Peoria!" they cried. No more cosmopolitan audience ever sat in Boston.

Those who poured out their debts of gratitude for ills cured, for hearts lifted up, spoke simply and gratefully, but occasionally the voices would ring out in a way there was no mistaking. In those people was the depth of sincerity, and when they sang, the volume of the holy song rose tingling to the great dome, swelling as one voice. It was a practical demonstration of the Scientist claims, a fitting close to a memorable week.

And what can be said of the cures that were narrated? Here are a few of the most remarkable:—

At Horticultural Hall, a lady from Harrisburg, Pa., said, "About ten years age I was healed of consumption by the reading of Science and Health. I had been given up by physicians and they gave me no hope of ever being healed. I was healed in just three months."

A man from Kansas City, Mo., said, "I was given up, in the last stages of consumption, by physicians, and told to go to California, and went there with the expectation of living only a few months. There I was advised to go to a Christian Scientist, which I did, and was healed in five treatments. This was twelve years ago, and I have not had the slightest return of the disease, nor have I had a cough."

A woman from St. Louis was blind, and now she can see. She said, "I feel that no one in this world has more cause to be grateful than I have, for whereas I was blind now I see. My case was pronounced incurable by the most noted oculist in the world. I was persuaded to try Christian Science, which resulted in a cure in three months, doing for me what oculists failed to do in over twenty years, for it healed my blind eyes. This is ten years ago, and I have had perfect sight ever since."

At Chickering Hall, a Tacoma Scientist said, "Nearly eleven years ago, after all hope had been withdrawn by four of our very best physicians, I was healed of valvular heart disease of many years' standing through the study of Science and Health."

Said another in The Mother Church: "I am from Omaha, Neb. Nineteen years ago I was healed of quick consumption, and since that time have not been confined to my bed for a single day. Three of my family have been healed through reading Science and Health by Mary Baker G. Eddy. I wish to give my very grateful testimony to our loving Leader, Mrs. Eddy."

Charles R. Frickey, Rochester, N. Y., said, "Eleven years ago I dragged my body around with locomotor ataxia, pronounced by the most eminent specialists to be incurable. At that time I did not believe in God; I could not, because I could not see why the suffering was here, why a good God should send such evils upon those whom He had created. Shortly after this a friend of mine invited me to attend a Christian Science service. I declined to do so, but being persuaded, I did; and in that service, while having a heated discussion with the First Reader, I found the pain which I had been enduring had vanished; the muscles did not relax one particle, but the pain was gone. I went home, and wondered why the pain did not come back; but it has never returned. A month after that I sought treatment for the balance of the difficulty. My healing was not rapid, because I clung to the disease. After six or seven months' time had elapsed, I found my freedom."

At the Extension auditorium Mr. Frank H. Leonard of Brooklyn, N. Y., testified that he had been healed of valvular heart disease, which he had from birth and which many physicians had pronounced incurable, and he had been

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condemned to die in a short time. He was healed by Christian Science treatment in three months, and his former physicians stated that a miracle had been performed, as his heart was as good as that possessed by any other man.

Lieutenant-Colonel Hobart of Liverpool, Eng., said, "The first blessing that came to me in Christian Science was the healing of our eldest daughter, who had been suffering terribly from a child with membranous colitis. We had skilled physicians and careful nursing. She grew worse and worse, and eventually a well-known specialist in London told me it was no use doing more, she must pass away. We then heard of Christian Science. She was taken in hand by a gentle, loving practitioner, and our emaciated daughter who was to die is to-day strong, mentally and physically."

In the Extension auditorium Dr. W. F. W. Wilding from Manchester, England, said that his daughter about six years ago was suffering with disease of the hip joint and consumption of the lungs, and though eight years of age had wasted away until she weighed only forty pounds. She had to be bound in an iron splint, from shoulder to ankle. She kept wasting from day to day, and was on the verge of the grave, and nothing that surgery could do could save her. "It was at this time that treatment in Christian Science saved her from the grave. She was put under treatment, the iron splint was removed; the emaciated tissues were renewed, and day by day she regained her health and strength, and now, at thirteen years of age, she is as strong, healthy, happy, and as well as any girl in the world."

A lady from Berlin, Germany, mentioned a special case of cancer of the liver that had been healed in Christian Science after five operations had been performed by the physicians. This healing was complete and effected in Christian Science after nine treatments.

Mlle. Demarez of Paris, France, told of a case of cancer which had been taken to a hospital for an operation; the physicians and surgeons refused to do anything for her, as the case was too far advanced for possible recovery; that an operation would surely kill her, and that in any case she must die within three months. This case was healed by Christian Science.

Mr. Snook of Washington told of a child, twelve years old, having been healed of epileptic fits, the case having been called utterly hopeless by many physicians.

Mrs. Belle M. Wood of Kansas City spoke of having been perfectly well for fifteen years, after being healed of four incurable diseases.

Lady King of Dublin, Ireland, told of having been an invalid for three years, under the care of the best physicians and surgeons in London, and of being thoroughly healed during one week's treatment; also gave testimony to the healing of her mother from blindness.

A lady from California gave the following testimony: A gentleman riding up a mountain trail on horseback—a trail seldom used except for mule travel—by a misstep of his horse was thrown over the precipice, the horse rolling over him twice; both rider and horse were stopped midway down the mountain-side by a growth of underbrush. His brother, by the aid of another man, succeeded in getting him back to the camp and telegraphed for Christian Science help. The next day he was carried on a litter to his home, traveling by easy stages, because of his great suffering. Each day showed marked improvement, until at the end of two weeks he went out driving, using the reins himself; at the end of three weeks he attended a Christian Science meeting and gave his testimony, considering himself entirely healed.

A gentleman from Arkansas said he had been a great sufferer from meningitis and was perfectly healed by Christian Science.

A lady from London told of having asked for help for a child suffering with a fever, and of being healed herself, during the treatment, of a disease from which she had suffered for six years; also that she had been blind in one eye for twenty-seven years and, in order to save the other eye, was wearing glasses. Ten days after the healing just mentioned she left off the glasses, was able to read easily without them, and found, upon closing the good eye, that she could read the finest print with the eye which had been blind so many years.

A gentleman from Long Beach, Cal., said he had been healed of a very severe case of blood-poisoning and lock-jaw; also from the habit of smoking—having been in the habit of smoking from fifteen to eighteen cigars a day; this healing took place in a few minutes.

A lady from Australia testified to having been healed of sciatica and lumbago in half an hour, and of a tendency to constant colds; of the healing of her mother of a tumor on the eye; and of the healing of a violin pupil from paralysis of the arm so that she is now able to practise six hours a day without inconvenience.

A lady testified to having been healed of rheumatism of eighteen years' standing.

From California were given the following testimonies:—

A gentleman reported that during the recent earthquake and fire not one Christian Scientist was injured in any way; that about one quarter of the members of the church and congregation lost their homes, and as the entire business section was destroyed, there was need of assistance in getting many of them on a self-supporting basis once more. The second Sunday after the earthquake the church held an open-air service on the site of their own building, which had been destroyed, and have continued to hold their services regularly, while the new temporary building has gradually risen around them. His expression of gratitude for the help received, and for the understanding of Christian Science, which enabled them to pass through such an experience unharmed, was very good to hear.

A lady related the experiences of four families who lived on the four sides of what is known as Russian Hill; how they were wakened by fire and cries of terror; how they were soon able to become calm and strong, assured of the divine protection, and to help and comfort others in distress; giving thanks always, since that dreadful time, for their knowledge and understanding of Christian Science.

San Francisco, Cal.

[THE following card has been received from our San Francisco brethren and we are glad to give it space in our columns. We understand that the money so lovingly contributed by the Christian Scientists throughout the country has proved sufficient for the immediate needs of these brethren and they are now becoming re-established in their homes and in their work.—EDITOR.]

Dear Brethren:—The Board of Directors of First Church of Christ, Scientist, in San Francisco, California, wish to express to the dear co-workers throughout the Field, their deep appreciation of the sympathy and love which prompted the word of hope and encouragement, as well as financial aid, sent us in our hour of need.

Through the substantial help received we have been enabled to assist many of the members of our church and congregation to re-establish themselves, and we will continue our work with stronger courage and greater faith in, and a more abiding knowledge of, the ever-active working of divine Love, supplying human needs.

By order of the Board of Directors,

THOMAS H. LORD, *Clerk.*

Correction.

In last week's issue of the *Sentinel* there appeared on page 660, second column, the name "Miss Ida Krouse of Hale, Cuba." We are informed that this was an error and that the lady referred to is Mrs. Ida Krause Hall of Camagüiy, Cuba.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Contrast of Forty Years.

[THE following letter, received by Mrs. Eddy from an old friend and student, is of great interest at this time, because it contrasts so vividly the pioneer days of our Leader's work for the Cause which she was then inaugurating with these later days of her achievement. The faith and devotion with which Mrs. Eddy labored in those early days have marked the forty years of her ministry, bringing health and happiness to a constantly growing army of Christian followers.—EDITOR.]

Cambridge, Mass., June 12, 1906.

Mrs. M. B. G. Eddy.

My Dear Teacher:—Of the many thousands who attended the dedicatory services at the Christian Science church last Sunday it is doubtful if there was one so deeply impressed with the grandeur and magnitude of your work as was the writer, whom you will recall as a member of your *first* class in Lynn, Mass., nearly forty years ago. When you told us that the truth you expounded was the little leaven that should leaven the whole lump, we thought this might be true in some far distant day beyond our mortal vision. It was above conception that in less than forty years a new system of faith and worship, as well as of healing, should number its adherents by the hundreds of thousands and its tenets be accepted wholly or in part by nearly every religious and scientific body in the civilized world.

Seated in the gallery of that magnificent temple, which has been reared by you, gazing across that sea of heads, listening again to your words explaining the Scriptures, my mind was carried back to that first public meeting in the little hall on Market Street, Lynn, where you preached to a handful of people that would scarce fill a couple of seats in this grand amphitheatre; and as I heard the sonorous tones of the powerful organ and the mighty chorus of five thousand voices, I thought of the little melodeon on which my wife played, and of my own feeble attempts to lead the singing.

In years gone by I have been asked, "Did Mrs. Eddy really write Science and Health? some say she did not." My answer has invariably been, "Send those who say she did not to me. I heard her talk it before it was ever written. I read it in manuscript before it was ever printed." Now my testimony is not needed. No human being in this generation has accomplished such a work or been so thoroughly endorsed or so completely vindicated. It is marvelous beyond all imagining to one who knew of your early struggles. I have been solicited by many of your followers to say something about the early history of Christian Science. I have replied that if Mrs. Eddy thought it wise to instruct them on the subject she would doubtless do so.

Possibly you may remember the words of my uncle, the good old deacon of the First Congregational Church of Lynn, when told that I had studied with you. "My boy, you will be ruined for life; it is the work of the devil." He only expressed the thought of all the Christian (?) people at that time. What a change in the Christian world! The stone which the builders rejected has become the corner-stone of this wonderful temple of "Wisdom, Love, and Truth." I have yet the little Bible which you gave me as a reward for the best paper on the spiritual significance of the first chapter of Genesis. It has this inscription on the fly-leaf in your handwriting, "With all thy getting get understanding."

I should deem it a great privilege to meet you face to face once more. Respectfully and faithfully yours,

S. P. BANCROFT.

The Appeal of a Great Occasion.

OUR annual Communion and the dedication of the Extension of The Mother Church are over, and this happy and holy experience has become a part of our expanding consciousness of Truth, to abide with us and enable us better to work out the purposes of divine Love. It was scarcely possible to repress a feeling of exultation as friend met friend at every turn with words of rejoicing; and even the greetings and congratulations of those not of our faith seemed to say that all the world was in some degree sharing in our joy. But within our sacred edifice there came a deeper feeling, a feeling of awe and of reverence beyond words, —a new sense of the magnitude of Christian Science,— this revelation of divinity which has come to the present age. Grandly does our temple symbolize this revelation, in its purity, stateliness, and vastness; but even more impressive than this was the presence of the thousands who had come, as the Master predicted, "from the east, and from the west, and from the north, and from the south" to tell by their presence that they had been healed by Christ, Truth, and had found the kingdom of God.

As one thought upon the significance of the occasion, the achievements of our beloved Leader, and her relation to the experiences of the hour, took on a larger and truer meaning. The glories of the realm of infinite Mind, revealed to us through her spiritual attainments and her years of toil, encompassed us, and hearts were thrilled with tender gratitude and love for all that she has done. If to-day we feel a pardonable pride in being known as Christian Scientists, it is because our Leader has made the name an honored one before the world.

In her dedicatory message to The Mother Church, Mrs. Eddy says, "The first commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me,' and the Golden Rule are the all-in-all of Christian Science." In all her writings, through all the years of her leadership, she has been teaching her followers both by precept and example *how* to obey this Commandment and Rule, and her success in so doing is what constitutes the high standing of Christian Science before the world. Fearlessly does she warn all her followers against the indulgence of the sins which would prevent the realization of ideal manhood —the reign of the Christ—and now it is ours to address ourselves with renewed faith and love to the high and holy task of overcoming all that is unlike God, and thus proving our worthiness to be "living stones" in the universal temple of Spirit, and worthy members of The Mother Church before men.

ANNIE M. KNOTT.

"Blest be the tie that binds."

THE late Communion and dedicatory service of the Extension of The Mother Church will always be remembered as a notable event, not only in its occasion but in its unity of spirit, its inspiration, its enthusiasm, and its contagious joy. Divine Love was manifested in a manner and degree which gave new and nearer significance to one's thought of heaven. It was that blossoming of brotherhood which precedes and guarantees the fruitage of faith. The conscious proximity of a great idea brought a dissipating rebuke to the narrowness of self-interest. In such a presence it became easy and natural for one to be courteous, unselfish, kind, and good, and we have thus learned, through human experience

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as well as through revelation, that the one place where we can all meet without fear of friction is within the shadow of that great Rock, the Christ-truth whose majesty and might alone save humanity from the disintegrating weakness of mortal sense. Truth is the cement of true socialism, the bond of true brotherhood.

In a time of increasing stress and turmoil in the world's communal life, a time when the asserted unfairness and injustice of political and commercial rule are cited as the explanation of strikes and incipient revolution, and when the pitiful living-conditions of vast numbers in all lands is pressing upon the heart of every Christian altruist, it is quite impossible to escape the conviction that a more impelling sense and a more practical expression of loving brotherhood is one of the world's greatest needs. Though eighteen centuries and more have past since Christ Jesus taught and exemplified the higher kinship, so-called Christian nations are still finding their assurance of peace only in their preparedness for war; while in their political, economic, and business relations professed Christian men are still so indifferent to the Golden Rule that the story of individual success often becomes a narrative of heartless selfishness and cruel imposition.

To this human condition Christian Science has brought healing through that true sense of God, and man in His likeness, which bases and perpetuates Christian brotherhood, and it is the inspiration, the enlargement, the uplifting joy of this realization which breaks the shackles of social caste, business selfishness, and petty personality. The world has known and talked much of the fraternity of pain; it has practically come to look upon suffering as the prerequisite and ground of sympathy, and some theologies have gone to the extreme of insisting that even God must suffer if He save, thus making the inharmonious and unideal requisite and useful. And yet how apparent it is that the confidences of the miserable but duplicate their ills, and that they can find no profit in either communion or exchange. The nobler brotherhood begins its rule when we recognize our oneness of source, nature, and possessions, and that man lives in the kingdom of good alone. Said St. Paul, "All things are yours; and ye are Christ's; and Christ is God's." For a fraternity of suffering and sorrow Christian Science substitutes that brotherhood of peace and joy whose rising tide surely reached a high water-mark as we sang together in that mighty choir on Communion day. The little things, and the belittling thoughts that would bring distrust and separation,—how they all vanished in that moment when love-for-all opened the door of song; and how blessed will it be in all the coming days if we but retain, as we surely may, this gladdening sense of love's all-embracing brotherhood. Let us not forget that if we ever seem to lose our sense of supremacy over selfishness, our spiritual exaltation or our joy, it is because we are no longer companioning with those great spiritual and redemptive ideals which have been our Leader's constant theme, and which are so splendidly symbolized in the stately courts in which we sang that day.

JOHN B. WILLIS.

Letters to our Leader.

Chicago, Ill., June 16, 1906.

Beloved Teacher:—Excuse this intrusion, but I thought you might like to hear of the following recent incident. Going into the Room of the Pastor Emeritus in your church, in front of a student of mine was a Catholic priest. Raising high his hat, he said, "I think we all should pay due respect and reverence in this the most beautiful room I ever saw." He seemed very much interested in everything.

Methinks your last message has opened wide the door of love. All who are ready and willing can find the way, even beginning with the first footstep, an honest recognition of true value. Did you know, dear Teacher, I was healed from consumption? being the third generation that manifested this dread disease. The perfect healing came from your Normal Class lessons in 1888. Again I thank God, and you, for the full deliverance from this and many other things. Lovingly and gratefully your student,

H. ELIZABETH ROBERTS.

Boston, Mass., June 13, 1906.

Beloved Leader:—Oh, if you had been present to-night to hear the testimonies from all the distant lands, the gratitude and the love and the marvels that were told—oh, the joy that this Communion time and dedication has brought to us. We are returning full of hope to accomplish more, and to consecrate ourselves more wholly than ever before. I sat down to write this letter to you, to tell you that I feel so happy to have been allowed the privilege of taking charge of your Room at The Mother Church. To hundreds and hundreds I have had the joy of showing it. I have been in charge there daily this week, and it has been one of the most precious privileges I have ever been allowed. Oh, if you could only hear and see the love and gratitude that the people expressed. Father and mother left this afternoon, and I leave on Monday next. I must have one more service in this glorious church. It is truly a marvelous demonstration.

With love, your grateful student,

VICTORIA MURRAY.

New York, June 17, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—I have felt to-day, in thinking over the dedication of the Extension of The Mother Church and what it meant to the Cause of Truth and the world, that I should like to write you a line or two and thank you for the privilege of being a Christian Scientist, and thank you for the loving kindness which you have manifested in presenting and preserving the integrity of the Cause of Christian Science.

I have been a member of The Mother Church for the past six years and during all that time the sustaining strength of Truth has been most helpful in every way, and when I glance back at the work you have been doing for the past forty years I realize in some degree the struggle in which Truth has sustained you. It has been my privilege to have carried the truth in all sections of our city life, and when at times I have met obstacles, one second of reflection on what you have done has restored to me the poise necessary for Truth's work.

May God continually and abundantly bless you and strengthen you, is my earnest prayer.

Sincerely,

ROBERT E. CAREY.

West Newton, Sunday Evening.

Dearest Leader:—I cannot close my eyes without sending you a message of love and gratitude. All thoughts turned to you to-day, and all wished that you might be in our midst and see this marvelous visible manifestation of the church triumphant. We could not get into the church until the three-o'clock service, because of the multitude. We sat in the topmost balcony, where we were unable to see the Readers but we heard every word. The acoustics are fine! Although this was the fourth service, the Readers' voices rang out full and clear. Mr. McCrackan read your Message most impressively and beautifully—and what a Message! Surely, dear Leader, you would have been gratified could you have seen your grateful followers in that beautiful edifice. Some of them had waited since early morn to gain admittance to the three-o'clock service. A policeman said to one I know, "I have served thirty-two years, but have never seen anything like this. If all were Christian Scientists I should lose my job." The world has put a high estimate on Christian Scientists, but when we

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look to you and your example, and see what you have accomplished, we see how much there is for us to do, and we pray for meekness and humility, knowing that by these qualities, which you exemplify, can we be fit worshipers in this temple which is the fruit of your labors.

Lovingly,
MARY TOMLINSON.

Santa Monica, Cal., June 15, 1906.

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

Beloved Leader:—In behalf of the church, we, the Board of Directors of First Church of Christ, Scientist, of Santa Monica, Cal., desire to express to you our heartfelt thanks and warm appreciation of your Message, read at the dedicatory service of the Extension of The Mother Church, in Boston, June 10. The Message was printed in *The Los Angeles Times*, one of the leading newspapers of the fair "city of the angels," and read at our Wednesday evening meeting by our First Reader. The pure words and deep meaning, so beautifully expressed in the Message, was a great uplift to us all, and we long to do more and better work as the days glide by, and become more worthy of the holy name of Christian Scientists.

Yours with tender love,
MRS. S. DUNN,
MRS. ACHSAH D. OSBORN,
R. F. DOCKERY,
MRS. MAY D. DOCKERY,
MRS. VIOLET J. CARPENTER.

Boston, Mass., June 11, 1906.

Beloved Leader:—My heart is so full this morning that it seems it would burst were I not to send these few lines to you, to convey at least a slight expression of my love and gratitude to God, and to you, for this beautiful Communion service, and all who have worked so indefatigably to give this vast gathering the life-sustaining truth whereby they can go forth and heal the sick and sinful.

I know God will keep His light shining, through you, for us all, to guide us on forever. For your beautiful message, "Choose Ye," I thank you.

BENJ. H. NORTON.

London, England, May 30, 1906.

Dear Mrs. Eddy:—We are sending eighty-one dollars, all the money in hand from our Sunday School, to the Building Fund of The Mother Church; first because we rejoice in the privilege of helping to build it, then because we wish to give you a token of our love and obedience.

I remain yours lovingly, for the teachers and children of Third Church of Christ, Scientist, London,
LUCY E. MANN, *Superintendent.*

[Telegram.]
Atlanta, Ga., June 14, 1906.

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

Beloved Leader and Teacher:—The heart of every Scientist who is not at the dedication and Communion echoes a fervent "Amen, and amen" to the Church's reply to your loving and wonderful message. Devotedly,
WILLIAM M. GOODWIN.

Excerpts from Editorials.

In discussing the recent great demonstration of Christian Science in Boston the editor of *The Watchman*, a Baptist paper, concludes with the statement that this system of religion engages in no work of charity in any form, and that it alone, of all the religions, therefore lacks the element of self-abnegation. It is not proposed here to enter the ranks of disputants over the issue thus raised. The Christian Science defenders are an able body, and constantly show that they can at all times stand and defend the faith and good works which they profess. We may, however, say in a dozen words, which will be indorsed by those who are intimate friends of representative Christian Science followers without being full sharers of their faith, that no people are more earnest and devoted in their efforts for the good of others, both material and spiritual. This is the fruit of love for others, and it is therefore charity. It would be unfair to say, without ample proof, that this development in the lives of individuals is not at least a part of their religion, even though it may not be the whole of it. The apparent lack of charity organization in the church body does not discredit the fact of individual charity.

Boston Herald.

The prodigious convention of Christian Scientists in Boston is a portent worthy of perhaps even more interest than it has evoked in that city, where a new temple to Isis and Osiris would be hardly more than a day's wonder. With the swift growth of the new faith the public has in a general way been familiar; it is but a few years ago that the astonishing revelation was made that since 1890 its following had increased from an insignificant number to hundreds of thousands, a rate at which every other sect in the country would soon be left behind. But mere statistics give a feeble impression in comparison with so huge and concrete a demonstration as the dedication of this vast temple. The statistics have been ridiculed by the hostile as mere guesswork, but one cannot sneer away the two-million-dollar stone edifice or the thirty thousand worshipers who entered its portals Sunday.

Springfield (Mass.) *Republican.*

The dedication of a Christian Science temple at Boston serves to call attention to one of the most remarkable religious movements that this country or any other country has ever known. It hasn't been very many years since Christian Science was announced as a discovery of Mary Baker Eddy of Concord, N. H. The few thousand persons who followed Mrs. Eddy during the first years of her preaching were the objects of much ridicule, but despite the obstacles put in the way the church has continued to grow. Its growth in numbers is remarkable, but even stranger is its increase in wealth. The temple which has just been dedicated at Boston cost two million dollars, and is one of the finest places of worship in the world, at least it is the largest in New England. This Mother Church is absolutely free from debt. After but a few years, Christian Science has congregations in every important town and city of the United States. Of course the new idea will never have determined its real position in the doctrines of the world until it has stood the test of time. But its beginning has been impressive, and that large numbers of intelligent men and women should be converted to it, makes it appear that Science can't be brushed aside by ridicule alone.—*Lafayette* (Ind.) *Journal.*

The remarkable growth and the apparent permanency of Christian Science were noted in the recent dedication in Boston of the magnificent new temple of the cult. When the doors were opened to the public, the structure was free of debt. While the dedicatory services were being held at different hours of the day, forty thousand Christian Scientists from every State in the Union and from many foreign countries were in attendance.

Although Mrs. Eddy, the Founder of Christian Science, was not in attendance, she sent greetings in which she declared that the "crowning ultimate" of the church "rises to a mental monument, a superstructure high above the works of men's hands, even the outcome of their hearts, giving to

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the material a spiritual significance—the speed, beauty, and achievements of goodness."

But a few years ago, men there were who predicted that Christian Science would soon be included among the cults which flourish for a time like a green bay tree, and are then forgotten. Those predictions have not been verified. The church which has been built upon the tenets first presented by Mrs. Eddy is being constantly strengthened by members who represent the intelligence of many communities in different parts of the world.

Albany (N. Y.) *Knickerbocker.*

One of the claims made in behalf of Christian Science is that it cures the domestic nagging habit. "There are no nagging wives and mothers among true Christian Scientists," said one of the best known teachers and practitioners of that cult. "Our faith does away with nagging and the irritability that causes so many unhappy homes." A faith that will do this is surely of the sort that will "remove mountains." Yet the testimony of this witness is that she has seen "unhappy homes made happy, and tired, nervous, fagged-out women made contented and rested" by a realizing sense of the truth that "peace and harmony are the law of our being."

It is an observed fact, acknowledged by many non-believers, that the disciples of this new faith, or vivifiers of an old faith, are, as a rule, contented, cheerful, courageous, patient, and even serene. So far, at least, their faith is justified by its works. And among its triumphs the prevention of nagging and of the nervous irritability which causes this disagreeable habit is surely entitled to honorable mention. The wife who is continually nagging her husband, whether about his business, his habits, his dress, his non-observance of what she regards as his religious, social, or domestic duties, or anything else, will make "love fly out of the window" much quicker than poverty is proverbially (though often falsely said to do. When the children are the victims of the nagger, not only are domestic peace and happiness banished, but the disposition of the children is in danger of being ruined under the constant rasping. The "scold" is bad enough, but her outbreaks are apt to be infrequent, or at least intermittent, while nagging easily becomes a "continuous performance." If Christian Science will cure this the increase of its converts is not a matter to be deplored.

It is, however, unfair to connect nagging altogether with the wives and mothers. Some of the worst naggers are men. They "nag" about the punctuality or the cooking of the meals, about the conduct of the children, the expenses of the household—particularly those which do not minister directly to their own gratification—and a dozen other things that offer an opportunity for venting their disagreeable tempers. If Christian Science can subdue the chronic grumblers and naggers of the male sex it will do wonders.

Boston Herald.

The stoutest enemies of Christian Science will confess at least an esthetic debt to that great and growing cult which is implied in the building of a great church in Boston. This church is one of the largest and seemliest in America, and in its size, if not in its aspect, it may be held to symbolize that faith which is so much a faith that all facts inhospitable to it are deemed by its professors not to exist at all. The building is of light stone, with a dome over two hundred and twenty feet high, a chime of bells, and one of the largest organs in the world. The architect has joined lightness and grace to solidity, and the edifice needs only an open space about it, such as one finds in the English cathedrals, to achieve its extreme of beauty. A sect that leaves such a monument has not lived in vain.

A remarkable thing in this building is that, although it cost two million dollars, it is not blanketed with debts and mortgages. Everything, even to the flagstones in front of it, is paid for, and subscriptions are not solicited. Here is an occasion for joy that marks it as different from almost all other of the Christian churches, where petitions for money are almost as constant as petitions for divine mercy.

Brooklyn (N. Y.) *Eagle.*

There are two things to be said in favor of Christian Science. Its growth has been wonderfully rapid, and due apparently to nothing save the desire in the human heart for some such comfort as it promises. Christian Scientists, as a class, so far as the writer knows them, are happy, gentle, and virtuous. They are multiplying without efforts at proselytizing; they are in no wise at war with society; and they have little of the spirit of bigotry. The dedication of their great church in Boston is a material evidence of their prosperity; and it may be said that if their opinions seem visionary, there is nothing in them to attract any class save the moderately well-to-do, the intelligent, and the well behaved. It has been said cynically that a religion prospers according to the pledges which it holds out to its votaries; and though Christian Science promises nothing in the way of gratifying the passions or attaining dominion over others, yet it has rare lures for weary hearts,—physical health and spiritual peace.—*Rochester* (N. Y.) *Post Express.*

Christian Science, one of the most modern and certainly least demonstrative of religious bodies, has gradually spread over the country from a small beginning until its adherents can be found in every place of consequence from the Atlantic to the Pacific and from the Gulf of Mexico to McKenzie River. It may well be asked: What is the secret of the remarkable growth of the cult?

The question, like many others, is easy to ask but hard to answer. Little circles are formed whenever there are enough members for the purpose. Gradually it begins to grow in membership and influence. It seems to appeal particularly to women, this strange belief, and all of its members, regardless of sex, are as certain of its benefits, material and spiritual, as they can be of anything. Faith is the basis of all religions, and Christian Science is no different from others in this respect, but it appears to carry with it other things; a vague, ethereal something that seems rather a revival of first principles than an advance of any new line of thought.

Thousands are willing to attest to its efficacy in curing disease and lightening the burdens of life, and as it affords relief from bodily ills and inculcates right principles of living, no fault can be found with Christian Science. The meeting at Boston attracts national attention.

Helena (Mont.) *Record.*

I don't think I have ever seen more cheerful looking groups of people than I have met in Boston during the past few days. Their happy faces would make sunshine on the gravest day. If Christian Science gives such serene, beautiful expressions, it wouldn't be a bad thing if all the world turned to the new religion. There is one thing about it: it is certainly imbued with the spirit of unselfishness and helpfulness, and whatever one's special creed may be there is nothing antagonistic to it in this doctrine of health, happiness, and cheerful doing of good.—*Boston Herald.*

Twenty thousand Christian Scientists have assembled at Boston to attend the opening of their great new temple. Christian Science, as now before this continent, is the development of a short lifetime. It shows strength in all parts, and among classes above the average in intelligence.

Montreal (Canada) *Gazette.*

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The Lectures.

Anderson, Ind.

Hon. Clarence A. Buskirk last night [May 24] delivered an address at the Grand Opera House, taking as his subject, Christian Science. Jacob S. Shield, a well-known merchant of Warsaw, in introducing the lecturer said in part,—

My own case will illustrate that good must come through the study and practice of Christian Science. I was rescued from total blindness and healed of other physical difficulties which physicians were unable to cure. Born and reared in the Jewish faith, I inherited and cherished all the prejudice of my co-religionists and almost hated the name of Christ, and I was firmly impressed with the belief that Jesus was the greatest enemy of the Jew, and that the Christian world was bent upon demonstrating and exemplifying that hatred by the extermination of Israel. But the practice and study of Christian Science has proven to me beyond a doubt not only that Jesus was not our enemy but that he was the best friend the Jew ever had, and that the truth of his teachings will eventually redeem all mankind and establish that much hoped for brotherhood. Seventeen of my nearest relatives are now embracing this same Christianity and proclaiming the divinity of Christ. It is on such prima facie evidence as this, my friends, that we are willing to be adjudged.—*Anderson Bulletin.*

Maryville, Mo.

A good audience listened to the address of Rev. Irving C. Tomlinson on Christian Science, given on Monday evening, May 14, in the Empire Theatre. He was introduced by Rev. Homer Cook, pastor of the First Baptist Church of this city, who spoke in part as follows:—

In these days of faultfinding and complaining, when men devote so much time to discovering and spreading abroad the failings of one another, when men insist on finding the black spots in the great whiteness and shadows in the sunshine—it is refreshing and encouraging to find a people who refuse to quit smiling—who look for and recognize only the good and beautiful and true, and believe only in goodness, and consequent health and happiness. Such a company of people we have in our midst. Though not of their membership, I rejoice that my own church stands on so broad a base that it recognizes the rights of other men to their beliefs and delights in the clear presentation of the same. We are honored to-night in that we have with us one of the eminent representatives of the Christian Science faith, a fellow-townsman and close associate with Mrs. Eddy, the Discoverer and Founder of Christian Science.—*Correspondence.*

Marshalltown, Ia.

The Christian Scientists of this city and many of their friends enjoyed a rare intellectual treat Sunday [May 20], in the lecture given in the afternoon, at their church, by Miss Mary Brookins of Minneapolis. Miss Brookins was introduced by J. V. Parker of this city, who said in part,—

Over nineteen hundred years ago there appeared in this world a unique, singular, and yet majestic character—the Nazarene. He taught the then unheard of doctrine of "on earth peace, good will toward men." His teachings and thought were new. Human nature was prejudiced against him, and he was compelled to battle for recognition. Is it not possible that Bible students of the present day attach too little weight to the promises which assure a healing gospel? Christian Science teaches the new-old gospel, and is meeting with remarkable success all over the world, as is proven by its thousands of adherents.—*The Reflector.*

Portland, Me.

There was a large attendance at Portland Theatre yesterday afternoon [May 13] on the occasion of the lecture on Christian Science by Bliss Knapp of Boston. Ex-Mayor Randall presided and his opening remarks were in part as follows:—

It affords me great pleasure to be with you this afternoon, and while I am not at all familiar with the doctrine of Christian Science, I have many fine friends who are members of your society, and I know from them that you are doing a great work, a glorious work in the name of God and for the benefit of all mankind.—*Eastern Argus.*

Lectures at other Places.

La Crosse, Wis.—Bicknell Young, April 16.
Pensacola, Fla.—Rev. Arthur R. Vosburgh, April 16.
Visalia, Cal.—Clarence C. Eaton, April 16.
Berkeley, Cal.—Clarence C. Eaton, April 17.
Mobile, Ala.—Rev. Arthur R. Vosburgh, April 17.
Chicago, Ill. (Fourth Church).—Rev. Irving C. Tomlinson, April 17.
Roxbury, Mass.—Hon. Clarence A. Buskirk, April 17.
Grand Junction, Col.—Rev. William P. McKenzie, April 23.
Painesville, O.—Judge Septimus J. Hanna, April 23.

A Sermon.

CHRISTIAN SCIENCE is producing remarkable results, especially in America, and will, if I mistake not, be producing equally remarkable results in our own country before long; and I would like to conclude this morning by simply stating in a word what seems to me the life-giving truth which is producing these wonderful results. It is possible in a Christian community, where the truth that God is love has been long known, if not yet fully understood, to appeal to the intelligence of men and ask them whether it is not self-evident, whether it may not be taken as the axiom, that God is love. I put it to a young man on Sunday night who had been a strong and even violent agnostic, leading many others astray. I put it to him: "Granted that there is God, and that God is wise, is it not evident to you that God must be love?" He looked up at me, and his eyes filled with tears, and he said: "Oh, yes; that is evident." Did you ever try an atheist with that? You try him. I have not yet met the man or woman who could look into my face and dispute it. Now, says this modern way of thinking, venture to dwell upon that, to meditate upon it, to let the thought become so familiar that you will dare to draw the natural deduction from it. Think of it! There is but one infinite, omnipresent Holy Spirit, that is God, in all men, in all times; one God, and He is love. All power is His, and the wisdom that made the world; all life has sprung from Him; all life is ordered by Him. Nothing has ever got out of His hands; nothing has ever evaded Him. Everywhere God; and everywhere the same—steady, persistent, triumphant love. Now draw the deduction from it. What does that mean? God in every man. Then that power of God vanquishes what we call sin. Sin is some delusion of the spirit, which goes when the truth of God is recovered. Think of it. This power—that is, love—vanquishes suffering, disease. Death is a shadow, is a delusion. These are false thoughts, which vanish when the truth of God fills the soul. "Ye shall know the truth, and the truth shall make you free." And so, by a renewing of the mind, as the apostle puts it, ye shall know that holy and acceptable and perfect will of God—that God is love.

From sermon by R. F. HORTON, D.D.
The Christian World Pulpit, London, England.

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Testimonies of Healing.

It is now seven years since I heard of Christian Science, which came in direct answer to my prayer for more light and understanding. From childhood I had always a great desire to be good and useful. I worked earnestly in the orthodox church, but as years went on I was unable to solve the human problems which to me seemed unjust and unfair. Nov. 5, 1898, I cried in sore distress, "If there be a God, show me where and what He is." Instantly, though tears were rolling down my face, I felt such a sense of the presence of divine Love that it lifted me above all pain and sorrow. As I went on with my work there was a great spiritual awakening. The same evening a friend from America called, and told me he had a book which he wished me to read. This was the Christian Science textbook, Science and Health by Mrs. Eddy, and I read it with eagerness and felt sure that it gave the spiritual sense of the Bible. It has since been my daily companion, and has so illumined the Bible that it is dearer than ever before. It divides rightly the Scriptures, and teaches me to discern between the false and the true. In the study of the Lesson-Sermons week by week and proving in small beginnings the teachings of Christian Science, I have found it to be the pearl of great price—the truth which makes us free. Before knowing of Christian Science I suffered much from colds and bronchial affections, but since then my remedy has always been in divine Mind. Whenever the thought of a cold tempts me, this medicine is at hand and the healing is much quicker than in the old way, and without money or price. As I gained an understanding of Science I received a call to stand for Truth, and I have learned what the cross of Christ means—what it means to be misunderstood by those we wish most to help.

The understanding of God as infinite Mind, and man as His idea or expression, gives us the dominion which has been hid by the clouds of material sense. It has been my joy and privilege to meet with other Scientists in various places in England and I am always blessed by attending the meetings. I know that in time the churches will love Christian Science, as our Leader says. I am truly grateful for all the helpful literature in the *Sentinel* and *Journal*, and my one desire is to grow in the knowledge of good and to be governed by the one God,—divine Love. I can truly say that when we seek the Lord with all our heart, He is found to be our strength, health, and source of supply—ever-present and all-powerful.

MISS E. NORTH, Codnor, Derby, England.

For eighteen long, weary years I suffered with what the physicians told me was an incurable malady. According to *materia medica*, it was a disease of the nerve tissues of the face, which caused the most excruciating pain. My husband spent a great deal upon doctors and drugs, for we employed the best physicians, wrote to many specialists, and did whatever seemed likely to afford relief, without, however, obtaining any. Morphine was resorted to again and again, but always with the same result, nausea and increased distress; thus I escaped forming the drug habit.

After many years of this suffering, our old family doctor said the nerves of the face were simply dying and that the process would go on until I died, and that my age was against me. I was nearly eighty then. During one of the intervals between the attacks, while visiting my granddaughter in the East, I went with her to consult a Christian Science practitioner about her own case, but it did not occur to me that I could be benefited. I listened to her explanation of the Christ-healing, known to this age as Christian Science, when it suddenly dawned upon me that it might perhaps heal me of train-sickness, with which I had suffered ever since a child, and as I had the journey to Ohio before me, this seemed the need of the hour. I spoke to her about it and she said she would give me a treatment. Later on, when we began our trip, I found to my surprise that I was entirely healed of the distressing traveling discomfort and enjoyed every moment of the journey. From that day I have never had a return of the old facial trouble. It has been nearly eight years and I feel as young and strong as I ever did. I go about alone, making visits of several weeks' duration. While I find that old habits of thought seem hard to get rid of, yet I read Science and Health every day and am indeed grateful to dear Mrs. Eddy for showing us the way which Jesus taught to health and wholeness.

I also want to say that after I had been reading Science and Health about two years, an old trouble, called peritonitis, or inflammation of the bowels, made its appearance. I had suffered three weeks at two different times with it, the last time being obliged to have a nurse, and it left me in an abnormal condition which caused constant pain in the side and aggravated the life-long habit of constipation. The physician in charge stated that if I ever had another attack it would be my death, because of this disarrangement. When the trouble made its appearance I was a hundred miles from home, and during the journey I became so weakened that I had to be carried from the train to the carriage. My granddaughter and I reached our rooms and shut out the world. I seemed about to pass away, and she thought for family reasons that perhaps she should call a physician, but I said "No," so she worked on in the truth with renewed courage, and the next day I was able to walk to the hotel, two blocks away, and eat dinner with some friends. With this healing the pain in the side disappeared, and also the constipation. I do not see how any one could doubt that Christian Science is the truth.

MARY J. MCCLINTICK, Portsmouth, O.

Our eldest daughter was taken sick and our family doctor was called in. After attending her for some four or five days, he decided that she was suffering with appendicitis and thought we should have a consultation, as he believed that an operation was the only chance to save her life, and the sooner it was performed the better. We, however, determined to see what Christian Science could do, and to our amazement and joy we had the satisfaction of seeing our daughter restored to perfect health after two or three treatments. That was four years ago, and she has enjoyed the best of health, never being troubled with the ailment since.—W. GEORGE DUNLOP, St. John, N. B.

I was healed through Christian Science of what some of the best physicians in San Francisco called nervous prostration in its worst form. I was so depressed mentally that the future held out not one ray of hope. My fear was very great, I was afraid to be left alone a minute, so that I was almost distracted when Christian Science found me, three years ago. I had very few treatments, but through these and the study of our wonderful text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been made whole. I have proven that God is ever-present and omnipotent. I am deeply thankful to our heavenly Father for having given us this understanding, and to dear Mrs. Eddy for showing us the way.

MRS. MAY BLAKELY, Ontario, Cal.

In October, 1900, I was attacked with nervous prostration. I also suffered from chronic constipation and indigestion. A physician who was called said that I would have to keep very quiet, take the medicine prescribed, and then I need not hope to be well speedily. I obeyed his directions as nearly as possible, but I grew steadily worse. Sleeplessness, which from the first had troubled me, became almost unbearable. The mental agony at this time was

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dreadful, and I felt that I could not trust myself, lest I should do something desperate.

The physician changed the medicine several times, but no relief came. After three months' treatment from this physician another was called, and they consulted about the case. They said they could find no physical cause for the nervous disturbance, consequently they did not know what to do. They gave me some sleeping-powder and went away. In the mean time a friend had written asking me to try Christian Science, and I decided that if everything else failed I would try it. When I felt that I need not look to drugs for a cure, I went to Christian Science. The first treatment was a revelation to me; I knew that I had found what would heal me. Previous to this I was unable to sleep more than an hour during the night; after the first treatment I was able to sleep longer and far more peacefully. The constipation and stomach trouble gave way at once, but the nervousness was slower to yield. At first the mental turmoil was so great that I could not read, but after the first treatment I could read a little and after a few days I spent all my time in reading the Christian Science literature. I had two weeks' treatment, and I studied the Bible and Science and Health diligently. I am now free from any physical ailment. I have not taken any medicine since being healed four years ago.

I am thankful for the physical healing, but more than all for the enlarged understanding of God and my relation to Him.—MARY E. SMITH, McMinnville, Ore.

I desire to make a public acknowledgment of the benefits I have received through Christian Science. I was healed three years ago last June. I was a great sufferer for about a year, with pain in my back, extending down through the left groin, which after six months developed into internal hemorrhages, and a general breakdown followed. I employed several of the best doctors I could get in New York, and was told that I had better close my business; that I would not be here in six weeks, perhaps not four, possibly not two. About this time a copy of Science and Health was loaned me, and my wife was invited to attend the Wednesday evening meeting at First Church of Christ, Scientist, New York City. When she returned she said that I had better try to attend the next Wednesday evening, and I did. Soon after, my wife made an appointment for me with a practitioner. In three treatments I was healed. From that day to this I have never had one sign or symptom of the trouble, and have been restored to good health. I am grateful to God, and to Mrs. Eddy.

GEORGE W. MAXFIELD, Bangor, Me.

In Isaiah we find these words, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come . . . with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: . . . They shall obtain joy and gladness, and sorrow and sighing shall flee away." On the 12th day of August, 1902, I could not speak one word, nor had I talked for over eight years. During that time I never raised my eyes to look at anybody, or at anything. I could not read, I could not write. The next day I asked for help in Christian Science from the Christian Scientist under whose loving care I had been for the previous two years. I asked by means of a sign. She said, "If you wish me to help you, you must read this book," and she gave me "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was about nine o'clock in the morning. I read a few lines, and at three o'clock in the afternoon I said these words, "Praise 'the Lord, O my soul: and all that is within me,' praise God's 'holy name. Who forgiveth all thine iniquities; who healeth all thy diseases.'"

During the first part of my illness I was under several specialists, also day and night nurses. They finally said they could do nothing more for me. I then had Christian Science treatment, but I was too ill to know anything about it. Exactly four months after the day I spoke, I wrote to Mrs. Eddy to tell her what Christian Science had done for me, and to thank her for this interpretation of the life and teachings of Christ Jesus which had made possible the fulfilment of his commandment to heal the sick, and this letter I was able to write without having previously written one word for over eight years. My gratitude to God, and to our Leader, for all that Christian Science has done for me, can only be expressed in my life. I should like now, when telling of my healing, to tell also of the great help I derive from reading the *Sentinel* and *Journal*, and from the daily study of the Lesson-Sermons, and to express my sincere gratitude for them all.

EVA HAMILTON, Kingston-on-Thames, Surrey, Eng.

I have received much help, both spiritually and physically, through Christian Science. I had what the doctors diagnosed as muscular rheumatism, dropsy, and constipation of thirty years' standing. A dear friend whom I had known as an invalid had been healed by Christian Science and advised me to read Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I did so, having a great desire to know the truth. One of my troubles was that I could not sleep. I began reading the Bible and the Christian Science text-book, and troubles of every kind disappeared before I had read Science and Health through. The thought came, What about the old remedies? but truth prevailed, and I took all the material remedies I had and threw them away. That was seven years ago, and I have not had any use for them since. My husband was healed of the tobacco habit of fifty years' standing, also of kidney trouble, by reading Science and Health. I have not words to express the gratitude I feel to-day for the many blessings that have come to our home. My daily prayer is to do some good. I want my life to show my love to our Leader, Mrs. Eddy.—MRS. MALINDA K. OVERMAN, Seattle, Wash.

When I first heard of Christian Science my companions were bottles, pills, and powders. Wherever I went these went with me. I even took medicine because I was afraid I would be sick and could not perform my duties in the schoolroom. How happy I was when I was able to pack my trunk and have not a material remedy in it, but in their place the Bible, Science and Health, and the *Christian Science Quarterly*. To these I have gone for aid in all kinds of discord. The blessings that have come to me through Christian Science are many. I have been healed of catarrh, chronic throat trouble, and many other diseases, also of the great fear of taking cold. Not only have these physical ailments disappeared, but in times of sorrow or trouble the way has been clearer, the trials of every day have been made lighter, and business problems have been adjusted. Never has Christian Science failed to bring help and comfort.—LAURA MYERS, Chicago, Ill.

I should like to tell of the healing of our boy in Christian Science. At the age of two years he had a disease known as tuberculosis of the bone in his knee. We had him under the care of doctors for three long years, and during that time his sufferings were terrible day and night. One day the doctor told us that his leg would have to be am-

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putated, for he could not live two months in that condition. As he said the boy was "very low," and he would give no assurance that the child would stand the operation, we decided not to have it done.

We had heard something of Christian Science but did not know what it meant, so we called in a practitioner, and after he had told us what Christian Science had done for his wife and children, also for himself, and what it could do for us, we had him treat the child. After the first treatment the child slept all night, which he had not done in months. In one week's treatment he was relieved from all pain. Later we moved to this city, and the boy seemed to grow much worse, his leg being badly drawn up, and an abscess formed which caused intense suffering. We again called a practitioner and the case improved from that on. The boy is now ten years old, and a perfectly healthy, happy child. For this most wonderful proof of what Christian Science can do, we are very grateful, and glad to add our testimony to its healing power.

MR. AND MRS. WILLIAM MULDER, Racine, Wis.

It is three years since I came to Christian Science. My first proof of the power of Truth was the healing of my eyes through the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since that time I have never used glasses. I had worn them for two years, and had suffered all my life with a supposedly inherited eye trouble. My brother, two sisters, and myself used glasses until Christian Science healed us, and now we have not the slightest need of them, for we have learned that the truth makes free. My husband is with me in the study of this healing Word, and even our two little children prove the power of this truth over error. Besides the many physical cures, I rejoice far more in the spiritual uplifting. Where once was fear, lest God would send some evil on me, now all is peace and harmony, for I know that God is Love.

The Bible has become helpful and beautiful since I have studied Science and Health. The Lesson-Sermons and *Sentinel* are priceless. I love all our Leader's works, and prize them more than anything I possess.

Words are inadequate to express my gratitude to God, to the great Wayshower, and to our beloved Leader, Mrs. Eddy, through whose pure and noble life we are led to perceive our birthright.—MRS. MAUDE FARR, San Jose, Cal.

Twice (with the hope of afterwards taking the regular medical course, and becoming a doctor) I tried to take a nurse's training, before I succeeded, as I finally did, through being healed in Christian Science. When I had been in the first hospital thirteen days, typhoid struck me down and robbed me of a year. Then I tried the training again, though the doctors said it would kill me. Their verdicts gave me very little to live for anyhow, it seemed, so I was determined, if I had to die, to meet it on my feet. I stood it for a year and a half, and it was not until after sieges of malaria, quinsy three times, and seasons of heart failure, that I broke down again and was sent home. Though I had lived in the atmosphere of the Church,—my father, grandfather, and great-grandfather, all ministers, my mother a devoted, loving Christian,—and I had prayed and been prayed over always, the time had now come when it seemed as though there was in evidence nothing but an ugly fate that always struck me down just when I was most needed and was about to accomplish some good. Pneumonia, pleurisy, diphtheria, or some such horror would seem to come up under a perfectly clear but seemingly pitiless sky and "take the life out" of me.

After being at home from the hospital six months I was much worse. I had suffered a severe strain and was in constant distress,—"constitution undermined," "nothing left," "heart nowhere," was all the encouragement the doctors had been able to give me,—when, after a night full of the one silent cry for some understanding, Christian Science came to me and I was taken at once to New York. I had spent most of the six months between my bed and the hammock, never free from suffering, and yet, in about two weeks from my first treatment and first sight of Science and Health, I was as well as any one. This was in 1899. I was so taken up with what Mrs. Eddy taught, that I forgot about my body, and when I did think of it again there was nothing there to be healed. I went right back to the hospital and finished my course. I gained twenty pounds in two months, and graduated second in my class.

Later on, from the scene of perhaps the best surgical work in this country, I more thoroughly investigated Christian Science and the way it was put into practice. In 1901 I had a greater experience. An attack of pleurisy had left me with a racking cough that seemed to literally pull me to pieces. I lost rapidly, yet tried to get along without either a practitioner or medicine. I was on night duty in a special surgical hospital in New York, and let things go, because I did not know what to do, until I was in great danger and was made to realize that all that could be done must be done at once. One morning, in the midst of a mental conflict, I said, "I will go anyhow," and went at once to a practitioner. In two weeks or less, while in the very midst of a coughing spell, I became conscious of sudden and most glowing health and joy. I could not cough and from that time there was nothing of it or of any of the other symptoms. With this healing came a clearer, deeper insight and understanding of how to work in Christian Science. Conditions that had troubled me melted. Afterwards problems came up more trying than ever perhaps, but it has been proven that obedience to our Leader's words, "Trust in Truth, and have no other trusts" (*Sentinel*, July 11, 1903), does lead us in the way where we gain more and more of the truth.

Of course I left the nursing and applied myself to the study of Science. In a very short time difficulties drifted away. Work there has been, but the change in me, and in my whole family as well, has been so great and so gladdening, the sense of irritating perplexities and cares has been replaced by such a sense of being free, that no words are adequate to voice our gratitude. There are many errors to overcome, but many have been overcome. When sickness has come it has not lasted. For instance, one day, several years ago, I had a quinsy abscess, and took one treatment. In *materia medica* it was my habit to have these once or twice a year and always the knife had to be used. Before I entered the Christian Science practitioner's office the abscess was too large for me even to swallow fluid; four days old at least, and for two days it had caused hard chills. After the treatment I left the office and immediately forgot all about it. Two hours later I was eating heartily, and it came to me that I had had the quinsy in the morning. There was now no swelling, no inflammation. I had been going about, busy and wide-awake all the time, and the abscess had not broken. It simply was not there, and never has been since.

Christian Science appeals to me largely because it is so sane; also it always demands of us the highest. God will accept nothing less. Always I wanted God—more of God, but there was no rest, for what I was offered in the orthodox church I could not accept. The spiritual haven—the sunshine within for which we have been longing—is that for which I am so grateful. The signs had to follow. It was inevitable. It is impossible to think as Mrs. Eddy teaches and remain sick. There are many cases of healing round about; the number increases, and not infrequently they are instantaneous.

We love our dear Leader, and at every thought of her there comes from a full heart, "God bless her."

HELEN ROBINSON, Hackensack, N. J.

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From our Exchanges.

The world waits for the ethical manifestation of the sons of God. Dr. Charles E. Jefferson, in his sermon on "The Church of the Living God," says that the Church has something better to do than the solving of all the great social problems that like so many frogs came up out of the Nile of modern civilization to plague us; that the business of the Church is to set the human heart right. Exactly. But inasmuch as this Nile of modern civilization is a Christian Nile, and these froglike problems so many times spring out of the hearts of men supposedly already set right by the Church, we have a sure evidence, not that we have failed, but that we are not through with our task. To set the human heart right, that is the problem; but this will never be done by crushing the prophet function of the ministry in order to emphasize the evangelistic. The Church is filled with men and women who need ethical training and an enlarged conception of the meaning of Christianity. We are not to be always saving and never teaching; if so, we will never save. We are called to fight as well as to drill. Our superlative need now is a loftier ethical life in pulpit and pew, based on a clear understanding of the fact that character counts most both in heaven and on earth.—*Western Christian Advocate.*

There are not wanting signs, too, that the trend of men's practical energies, as well as their energies of thought and spirit, is changing. They are beginning to grow weary of their triumphs over matter and space in the victories of applied science, and still more weary of successfully "hunting the almighty dollar" and building up huge businesses and fortunes. "Vanity of vanities" begins to be the cry, and men long to strain their spirits to finer issues. Again, they realize that man cannot live by bread alone, still less by gold and gems, and that all the kingdoms of the world and the glory of them do not suffice his God-worshipful inner spirit. He is turning from them to truth and goodness, beauty and virtue, love and service. Principles, ideas, virtues, and graces, possessed and embodied in character and civilization, begin again to be his quest. It behooves every Christian and every Methodist to be in the van of such a movement of the human spirit. REV. S. E. KEEBLE.

Methodist (London) *Recorder.*

Do your work and do it well. No one else can ever do it for you, and the whole universe must await the doing of it by you. Think of it,—God is waiting for you to do that little duty you are just now shirking or reluctantly approaching in timidity. Sometimes we think we will let our own work go and try and manage that of some one else, or our presumption carries us to the point where we would manage even the affairs of God himself. Meanwhile the great universe must wait for us to get around to doing our own little part. It is a great deal easier to talk about international affairs than it is to saw wood in our own back yard. But most of us have a certain pile of wood to saw, and the chances are that we will be kept at it until the job is done.—*The Universalist Leader.*

In the New York *Observer* we find a statement concerning the decrease in the number of candidates for the Presbyterian ministry, and some attempt to show the causes thereof. They are, first, the growing conviction that the work of the kingdom of God can be done as efficiently in any kind of business as in the ministry; second, the growth of the secular spirit and the desire to secure the comforts of wealth; third, the growing conviction that a minister in the Presbyterian church must do all his work before he is fifty years old.

The Christian Register.

How many of us study the life of Jesus with the conscious purpose of understanding him in his spiritual aspirations? We know that he did this and said that, and there we rest. We need to look back of recorded deed and word if we would enter into the holy of holies in the life of the Son of God.—*The Standard.*

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest.

National.

Attorney-General Moody, in a statement which had the sanction of the President and members of the Cabinet, says that criminal proceedings will be commenced immediately against the Standard Oil officials. The statement reads:—

"After full consideration of all the evidence now available, including the report of the Commissioner of Corporations and the evidence taken by the Interstate Commerce Commission, I have reached the conclusion that criminal proceedings against the Standard Oil Company should be begun in certain cases where there appears to have been a violation of the laws regulating interstate commerce and prohibiting rebates and other unlawful discriminations. Accordingly, such proceedings will be begun at once in the appropriate judicial districts.

"These cases are regarded, and will be treated, as of importance, as it seems clear that in so far as the Standard Oil Company has obtained monopolistic control of interstate trade, that control has been in large degree made possible by discriminations in transportation rates or facilities, the discriminations being in some sense in violation of the law, and in other cases, though injurious to the public welfare, not in violation of law, and, therefore, only subject to such correction as may be afforded by the railroad rate legislation now pending in Congress."

Employes of the Isthmian Canal Commission on the Canal Zone will have a regular old-fashioned Fourth of July celebration in Panama. Special excursions are to run to Panama from all points along the Canal for the acommodation of persons desiring to attend the exercises. Money for fireworks has been raised by popular subscription among the canal employes on the Isthmus and in Washington, and Governor Magoon and other prominent men on the Isthmus will make addresses and lend their assistance in making the day a memorable one.

In the United States District Court at Kansas City last week sentence was passed upon the seven defendants recently convicted in that court of making concessions and accepting and conspiring to accept rebates on shipments. Judgments of $15,000 each were assessed upon Swift & Co., Cudahy Packing Company, Armour Packing Company, Nelson Morris & Co., and the Chicago, Burlington, & Quincy Railway. One man was fined $6,000 and sentenced to four months in the penitentiary; another $4,000 and three months in the penitentiary.

With the Carnegie Institute as financial backer, the director of the Dudley Observatory at Albany, a branch of Union University, has begun an astronomical research which will be of ten years' duration and which will include a three-years residence in the Argentine Republic. The astronomer's idea is to examine the stellar combinations from points in both the Northern and Southern Hemispheres, using the same instrument. Absolute accuracy is the goal which it is hoped to reach by this means.

The Eastern Yacht Club has received a cablegram from the Imperial Yacht Club of Kiel, Germany, fixing the dates for the international small boat race off Marblehead. There will be five races, and they will be sailed in the first week of September, beginning Monday, Sept. 3. There will be a race each day from Sept. 3 to Sept. 7 inclusive.

A bill which has passed the House and gone to the President for his signature, increases the appropriation for the militia of several States from one million to two million dollars, doubling the appropriation which each State has hitherto received.

The House Committee on Appropriations has voted a favorable report on the Watson Bill, authorizing an annual appropriation of $50,000 to pay the traveling expenses of the President of the United States and such guests as he may invite.

According to the official stenographers of the House and Senate, the *Congressional Record*, the official report of the proceedings in the House and Senate, will contain for this session about ten thousand pages, or twenty million words.

The House passed the meat inspection bill last week and sent it to conference. By amendments the provision to have the labels dated was waived and the cost of inspection was placed on the Government.

Foreign.

The recommendations of the reform committee appointed to advise upon the best means of giving effect to the proposed reforms in the Congo State administration, have been published in the *Official Gazette* at Brussels, together with the decrees authorizing the reforms. By King Leopold's signature the decrees have *de facto* passed into law. This reorganization is the result of long agitation by foreign agencies. Lord Lansdowne, in 1903, called the attention of the Berlin signatories to the report of abuses in the Congo, and suggested that a special commission of the signatory Powers be sent to inquire into the whole matter. This plan King Leopold rejected, but in September, 1904, he appointed a Belgian commission of three members, and their report was made last November.

The Municipal Council of Rome has unanimously voted in favor of having an international art exhibition in Rome in 1911, the fiftieth anniversary of the selection of Rome as the capital of Italy. A committee has been named to restore the Circus Maximus, the Coliseum, the baths of Antoninus and the Via Latina for the occasion. At the same time the great monument to King Victor Emmanuel II. will be unveiled. An appropriation of 6,000,000 lire ($1,200,000) will be asked, for the purposes of the exhibition, half the amount to be contributed by the city and half by the nation.

For the first time in six hundred years Trondhjem, the ancient Norse capital, on the 19th welcomed its own king. King Oscar was crowned there in 1873, but it has been six centuries since Norway, as an independent nation, installed its monarch there according to the rites of the old Vikings. In 1209 it was Haakon V. who ascended the throne. To-day it was the young sovereign Haakon VI. The Government's electoral programme, just published, declares the intion of Norway to maintain a policy of strict neutrality and arbitration, to develop more trustful relations with Sweden and to lighten the great burden of taxation; to solve the principal social questions, especially workmen's insurance against illness and old age and the perils of the sea.

The house in Florence, Italy, where Robert and Elizabeth Barrett Browning lived is to be converted by his son and interested parties into a museum in which everything pertaining to them may be enshrined. English and American admirers of Keats and Shelley are to purchase the house in Rome in which Keats lived and died, to be made another shrine.

Altogether, from 1862 to the end of 1905, the Government of Italy has granted subsidies to the maritime services amounting to over seventy-five million dollars.

A despatch from Cape Town says that the Government has introduced a new railroad bill providing for the expenditure of $17,500,000 for new extensions.

A despatch says that the Sultan on June 18 signed the Moroccan reforms convention adopted at Algeciras.

Industrial and Commercial.

Exports of meats and meat products from the United States in the eleven months of the fiscal year 1906 ended with May aggregated over $180,000,000 in value, an increase of practically sixty per cent over 1896. The increase is especially noticeable in lard, oleo oil, salted pork, fresh beef and fresh pork. The lard exports of 1905 went direct from the United States to seventy-five different countries and colonies, the largest quantity to the United Kingdom, valued at $17,500,000; to Germany about $15,000,000; to Netherlands, practically $5,000,000; to Belgium, $2,250,000; to Cuba, $1,750,000. Canned beef exportations amount to about $6,000,000 annually. Of the $75,000,000 worth of bacon, ham, fresh beef, and canned beef exported in 1905, the United Kingdom took $66,000,000 worth; of the total exports of meats, valued at $100,000,000, she took $80,000,000 worth.

M. Maurice Franck, a prominent silk raiser of Southern France, has been in Houston investigating the Texas coast country with reference to starting a silkworm plantation. He reports that conditions are ideal, resembling those of France. "Never before have I seen such a combination of satisfactory qualities as I found during a few days' investigation of conditions between Houston and Galveston," said he. He has arranged to send over cocoons and will watch their development through correspondence. Shou'l they turn out all right he will send over other cocoons, and upon their success will depend his attempt to introduce a farm of silkworms on the coast country.

All records between Seattle and Japan have been broken by the steamer Dakota, which reached Yokohama after a passage covering 11 days 20 hours and 35 minutes. The schedule time to Japan is fifteen days. The Dakota and her sister ship the Minnesota are over 20,700 tons gross burthen and are 622 feet in length. They are the largest vessels flying the American flag and the biggest vessels on the Pacific Ocean. Both vessels were built at Groton, Conn., and were sent around the Horn to the Pacific last summer.

The famous Iron Mountain, about eighty miles from St. Louis, at one time the richest iron ore region in the United States, but now exhausted, is soon to be transformed into a vast pasture for the breeding of fine stock. The Iron Mountain Company, a $3,600,0000 corporation which has netted stockholders a profit of $7,000,000, will be dissolved in July with the mutual consent of its owners. The concern was organized forty years ago.

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CHRISTIAN SCIENCE SENTINEL

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

Christian Science and Health.

To the Editor of the *Morning Post.*

Sir:—There are perhaps few things more difficult than the attempt to express a new truth in language which shall not be open to misrepresentation. It means the rejection of accepted dogmas, the use of unfamiliar expressions, and of a terminology more exact than need otherwise be employed. The human mind, which is inherently indolent, revolts from this. It regards new ideas with suspicion, and precision with positive animosity. It would be easy to elaborate this contention, but a single illustration must suffice, especially as it happens to be peculiarly apposite to the subject of this letter.

Every one knows the spirit in which Renan approached the problem of the four Gospels, his candid predilection for the Synoptic, his fulminations against the Johannine. To-day the patient labor of the great Greek scholars of the last half century is elucidating the fact that there is in the fourth Gospel a vocabulary so distinct and a terminology so exact as to have baffled the great skeptic, and betrayed him into conclusions based on imperfect knowledge. In the light of this warning the critics of Science and Health might wisely stay to consider in what proportion prejudice and reason mingle in their arguments. The perennial platitude that science is antagonistic to revelation is based on a definition of the former term which is frankly arbitrary. When once you have committed yourself to the contention that science is concerned with physical phenomena alone, and that primary causes are in "the domain of unprovable assumptions," you have embarked on begging the question on a colossal scale. You have shut yourself out from experiencing that "science helthe" which in the translation of Wycliffe was to be shown "to his puple in to the remyssioun of hir synnes," and have reduced the promise of Jesus, "Ye shall know the truth, and the truth shall make you free," from the absolute to the relative.

Now between the absolute and the relative there is a great gulf fixed—the gulf which, as one of the greatest of scholars has shown, separates, in the text of the fourth Gospel, the declaration of Jesus, "Every one that is of the truth heareth my voice," from the half sorrowful, half cynical reply of Pilate, "What is truth?" It is this gulf which separates the doctrines of Christian Science from the doctrines of orthodox theology. The fundamental teaching of Christian Science is the absolute allness of God. This necessitates the corresponding admission that matter is unreal, or forces you to accept the illogical and pantheistic premise of the churches that infinite Spirit manifests itself in matter. Christian Science, in a word, is true idealism, idealism shorn of the last shred of dualism and pushed to its inevitable conclusion. It has of course never been denied in Christian Science that sickness and sin have a subjective existence in the human mind. Those quaint reasoners who propose to prove matter real by maltreating it, would do well to remember the contemptuous sentence in which Huxley declared that coxcombs vanquished Berkeley with a grin, whilst common-sense folk demonstrated the reality of matter by stamping on the ground or some such irrelevant proceeding. What is denied in Christian Science is that sickness and sin are of God; are, that is, the absolute and the real. It is insisted, on the contrary, that they are mere negations, the evidence of that mortal mind which is itself nothing but the negative of divine Mind.

Of course, if Christian Science stopped here, with a mere theoretical assertion of the real and the unreal, its teaching would carry no more conviction than that of the idealists who seek to demonstrate the omnipotence of mind in the use of drugs, or the theologians who endeavor to make evil good by fathering it upon God. It is here that the difference between it and other systems becomes so sharply defined. It alone pushes forward to the only possible logical conclusion of a doctrine based on the New Testament, and assumes the burden of proof in the manner demanded by Jesus himself: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Jesus himself came over the Galilean hills and along the Jordan valley, preaching by the roadside that wonderful Gospel, "The kingdom of God is within you." And when the material sense of his hearers revolted from the deep significance of his words, he performed the miracles or object-lessons, bidding his audience if they could believe for nothing else, to believe for the very works' sake. Those, he declared, who believed in him should do the works he did. Those who understood the truth which was to free the world, that is to say, who gained this full, exact knowledge of God, would be able to demonstrate it as all exact knowledge can be demonstrated. The healing which Jesus had taught was carried on by his disciples, or students. It lasted, in some measure, if the Fathers are to be believed, throughout the first three centuries, amidst the roaring of the lions of Diocletian, by the light of the torches of Nero, and only finally disappeared when it occurred to Constantine to wrap the purple of the Cæsars about the seamless dress, and substitute the golden fillet for the crown of thorns. In the centuries which followed, the spiritual perception of Christendom became gradually more and more clouded by materiality. Men continued to preach the Gospel, but the inseparable command to heal the sick was set aside, while the teaching of the Sermon on the Mount was relegated to the domain of unattainable transcendentalism, until at last the human yearning for something better could find expression in the words:—

> Comes faint and far Thy voice
> From vales of Galilee,
> The vision fades in ancient shades,
> How shall we follow Thee?

It was to show that "the healing of the seamless dress" should be present to-day on our English hillsides and in the streets of our cities as it was, almost two thousand years ago, by the shores of Gennesareth and on the Mount of Olives, that Science and Health, the text-book of Christian Science, was given to humanity. For lo, said the great Teacher, in the last words of his that ever fell on human

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ears: "I am with you alway, even unto the end of the world."

Yours, etc.,
FREDERICK DIXON.

First Church of Christ, Scientist, Sloane Terrace, May 26.

London (England) *Morning Post.*

To the Editor of the *Morning Post.*

Sir:—The standpoint of Christian Science is clearly set forth in Mr. Dixon's letter, which you published on the 28th inst., and however difficult it may be for the average mind to grasp the significance of such teaching it would assuredly appear to deserve serious examination, inasmuch as it is increasingly attractive to many intelligent people in all parts of the world. If it were a mere form of belief its adherents might be left in their happy views, and one would not even "with whispered doubt confuse a life that leads melodious days." But the whole teaching seems to impinge so practically and at every turn on the most serious issues of human life, that sincere persons, anxious to follow the right path, are almost bound to prove such things, whether they be true or not. Besides, it is obvious that from the ordinary point of view extremely embarrassing complications may at any time arise, when, for instance, people have so far left the conventional tracks that they refuse to have medical assistance during illness. For it is quite clear that in the light of this stupendous "revelation"—if it be the absolute truth—all our cherished systems of religion or medicine pale and fade into nothingness. Whilst to the vast majority nowadays such doctrine is mere "foolishness," as it was to the Greeks of old, yet we are assured by many people not unworthy of belief that the axiom regarding an all-loving God is as demonstrable as a proposition in mathematics; in short, that the Q.E.D. can be arrived at as readily in the apparent cure of some bodily condition as in proving the angles at the base of an isosceles triangle to be equal to one another. It must be granted that Christian Science is thorough in its method. There are no half measures in dealing with the unreal phenomena which it represents as having persistently misled us individually and as a race. It would seem doubtful, however, whether many who are "in" Christian Science realize adequately the ultimate significance of its teaching with regard to the continuance of the human race or of the lower animals upon the earth. But there can be no doubt that it means an absolute reversal of all our conceptions, negation of the testimony of the senses, and surrender of nearly everything that has been universally accepted as contributory to the pleasure of living. For the new cult teaches that what we have all been regarding as the deepest instincts of our nature are absolutely unreal, deceptive, even disastrous in their consummation. If this be the true inwardness of the teaching of the Master, and as such the only reliable guide for humanity, then the sooner all the wheels of so-called material progress are reversed the better for our race. Let us get into the right track, whatever be the consequences, if we are certain that the spiritual aspect of things is the only real one. But we are never likely either to run bravely "the race that is set before us" or to reach any goal worth attainment between ungrasped Christian Science and unconfronted mortal fear. Yours, etc.

M.D.

London (England) *Morning Post.*

[The above extremely interesting articles were enclosed in the following letter to Mrs. Eddy's Associate Secretary, Mr. Strang.—EDITOR.]

London, England, May 30, 1906.

Dear Mr. Strang:—I have been wondering whether there is any greeting I could send to our beloved Leader, at this dedication season, which would really add something worthy of the occasion to the mass of congratulatory messages with which she will no doubt be overwhelmed, and it has occurred to me that the two enclosed letters from the *Morning Post*, one of the weightiest and most widely read daily papers in London, which really goes all over the world, would be an indication to her that the Church of Christ is being dedicated in the individual consciousness here in London, and is being manifested in the breaking down of many barriers,—barriers of ignorance, prejudice, superstition, fear.

Some of our friends are on their way to be present at the dedication in Boston, and all, whether present or absent in the flesh, are uniting in the joy of this wonderful demonstration of "Immanuel—God with us," and all recognize the blessing which it has been to be able to take part in its accomplishment. With all kindest greetings,

Sincerely yours,
(MRS.) MABEL S. THOMSON.

From our Contributors.

Spiritually Minded.

REV. WILLIAM P. MC KENZIE.

PEACE is the reward which crowns the effort of those who seek to be spiritually minded, but this peace has no stagnation in it, for it is the evidence of the perfect harmony of Life and its immortal activities.

When warfare has continued to the exhaustion of one of the combatants, and an agreement ends the contest, we call it peace; but, mentally considered, the humiliation of one contestant, and the exultation of the other, indicate no rest of mind, no peace. The resentment which flamed out in carnage and destruction, still burns like the sullen fire in the charcoal-burner's pit. From father to son is passed the legacy of animosity, until it is made to appear that patriotism must be nourished by the vivid and continuous recital of wrongs endured by ancestors. Since the man who would know true life must rid himself of bitterness and resentment, why should he enlarge the task by adding to his own problem the sense of wrongs nursed in the far past by those no longer actors in this drama of existence? Indeed he may also question the advantage of inoculating himself with the virus of strife and contention as found among his contemporaries. The question at issue in a contest is so often unimportant. If it were important, if it concerned the majesty of righteousness or the omnipotence of Truth, then a decision would be easy for the righteous man, whereby his own mind could find rest in adherence to what is true and right. But where a dispute begins with conflicting opinions, and enraged feelings perpetuate the strife and the contention leads to further divisions, it is impossible to find peace on either side. Why? Because each party, desiring support as against the other, is looking for adherents, for persons whose feelings can be worked upon and inflamed into antagonism against those whom they must consider adversaries.

A peacemaker is not wanted in such a case, for he would show the foolishness of the contest, and lead the contestants to Principle, God; and if they followed his leading they would have to relinquish their pride, vainglory, and boasting, as well as bitterness and ill-will, on the way Godward. There is always a way, however, for learning the unwisdom of contention. Two farmers disputed once about the price of a calf, and so sharply that they went to law. Two dollars constituted the basis of this quarrel, which involved other people, who of course took sides. Good friends were estranged, work was neglected, passions were roused, and cruel words spoken, all in a dispute about a matter involving a mere trifle. It cost the losers of the lawsuit twelve hundred dollars in expenses, not to mention time lost, money lost, temper lost, joy lost in

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the silly strife. What veritably good advice was given by Jesus, "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also." The coat, or cloke, is unimportant compared with harmony. Any jurist will concede that the man is wise who will suffer occasional wrong rather than engage in conflict and tedious litigation, for the enduring prosperity of such a man is sure to amend the temporary loss.

The capacity for strife and division and dispute must be parted with, be displaced by a better capacity, if man would know the joy of being spiritually minded. The philosophy which shows the stupidity of conflict, and reveals the animalism involved in rage and dissension, is not enough. This may leave with one a sense of contempt for those who contend, and contempt and peace of mind cannot dwell together. "To be spiritually minded is life and peace." Carefully and gently Paul had to bring a knowledge of spiritual things to the church at Corinth. They had too carnal, or animal, a sense of life. He says, "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" In his new translation Fenton renders this passage thus, "For when there is rage and strife and dissensions among you, are you not rather like animals than conducting yourselves like men? While one declares, 'I am for Paul,' and another 'I am for Apollos,' are you not merely man-followers?"

The spiritually-minded man is always a God-follower; and Christian Science makes clear to us how we may be "followers of God, as dear children," and how we may "walk in love" as did Christ Jesus, because it reveals to us the ever-presence of God as divine Principle, or Love. The carnally minded judge with the animal sense, seeing only what is visible to the senses—what may yield power, or personal advantage, what pride may gloat upon, what revenge may utilize, what greed may enjoy—and death ends all the power and the pleasure and the glory! The spiritually minded man finds no rest in that which can die or change, because he begins his thinking with God, the producing cause of all that endures and lives because too good to die. He cannot be a partisan, or a man-follower, because he is obedient to Principle, which is above all. He must be loving, kind, generous, and full of good will, even to "the unthankful and the unholy," because he must truly express the nature of that which governs him. But he cannot be involved in distress when others are tumultuous or enraged over what is unimportant, because he knows that the uselessness of the tumult will eventually be discerned. He may lose the temporary regard of his friends because he adheres to Principle and escapes from their solicitations and enthusiasms by keeping undisturbed his sense of the Mind that was in Christ Jesus; but it does not matter what either friends or enemies may say or think of him, if he is blessed "with all spiritual blessings in heavenly places in Christ." While some of those who have identified themselves with the Christian Science movement may hold different opinions as to personal relations and human conditions, we need not be troubled, for there are no differences regarding the Principle that rightly governs man. None question that the revelation of God as Principle has been given, none question regarding the truth or its statement in our text-book, Science and Health, none regarding our Leader, Mrs. Eddy, and her place in the movement. We may always be gladdened and stimulated by the fact that as Christian Scientists we are permanently united in our effort to become spiritually minded, and in our love and appreciation of the Teacher and Leader who guides and instructs us by her own beautiful life as well as by precept and counsel. All grounds of difference are seen to be quite as unimportant as it would be in mathematics to contend over the question of using pencil or crayon in making our computations. However made, if the science of numbers is understood the results must be harmonious because right.

Selected Articles.

Christian Science.

Talking of symptoms, I am greatly interested in the recent case against the Christian Scientists. Without expressing an opinion on a subject of which I am almost wholly ignorant, I am unable to refrain from weighing the pros and cons of this religion in my mind.

On the one hand it seems to me incredible that intelligent men and women (and no one can doubt the intelligence of many members of the Christian Science community) can seriously say that they would call in a surgeon to replace a broken bone but would not call in a physician for a septic wound possibly supervening on an operation performed by the self-same surgeon. Neither can I understand why they should find it necessary to wash a wound with soap and water and dress it with lint and bandages if the wound is merely a disease existent in what they call the mortal mind. On the other hand, I think the outcry against their "cure failures" is unnecessarily bitter and vituperative. A doctor attends a person suffering from a disease, and after constantly treating his patient and giving an endless amount of drugs, the patient very often dies. No one has a word to say against the physician who has failed to cure. Also, it must be remembered that the person who goes to a Christian Scientist has often—I do not say always—been already given up as hopeless by the doctors. As a lover of fair play, I think too much is made of their failures. Moreover, they have, quite apart from the physical, an enormously beneficial moral influence.

I myself know a society woman who has become a Scientist, and who from being heartless and frivolous has grown sweet and unselfish and unworldly to an extent that is positively staggering; and this is by no means an isolated case. The "Science," or religion, or whatever it is called, certainly has the most extraordinary effect on the mind, and who shall dare to say that a science that has grown by such leaps and bounds, and whose followers are many of them men and women of undoubted intellectuality, is the mere charlatanism that physicians and coroners consider it to be?

No one should judge Christian Science as expounded at the coroner's inquest and misrepresented by the newspaper reporter. *Audi alteram partem!* Before condemning, go to their meetings, interview some of the "cures," and then give your opinion for or against. Personally, I have no opinion. I am a person with an entirely open mind.

I have never actually come across a Science "cure" in a case of real disease like cancer, or Bright's disease, or elephantiasis. Neither have I ever come across a cancer cure by a physician, although there are several more or less eminent medical men who not only profess to cure cancer, but who practise on patients who frequently die during the experimental "cure"!—*Vanity Fair,* London, England.

Those who have attended the Torrey-Alexander meetings here in Philadelphia in response to the urgent invitations sent broadcast through the public press, at least have a right to expect that those who address these meetings should know whereof they speak.

Recent references to Christian Science, however, as reported in *The Era* of March 15, show a lamentable ignorance of this particular subject on the part of those speakers who undertake to enlighten the assemblages on this topic. They have assailed it with ridicule and falsehood, and in so doing have ruthlessly trampled upon a most sacred possession; namely, the religious belief of a vast number of enlightened people who are striving to let their "light so shine" that glory may redound to their heavenly Father.

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Christians generally are glad to see men and women spiritually awakened, and rejoice in the fruitage of a season of prayer and supplication to God for more of the divine presence; but the approbation of fair-minded people is bound to be withheld from a plan of religious campaigning which includes the bitter and senseless denunciation of those who do not conform in every part to the particular scheme of salvation offered. Christian Science has done much to revive the waning faith of many who have sought God in vain. That it has brought surcease from physical pain to many sufferers is an added but none the less essential proof of the divinity of its mission, if we cherish the example of him who said, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

To classify Christian Science with esoteric magic, hypnotism, and various other *isms*, shows a total lack of understanding of its import. It does not teach deliverance from sin by the mere denial of sin, but by departure from it. It pleads the supremacy of God; urges that under all circumstances evil is overcome and destroyed by good. This is its mission, and the present fulfilment of this mission—even in part—warrants the invitation of its adherents to its self-appointed critics to keep "hands off."

ALBERT E. MILLER.
The Bradford (Pa.) *Era.*

To the Editor of the *Morning Post.*

Sir:—Is not this persistent campaign of scorn and ridicule directed against the religious beliefs of the Christian Scientists becoming distinctly monotonous? Whatever their merits or demerits, they at any rate are never found engaged in such un-Christian-like and uncharitable practices as attacking, jeering, and sneering at other denominations. I am not a Christian Scientist myself, in fact I am a member of the Church of England; I have no particular affection for the Christian Scientists, nor am I beholden to them for anything; but, apart from this vexed question of physical healing, I am absolutely convinced that they, as much as any denomination, are doing their full share of the good work in the world in helping people to lead better lives, and I certainly think that they ought to be given credit for it; and further, as we all benefit by a better world, surely then should we welcome all such workers who are helping to make it so, under whatever name or theories they work.

Let us, therefore, as professing Christians, show a more just and generous spirit than that of always harping on their occasional failures, while remaining perfectly silent on their many successes. What is wanted is to have far less time wasted on talking about religion, wrangling about doctrines; far less of the letter, and much more of the acting of religion in our daily lives, this, after all, being the only true test of the sincerity of our professions.

Yours, etc.,
OBSERVER.
London (England) *Post.*

We are not disposed to enter into any controversy with the Christian Scientists, and while we cannot agree with them on many points, we are not inclined to indulge in harsh criticisms of people whose lives are as beautiful as are the lives of those who live up to the teachings of Christian Science. There are many things which seem to us absurd in their teachings, but they do enthrone love, they eschew evil, as a rule their patience is beautiful, their lives are serene, and they are enthusiastic for the advancement of their cult and the prevalence of their teachings. All this we admire, and admire very greatly. . . . We must respect people who live so thoroughly what they espouse, who are so enthusiastic over their position that they earnestly labor to have others receive the benefits which they claim will come as the results of their theories.

Pacific Baptist Advocate.

From our Correspondents.

Hawaii.

An interesting example of the way the truth of Christian Science will take hold and grow from the seed within itself, making use of whatever means are at hand, is shown in the starting of the work in Honolulu.

A Scientist went there to live who was so young in Science that she had hardly commenced to do her own work. Finding herself twenty-one hundred miles removed from the nearest Scientist (and no cable), she saw at once that she must turn to Principle alone, for help. The test came very soon, and the demonstration was made.

Later, two Scientists from The Mother Church in Boston visited for a few weeks in the Islands, and expressed a desire to meet any one there who was even slightly interested in Science. There was one gentleman in town who had been healed of consumption by reading Science and Health. He was invited to meet them, and also four or five others. These met to study the Lesson-Sermon every Sunday afternoon, and at the second meeting a lady was healed of a chronic trouble considered incurable, through the power of the truth expressed at the meeting.

After meeting for three years in this way, it was decided to rent a room. This seemed a great step to the little company, but it proved a wise one, and they have moved steadily on ever since. The growth in Honolulu has seemed slow, but now it is progressing faster. The Scientists have organized themselves into an association, with by-laws and regularly elected officers, and the business is carried on in an orderly manner. They have often been greatly encouraged and helped by tourists who were visiting the Islands for a few days or weeks. One lady who came an utter stranger to Honolulu, knowing of no Scientist there, was sitting in her room at the hotel when she heard "Shepherd, show me how to go" being sung somewhere near, and she soon found the singer. Her visit of ten days proved a blessing.

Services are held in a very pleasant room in a business block. This room is used as a Reading Room as well as for Sunday services and Wednesday evening meetings, and loving hands have made it attractive with potted palms, curtains, etc. We are buying a piano that was offered us on our own terms the very day we needed it; indeed, experience has shown all through that Love is leading always, and we have only to obey.—MRS. HELEN W. KELLEY.

Southern India.

Tirumangalam, India, Jan. 20, 1906.

I am a poor native of India. Mrs. C. C. Knowles of Corinna, Maine, was so good as to present me with a copy of "Science and Health with Key to the Scriptures," together with some other literature of Christian Science. I am also a reader of the *Christian Science Sentinel* by her kindness. Before I finished reading half of the Bible, I began to realize the truth and the wonderful revelation of this Science, and I quite appreciate the noble work of Mrs. Eddy. I am now going to give it a deeper and closer study. Christian Science is strange to our people and I hope our friends will be good enough to help us by the donation of literature, that its distribution may help the spread of Science among our folks. I am trying to live the truth in the home and to prove to our Indians that there is only truth or good in Christian Science. India is long accustomed to drug treatment, and to eradicate the poisonous habit requires a strong effort. I would be very thankful for the help of friends in my good purpose and endeavor. Mrs. Knowles was also kind enough to give me good advice and encouragement by her letters. I heartily wish for the growth and prosperity of Christian Scientists. I am thankful to the great God for Christian Science, also thankful

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to Mrs. Eddy for her untiring love and faithful labor for all the world and for all she has done in bringing to mankind the healing truth. Indeed she is the great Discoverer and beloved Leader of the Science movement. I wish also to express my gratitude to my dear friend in bringing this divine truth to an unknown poor Indian family living in the remotest corner of the world. May God help me in my healing works.—R. KOLANDAIVELEE.

The Lectures.

Vineland, N. J.

Judge Septimus J. Hanna delivered a lecture in the Unitarian church last evening [May 24] upon the subject "Christian Science—the Religion of the Bible." He was introduced by Mr. Allan Schley, who referred to the recent tremendous growth among educated people the world over of the Christian Science religion. Mr. Schley also said,—

Our predilections may be life-long and sacredly cherished, our preconceptions may have the permanent stamp of heredity and environment, our prejudices, if you please, may be deep-seated and powerful, but we do not repress free discussion nor bear it false witness. There are, too, the respect and confidence which rest in the statistics of a rapidly growing religious organization of which the churches and societies in our country begin to be numbered by the thousand.—*The Journal.*

Pomona, Cal.

The annual lecture on Christian Science was held in Co-operative Hall on Tuesday evening [April 10]. Rev. Heber Rice, pastor of the Unitarian church of Pomona, introduced the speaker, Clarence C. Eaton, and said in part,—

The truth-seeker is the God-seeker, and all broad-minded persons to-day are searching for the truth for the sake of the truth. I do not share the fears nor the prejudices of those who regard the transformations that are now taking place as being hostile to the interests of mankind by reason of their antagonism to older views. We welcome the truth, from whatever channel it makes its appearance, whether from ancient or modern conditions. Christian Science throws a great white beam of light upon the fundamental teaching that spirituality is the supreme law of life.

The Progress.

Wichita, Kan.

Bicknell Young lectured to a large audience at the Crawford Theatre last night [May 17]. He was introduced by former Governor W. E. Stanley, who said,—

We are living in a great country and a great age. We are less interested in our own opinions and more tolerant of the opinions of others. The world is growing broader and more liberal all the time. We are now sometimes willing to admit that the other fellow may be right. The people of Wichita and Kansas are tolerant and always ready to give audience to any person who has a message to deliver. The gentleman on the platform this evening has a message. He is sent out with authority from his church in Boston. We are met here to hear him give a reason for the faith that is in him. The world is getting farther and farther away from creeds, sects, and denominations and desires only to know the truth. The audience will be concerned in the message to-night to know whether it is true. If it is so, I am satisfied they will accept it. I now take pleasure in introducing to you Bicknell Young of Chicago, who will deliver his message.—*Wichita Eagle.*

St. Joseph, Mo.

Rev. Irving C. Tomlinson delivered a lecture on Christian Science in Tootle Theatre yesterday afternoon [April 13]. Attorney Hugh C. Smith introduced the lecturer, saying in part,—

Doubt and opposition have met every new theory, every new invention, since time began, or that history records. Wars, rebellion, bloodshed have often followed the announcement of some new doctrine of government or religion, the tendency of the human mind being toward the retention of present forms of government, of present religious creeds, of present methods, social, commercial, and political. So the followers of that faithful, untiring, and beneficent soul, the Rev. Mary Baker G. Eddy, are opposed by the sneers and the jeers of those who have no tolerance for the opinions of others.

The speaker may not be able to convert us to his way of thinking, but in the countenances of this intelligent and attentive audience I can see evidence of a desire for truth, and firmly believing that such you have, leaving to each individual to determine for himself or herself when that truth is found, I have the pleasure of introducing to you Rev. Irving C. Tomlinson of Concord, N. H., who will speak to you of "Christian Science."—*St. Joseph Gazette.*

Lectures at other Places.

New Albany, Ind.—Judge Septimus J. Hanna, April 17.
Toronto, Canada.—Rev. Irving C. Tomlinson, April 19.
Winchester, Ky.—Judge Septimus J. Hanna, April 19.
Denver, Col.—Rev. William P. McKenzie, April 19 and 20.
Ouray, Col.—Rev. William P. McKenzie, April 21.
Atlanta, Ga.—Rev. Arthur R. Vosburgh, April 22.
Laconia, N. H.—Bliss Knapp, April 22.
Pittsburg, Pa.—Hon. Clarence A. Buskirk, April 22.
Nashville, Tenn.—Edward A. Kimball, April 23.
Danville, Ill.—Judge Septimus J. Hanna, April 24.
Milan, Tenn.—Edward A. Kimball, April 24.
Philadelphia, Pa.—Rev. Arthur R. Vosburgh, April 24.
Pana, Ill.—Edward A. Kimball, April 26.
Petoskey, Mich.—Judge Septimus J. Hanna, April 27.
Lancaster, O.—Hon. Clarence A. Buskirk, April 27.
Springfield, Ill.—Edward A. Kimball, April 28.
Bloomington, Ill.—Rev. Arthur R. Vosburgh, April 29.
Kansas City, Kan. (Second Church).—Edward A. Kimball, April 29.
Jersey City, N. J.—Rev. Irving C. Tomlinson, April 29.
Binghamton, N. Y.—Judge Septimus J. Hanna, April 29.
Houghton, Mich.—Judge William G. Ewing, April 29.
Cincinnati, O.—Hon. Clarence A. Buskirk, April 29.
Wellsboro, Pa.—Judge Septimus J. Hanna, April 30.
Grand Island, Neb.—Edward A. Kimball, April 30.
Indianapolis, Ind.—Rev. Arthur R. Vosburgh, May 1.
Council Bluffs, Ia. (Second Church).—Edward A. Kimball, May 1.
Duluth, Minn.—Judge William G. Ewing, May 1.
Austin, Minn.—Edward A. Kimball, May 3.
Eau Claire, Wis.—Judge Septimus J. Hanna, May 3.
Mankato, Minn.—Edward A. Kimball, May 4.
St. Paul, Minn. (First and Second Churches).—Edward A. Kimball, May 6.
Winfield, Kan.—Hon. Clarence A. Buskirk, May 6.
Manitowoc, Wis.—Edward A. Kimball, May 7.
Marion, O.—Bicknell Young, May 6.
Burlington, Kan.—Hon. Clarence A. Buskirk, May 8.
Grand Rapids, Wis.—Edward A. Kimball, May 8.
Redfield, S. D.—Bicknell Young, May 8.
Kirkwood, Ill.—Judge Septimus J. Hanna, May 10.
Enid, Okla.—Hon. Clarence A. Buskirk, May 10.
Elkhorn, Wis.—Edward A. Kimball, May 10.
Wilmette, Ill.—Edward A. Kimball, May 11.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

[From the *Concord Evening Monitor*.]

Greetings.

ALLOW me to say to the good folk of Concord that the growth and prosperity of our metropolis cheer me. Its dear churches, reliable editors, intelligent medical faculty, up-to-date academics, humane institutions, provisions for the army, and well-conducted jail and State prison—if, indeed, such must remain with us a little longer—speak for themselves.

Our picturesque city greatly needs improved streets. May I ask in behalf of the public this favor of our city government; namely, to macadamize a portion of Warren Street and to macadamize North State Street throughout?

I am pleased to see Professor Kent's homestead freshly thriving and to have its occupants again for neighbors.

Sweeter than the balm of Gilead, richer than the diamonds of Golconda, dear as the friendship of those we love, are justice, fraternity, and Christian charity. The song of my soul must remain so long as I remain. Let brotherly love continue.

I am sure that the counterfeit letters in circulation, purporting to have my signature, must fail to influence the minds of this dear people to conclusions the very opposite of my real sentiments. MARY BAKER EDDY.

Pleasant View, June 20, 1906.

Amendment to By-law.

ARTICLE XXVIII.

CHURCH MEMBERSHIP.—SECT. 14. Neither the Pastor Emeritus of The Mother Church nor Christian Scientists shall teach or treat Roman Catholics except with the written consent of the authorities of their church. Teaching and healing are separate departments. If you cannot heal without teaching said patients, abstain from doing either.

By Way of Appreciation.

WE think that all our visitors during the past three weeks will gladly concur in the acknowledgment made by one of them to a reporter for the *Boston Transcript*, for there can be no question about the generous welcome extended to our friends by the people of Boston. We have heard on all sides similar expressions of satisfaction, and on behalf of the Christian Scientists of Boston we extend our thanks to all who have contributed to the comfort of our brethren.

We copy the following from the *Transcript*:—

"One of the Western visitors expressed the satisfaction which the Scientists in general feel at the way they have been received by Boston folk. He is Holmes Hoge of the First National Bank in Chicago, who is the head of a family of Christian Scientists.

" 'Christian Science is growing rapidly in the West,' he said, 'but nowhere are there to be found evidences of greater growth than we see on every hand in its home city, Boston. The very deference shown us by your street-car people, by the police, by restaurateurs and hotel-keepers—all, indeed, vying with each other to make our stay comfortable—show us that there is good in it which is not found in every institution, nor perhaps paralleled in any.'

"Mr. Hoge also expressed the general pleasure at the manner in which the Boston newspapers had reported the series of meetings, both at the generous space accorded for detailed reports and at the general tone of the reports."

We are glad that Mr. Hoge included the newspapers of Boston in his appreciation. They certainly displayed great enterprise in the extended reports which they gave of the different services and meetings, and that these reports were appreciated by our people was proved by the large number of papers mailed to interested friends.

It seems to us, however, that one of the most significant facts in connection with the reports of this gathering of Christian Scientists was the eagerness with which testimonies of healing were sought by the newspapers, and the respectful attention given to these testimonies by persons to whom Christian Science is, as yet, "an unknown quantity" was quite impressive. A great deal of space was devoted by the press to full and accurate accounts of the Wednesday evening meetings, but even before these great meetings were held the published reports of the services and meetings which occurred earlier in the week were largly interspersed with accounts of healing, and almost every person interviewed by the reporters was asked to tell of experiences which would prove the curative effects of Christian Science. This recognition of Christian Science as a religion of deeds rather than of words is also a recognition of the reason for the rapid growth of the movement.

ARCHIBALD MCLELLAN.

Regarding Patriotism.

THE essential of every manifestation of true loyalty is adherence to Principle, and every lesser sense of it invariably leads to selfishness and illiberality. All who have proved worthy the name of patriot or hero have stood for truths which are universal in their scope and their beneficence. They have championed a world-righteousness, an ideal brotherhood.

Much that passes for patriotism demands a stage, opportunity for exhibition. It appeals to the galleries, is impulsive, sometimes foolishly brave, always cheap. It breeds sectarianism, pays tribute to the mistakes of past generations, fights for dogma, covets martyrdom, resists progress, makes the broad-minded weep.

Boswell credits Johnson with the famous statement that "patriotism is the last refuge of scoundrels," and it is clear that he was right when we understand that he referred to that partisanship which is the very antipode of patriotism, and whose end is serfdom to corrupt leaders. If Christian men were but loyal to the larger and nobler ideal and interest; if they were always willing to see and promptly disapprove the narrowness and shortcomings of their own clan or party, how surely and how soon the demoralizing factors of social, political, and business organizations would feel the rebuke and shrink before it. Protest against evil, and the support of good, without personal or party discrimination, is essential to the moral health of the individual, of the community, and of the State.

This loyalty to Truth is essential in our religious associations as well as in our social and political. Through line upon line and precept upon precept, Christian Scientists are coming to realize that fealty to God is determinative both of their worthiness and of their success in the ministry of healing. Here, too, selfishness and ambition may tempt us to secure ends otherwise than through spiritual demonstration; but above their mesmeric appeal the patriot—he who is truly loyal to God, to our Cause, and to its Leader

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—will hear her wise and loving urgency, "Trust in Truth, and have no other trusts;" and hearing, he will obey.

Manifestly the quality of patriotism is determined by the elevation and comprehensiveness of its ideal. If we are true to Principle, we can but be loyal to its idea, and, conversely, as no one is prepared to solve the simplest problem of mathematics unless he is true to its basic and all-embracing law, so no endeavor to be true to friends or to any least undertaking has promise of achievement or satisfaction unless this fealty is embraced in our loyalty to God and is dominated thereby. This is the distinctive teaching of Christian Science, that continuous and unswerving devotion to Truth, and this alone, conditions and consummates all worthy service for self and for our fellow-men. The man who is true to his country will be true to the best interests of his State, his city, and his neighborhood, and he who is loyal to God will be loyal to his least obligation and opportunity to serve his brother-man. The greater determines the less, and this gives the first commandment its primacy and supreme significance.

True patriotism is an individual affair. It expresses an inner attitude, is a being something; namely, the reflection of divine Truth and Love. He who in every hour and every undertaking is thus linked to the highest ideal acts ever upon the highest authority and can afford to be patient and cheery. However delayed the triumph of his cause through human conditions, he knows in whom he has believed, and no experience can disturb his confidence, his enthusiasm, or his peace. JOHN B. WILLIS.

A Vital Faith.

IT is not strange that the coming together of such large numbers of Christian Scientists at their annual Communion and the dedication of the Extension of The Mother Church of Christ, Scientist, should have aroused much interest and called forth much comment. Even where such comment was not wholly friendly, the admission was made that Christian Science undoubtedly stands for a marvelous quickening of faith in God and in man's spiritual possibilities. There are, however, some who contend that people should accept this admitted good without accepting Christian Science; quite forgetting that it is just because people have failed to find elsewhere the way to a vital faith, with its accompanying strength and peace, that they have come to Christian Science. As in the first Christian century, former religious concepts are given up because of "the weakness and unprofitableness thereof;" and because that now as then so many find in Christian Science "a better hope;" "by the which we draw nigh unto God."

The tremendous practical significance of thus drawing "nigh unto God," and receiving therefrom both physical and moral healing; is, strange to say, overlooked by many professed Christians and students of the Scriptures. They wholly forget the one all-important fact, that the adherents of Christian Science are such because of benefits actually received, and in most cases after help had been sought in vain through material means. Those who have been healed in Christian Science can therefore afford to smile at the statement that in Christian Science the body is denied or ignored, when they know that on the contrary it is brought under the government of Mind and becomes responsive to spiritual law. It is true that they no longer submit to the tyranny of material sense, which would make body the master, but in the ratio of their understanding of Christian Science they demonstrate the supremacy of Mind, God, with the result of a harmonious body and the unfoldment of strength and endurance unknown before.

The writer recalls an experience, prior to her acceptance of Christian Science, in which she sought the aid of two well-known clergymen on behalf of one who was very ill. She was encouraged to do this because of their sermons, in which the power and goodness of God had been most eloquently brought to the attention of their hearers. From each, however, she received the same answer to her appeal; viz., that this desperate case was clearly one for the doctors, not for ministers of the gospel. This appeal had not been made until the case had been declared hopeless by physicians, and though pity and regret were expressed, the statement was made that the way of Christ Jesus was no longer available for suffering humanity. Later, she learned from an erstwhile agnostic, who had experienced the truth of Christian Science, that all the good of the Master's ministry is as truly available to-day for human need as in his time, and she herself was soon enabled to prove the correctness of the statement.

Because of their false views of God and man, of Mind and body, mortals are in the most awful bondage to sin and sickness, concerning which Christ Jesus said, "And ye will not come to me, that ye might have life;" but Christian Science brings both the sinful and the suffering to the Christ for healing, and with the healing comes a new sense of being and its infinite possibilities. From our text-book, Science and Health by Mrs. Eddy, we learn that Life is spiritual, not material, and that the spiritual includes all that is real, good, and permanent. A new meaning is thus given to the poet's prayer:—

O for fuller life we pine,
Let us more receive of thine;
Still for more on Thee we call,
Thou who fillest all in all.

ANNIE M. KNOTT.

Letters to our Leader.

Montery, Mexico, June 10, 1906.

Beloved Leader:—"To those leaning on the sustaining infinite, to-day is big with blessings." How rich, how fraught with infinite meaning are your wondrous words to us this memorable day! An anthem of praise and thanksgiving wells up in my heart to God, for this manifestation of His loving mercy and goodness to His children. "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." I desire to express to you this day, heartfelt congratulations, my loving recognition and appreciation of your beautiful, consecrated life, that you were so responsive and attuned to the Master's call, that you heard "the still, small voice," and by divine inspiration were enabled to resurrect this truth from its grave, and present it to the world in such purity and simplicity, that the little child can demonstrate its healing power.

Unable to be in Boston to-day with the eager, grateful multitude, still I am in unity with them in worship and communion with God in the magnificent new temple dedicated and consecrated to Him, as a monument to Truth, a grateful testimonial of the healing power of the Christ, also a loving tribute to you their revered Leader. This "prayer in stone" means more to the loyal Christian Scientist than stately architecture and beautiful adornment. It is "the structure [in individual consciousness] of Truth and Love" (Science and Health, p. 583), that will always send forth a message of hope and cheer to the weary, and inspire constant endeavor to fulfil the command: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Five years ago I became interested in Christian Science in St. Paul, Minn., through a dear friend from New York. I have never had class instruction, still God has taught and led me through His loving guidance, and with the study of your wonderful book, "Science and Health with Key to the Scriptures," the Bible has been opened and revealed to me as never before. I was healed of asthma, a chronic trouble of eighteen years' standing, and a malignant disease that kept me a prisoner for four months in my room. I was under a wise and loving practitioner's care for several

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weeks and was benefited. Having to leave the city permanently, she advised me to work out my own salvation with God's help. I was enabled to go on more courageously, through the long, weary, suffering months, battling with what seemed a terrible reality, and with that effort harmony began to be manifested. My eyes were opened to the falsity of this suffering, the living God became almost a tangible presence, and God's "unspeakable gift" was mine.

Easter morning found me free from that false claim,—renewed in mind and transformed in body. I was enabled to attend church for the first time and unveiled, although all manifestation did not leave for several weeks, and there was a slight return a few months later. To-day my health is perfect, and I am a living witness of the healing power of Truth as taught in Christian Science. Following this demonstration, inside of a year my husband, two sisters, and a niece became Christian Scientists. God has richly blessed me in helping and interesting others.

The 12th of March of this year we came to Mexico from New York, where I was a member of Second Church of Christ, Scientist. My first church home was First Church of St. Paul, Minn. So far as we know, we are the only Scientists here.

Set down in this wilderness of false beliefs of man's imperfection, dishonesty, poverty, lack, etc., "I will fear no evil." The consciousness of Truth and "Love's protection" is my blessed possession, and will always be my "pillar of fire" by night and "pillar of cloud" by day.

My earest desire is that I may be so uplifted, so conscious of my unity with God that I may draw His children to me, and lead them out of darkness and their bondage to false beliefs. Striving to live more faithfully according to God's law and to be obedient to your wise and loving counsel, I feel confident God's will and work will be made manifest to me. My immediate environment answers to the Biblical description of the land of the pomegranate, fig and palm tree: the "mountain top" is always in view, as there is a magnificent range in the rear of our home, apparently a few blocks distant; and when the work in "the valley" seems discouraging, I have but to raise my eyes and receive an uplift and inspiration to more consecrated thought and endeavor, as it all speaks to me of God.

Thank you, dear Leader, for your loving and tireless work in the world's behalf, and may God's richest blessing and abiding peace crown this day's fruition of your labor.

Faithfully,

GRACE W. FAIRCHILD.

Fairbanks, Alaska, April 16, 1906.

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

Beloved Leader and Guide:—Just a word of love and gratitude from within the Arctic Circle.

In a little log-cabin in Fairbanks (probably the most interior town in Alaska) Christian Science services are held every Sunday. At our first service (September, 1905), including both Readers and a little girl, there were just seven present, but we have steadily grown, and yesterday there were thirty-five.

After the services yesterday we held an informal meeting and decided to forward to the Building Fund of The Mother Church our love-offering of one hundred dollars, and to trespass on your valuable time just to say that your loving care and tender influence is being felt all through this northern country.

With hearts full of love and tenderness, we are

Yours in Christ,

THE CHRISTIAN SCIENTISTS OF FAIRBANKS, ALASKA.
ELLA R. PARSONS, *First Reader.*
ROBERT W. TOMPKINS, *Second Reader.*

Testimonies of Healing.

I was healed by Christian Science seven years ago. I had suffered for eight years with what eighteen physicians pronounced a cancer in the breast. Eight of these physicians were specialists. All but one told me the only thing that could be done was to have an operation. Our old family physician begged me to put off having the operation until it was absolutely necessary, as he said it was a stone cancer and of slow growth, and he would tell me when it could not be delayed any longer; which he did, and then told me there was no time to lose. I went to New York City to see a cancer specialist, and was there examined by two physicians. They told me there was no help for me but an operation, and also told me it would be of great extent and very serious. I then returned home and decided I would live as long as I could without an operation. The growth continued and the suffering was something which no tongue can tell. About this time my husband had business in California and we went there to live. I hoped to feel better with the change of climate, but after a few weeks I grew worse very fast.

This was my condition when a friend in Hornellsville, N. Y., wrote me a letter and advised me to try Christian Science. If I decided to take treatment, to telegraph to her, and she would put my case in the care of a Christian Science friend in Philadelphia, Pa. It took so long for letters to come and go, that I telegraphed the answer—"Yes." I had treatment two or three weeks before I saw much of any change; then the pain stopped so quickly and entirely that I was frightened, for I had not been free from pain one moment for so many months. Then the kernels began to disappear, the muscles grew soft and natural and lost all their soreness, the cancer grew smaller and finally all disappeared. I have been a strong and perfectly healthy woman ever since. At the time of my healing I was living in the mountains of California and my practitioner was in Philadelphia, Pa. I speak of this that others may know what wonderful healing is done through absent treatment.

I can never express my gratitude to God, and to our dear Leader, Mrs. Eddy.

MRS. MELISSA HOFFMAN, Hornellsville, N. Y.

I have much pleasure in giving my experience of Christian Science, of which I have known for three years. I first saw it mentioned in a London paper, where a man stated that he had been healed through its agency. I wrote to the editor, asking about it, and my inquiry appeared in the next issue, with my address, which brought me a reply from a Scientist in Durham, directing me to the Christian Science Rooms in Edinburgh. I live about twenty-five miles north of Edinburgh, but I went in to a Wednesday meeting, for the first time. It impressed me so much that I asked for treatment right away. I had been a sufferer from defective eyesight (having worn glasses for three years), and also from neurasthenia of seven years' standing. I am glad to say that I was able to do without eyeglasses after a month's treatment, and although my other trouble was much longer in departing, it was at length overcome through Christian Science treatment and study. I used to have a nervous sense of fear that was always with me, which was most depressing, and life seemed scarcely worth living, but I am now relieved of this nightmare and rejoice in a sense of freedom which I never had before.

For all these blessings I am very grateful to God, and also to Mrs. Eddy, who has shown us the way to Truth.

LAURENCE KIDD, Kirkcaldy, Scotland.

For a number of years I had been troubled with sore throat, enlarged tonsils, and frequent attacks of laryngitis.

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I consulted several eminent medical men and specialists, the latter recommending various remedies,—inhalers, etc. I was told not to go out of doors when it was wet, and to avoid speaking. I followed these instructions faithfully for six long years. Besides this, I was laid up two or three times in the year with an attack, more or less severe, of inflammation of the eyes, during which time I could do nothing but remain in bed, as I could not open my eyelids for two weeks. Two and one half years ago I had a very severe illness and was ordered to the country as soon as possible. I remained away for eight weeks. Getting no better, and in despair, I said to a friend who is a Christian Scientist, "I will try Christian Science."

It is now over two years since I applied to a practitioner in Manchester and had a fortnight's treatment, and I am happy to say I have had no return of either of the illnesses which I have mentioned. I am indeed grateful to the revered lady who has given us such a new view of Life and being and who has awakened in us, through the teachings of her book, Science and Health, a consciousness of divine Love, who is ever-present and all-powerful. This knowledge has cast out all gloom from my experience. My present state of health is excellent; I have never felt better or happier.

I may further mention that since my own healing and acquirement of a slight understanding of Christian Science, the general health of my family was never better; but three months ago, during my absence from home, a virulent, infectious disease—diphtheria—attacked two of my children. I am glad to say, however, that under prompt treatment in Christian Science one child was healed in three days and the other in seven days, whilst the rest of us escaped altogether. For this demonstration of the ever-readiness of our heavenly Father to heal all our diseases I shall ever praise His holy name.

MRS. M. E. STEPHEN, Liverpool, England.

I was troubled for over two years with my throat, and had a constant cough and hoarseness. I was treated by a physician who said that a very serious condition of the throat existed, and he undertook to burn it out. In the spring of 1904 I seemed to grow worse. I could not speak above a whisper and sometimes not at all. My brother became alarmed and told me of a lady who had lost her voice and finally died. He called on a doctor, and after explaining my condition, asked him what he could do for me. This doctor said that it was consumption of the throat and that he could not do anything for me, as it had gone too far.

In the mean time, my wife, who is a Christian Scientist, had written to her father for treatment for me, and in less than two weeks my throat was better and I have not been troubled with it since. I am in perfect health and have been since that time.—CHARLES RITCHEY, Altoona, Pa.

About twelve years ago, when going downstairs, I slipped down two steps at once, which threw me heavily on one heel, dislocating several bones in my foot. It was very much swollen and very painful and I was not able to step on it. I walked with crutches and had medical treatment at home for eighteen months, with very little improvement. I then went to an eminent physician in Philadelphia, who gave me a support to wear in my shoe, to keep the bones in place. I could not step on the foot without the support, and had to bathe it several times every day with alcohol. Some years after this I met a lady who was a Christian Scientist, and as I was in a wretched condition, both mentally and physically, I asked for treatment. I had other ailments besides the trouble with my foot. The practitioner told me it was not necessary to wear the support, so I discarded it at once. My foot was made well and I never needed the support afterward. The other ailments—stomach trouble, insomnia, and astigmatism—were overcome in three weeks.

VIRGINIA BABCOCK, Hollidaysburg, Pa.

When I first heard of Christian Science, I had been an invalid for several years, suffering from nervous prostration and organic difficulties which all available material means had failed to relieve. Continued treatment from specialists in Baltimore and a surgical operation being of no permanent benefit, I spent four months at the Johns Hopkins Hospital, where I had two more severe abdominal operations performed. The doctors and nurses were very kind and sympathetic, but like former experiences, the benefit was not lasting, and I became worse than ever before, other organs becoming affected. Another operation, more dreadful than the others, was planned for, but was prevented by my weakened condition when I reached the hospital, and I returned home with no hope of further human aid.

A few months later I learned of Christian Science through a copy of the *Journal* sent me by a friend who knew my need. I became interested, and had absent treatment from a practitioner who patiently and lovingly helped me to gain an understanding of Truth, and with it my freedom. The healing was slow, but the gain was more than worth the time and effort. As the old errors disappeared, one by one, and I was able to resume active duties, I was very grateful, as I was also for the ability to use my eyes as much as I wished without glasses, after a few weeks' treatment, when I had worn glasses eleven years. By far the greatest blessing, however, has been the spiritual uplifting which has come with a better understanding of God and man's relation to Him. I am very grateful for the help of the Bible Lessons, also the *Sentinel* and *Journal*, and recently, for church membership. I trust that my gratitude to God and to our Leader may express itself in a more consecrated life.

LILLIE E. SCOTT, Pocomoke City, Md.

My attention was first called to Christian Science about five years ago. At that time I was very antagonistic to it and would not listen to its teachings. I have since regretted the hard things which I said while still in ignorance of this healing religion and I wonder how I could have been so blind. I had many a severe lesson before I was prepared to accept the truth. Some three years later my daughter had appendicitis, and after being treated by a doctor for two weeks, with no apparent improvement, we were told by him that there was nothing left but an operation, which might not be successful. We then resorted to Christian Science, and in five treatments she was perfectly well. During this time I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to study in earnest, taking up the Lesson-Sermon daily.

In February, 1905, my entire family, consisting of my wife and five children, the latter being from thirteen years old to a baby of nine months, was stricken with small-pox. I was the only well member of the family and upon me devolved the entire work of the household as well as the care of the sick ones. Our case was duly reported to the Board of Health, and we were quarantined, but the services of the physician were declined. He was informed that we would depend upon Christian Science, but I invited him to call as a friend whenever he chose to do so. Our home is on a farm four miles from Pewaukee, Wis., and so great was the opposition to Christian Science in our neighborhood that I could not get any one to communicate for me with my sister, who is a practitioner in a city twenty miles distant, and for two weeks I handled the case as best I could with my small understanding. I realized then as never before that God is our only help. I studied the Bible and Science and

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Health every day and cared for the sick ones to the best of my ability. Finally, when their condition had become very alarming, I prevailed upon a neighbor to telephone my sister and inform her of our trouble. She immediately took up the case, working all night, and at midnight the fever had left the patients, and the next morning every one was up and dressed. From that time on they continued to improve steadily, until, at the end of sixteen days, they were perfectly healed, although it was not until about ten days later that the Board of Health would remove the quarantine. One remarkable thing about this healing was that no marks or scars were left as a result of the disease. Being then fully convinced that Christian Science is the truth that Jesus taught and practised in healing the sick and sinful, I decided to withdraw from an orthodox church of which I had been a member all my life, and I am now attending Christian Science services at Pewaukee.

Both my wife and I are very grateful for all the blessings which have come to us through Christian Science. I feel that this testimony is but a feeble attempt to express my gratitude, and my only reason for giving it is to help those who may read it to a knowledge of the truth.

CHARLES DOPKE, Pewaukee, Wis.

During the early months of 1904 I had frequent attacks of violent pain, which lasted some hours, leaving me prostrate for days after. During one of these attacks, which was more severe than usual, my son sent for a physician who had attended us since 1900. He pronounced me to be suffering from stone in the kidney, to which he said I would always be subject unless I had an operation. I, however, decided to try Christian Science. I think I had on the whole about three weeks' treatment in Christian Science and I read Science and Health diligently. I am perfectly healed of this trouble. I have taken no medicine and am in better health than I have been for years.

MRS. H. R. FEARNSIDE, Boston, Mass.

Nearly eight years ago, after the reading of a *Christian Science Journal*, I was enabled to lay aside glasses which I had worn for over four years. Following this I read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from which I received such an uplift of thought, and such understanding, that I seemed to be made over anew. From a sense of languor and weakness I felt strong and well, and able to do my own housework with comfort, whereas before I came into Christian Science this seemed almost impossible.

Two good physicians had said I never would be very strong. For over two years prior to my coming into Christian Science I had to take some laxative medicine almost constantly, but this was no longer needed. I had been treated for my eyes by two specialists. They both pronounced it a severe case of astigmatism and said my glasses would have to be changed every year.

About five months after the specialist fitted me with glasses, I laid them aside and have never used them since. I can do fine sewing such as lace work, and read all I please without the slightest inconvenience. When the specialist found I had taken off my glasses, and why, he said that of course God does the healing, but He intends us to use means. He also said that if I persisted in going without my glasses I would ruin my eyes, and that I would be very glad to see him again; but I can truthfully say I have never needed to see him or any other oculist since.

MRS. C. H. PERRY, Sussex, N. B.

When ten or twelve years of age, I was taken with a severe attack of whooping-cough, which afterward led to lung trouble. After doctoring for five or six years, I was told that my only help would be a change of climate. Following the doctor's advice, we left the South and went West, where for a time I was better, but soon became worse again. Up to this time I was so weak that I could not sit up the whole day, and I was constantly under the doctor's care. Up to 1892 I had not heard of Christian Science, as I declined to read anything on religious subjects. The doctors told me that my lungs were so bad that I could not live much longer, and while I lay there, thinking that my end was near at hand, a neighbor came in and asked why I did not try Christian Science. I answered that the doctor said I had to go, but I consented to have her call a Scientist. When the practitioner came I soon had a very changed thought. She told me of what Christian Science had done for others and what it could do for me. I was healed in two treatments. This was in 1892. I am now a well and healthy woman and am able to do the hardest kind of work without any return of the old symptoms.

I cannot be too thankful for Christian Science, and to its Discoverer and Founder, Mrs. Eddy.

MRS. M. L. ADAMS, Seattle, Wash.

Five years ago my view of life was very distorted, yet I longed to be healthy and happy, and I prayed that I might be changed. I went to physicians and surgeons, tried medicine and climate, hoping thus to bring about a physical change. I went to church, read the Bible, and consulted ministers, trying to find spiritual sight; but alas, there seemed no diminution of aches or pains, or dissatisfied mental conditions.

One never-to-be-forgotten day I met a lady who placed in my hands that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since then the truth has been working a change from day to day, the light comes to me more clearly all the time. Disease has given place to health, doubt has disappeared and been replaced by conviction and understanding, and how great is the joy of knowing God aright, of knowing that man is His reflection! That I may daily reflect more of Truth and Love is my prayer.—LIZZIE HALYARD, Joplin, Mo.

In February, 1885, I was instantly healed, through Christian Science, of what a physician, under whose treatment I had been for six months, called incurable uterine cancer. Prior to that time we had employed different doctors, who differed in their diagnosis, but all agreed that it was a trouble which could not be healed. The last physician whom we employed was from the women's hospital in Chicago, and she advised me to go to the hospital, at which place I was to remain a year, provided there was a possibility of getting help, but no hope of recovery was held out to me. To my husband they said it was only a question of time, for I could not live. At this crisis Christian Science came to our rescue through a workman who came to our home to attend to some plumbing, and seeing my sick condition he advised me to try Christian Science, saying he knew of some remarkable cases which had been healed by it. We grasped at it eagerly, although we had very little money left—all had gone for medical treatment. The day when I received my first treatment we threw out five bottles of medicine which had been filled that morning, and that was the last I ever took, now twenty years ago. When the first treatment was given the pain in my head was so severe that I could not hold it up, but by the time the treatment was finished the pain had nearly disappeared. When my husband came home in the evening he found me preparing the supper, and the next day I walked two miles without pain or any difficulty, and I have been able ever since to walk with perfect ease.

The healing impressed me so much that I began to question at once as to the method, and I have been a student of Science and Health ever since my first introduction to it. Although I was instantly healed, I took treatment for eight days. Words fail to express our gratitude to God, and to Mrs. Eddy, through whom this Science has been given to

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the world, so that all who will may be healed physically, morally, and spiritually.

MRS. CLARA GROPP, Bloomington, Ill.

At the age of sixteen years I had what was at that time called phthisic. As I grew older this disease became worse, and my parents tried various remedies and employed doctors, but I received no permanent help, not even relief. I became very weak and very much emaciated. Bronchitis and nervous dyspepsia developed, which became very alarming. I was so sick that I could not even swallow water without nausea, and the little food I ate seemed to produce excruciating pains. Soon there followed another affliction, which the doctors pronounced spinal headaches. These I had about nine years, the attacks coming on at intervals, each time being more violent, until they seemed unbearable. Besides this I had female weakness that was very severe.

During all these years I tried the skill of eleven physicians. The last doctor said that I could not live through another such attack, and he advised me to write my will. I then began making preparations to die, even to getting my grave-clothes ready. I felt the symptoms of another attack coming on, but at this time a lady asked me to try Christian Science, since all else had failed. I asked if I would have to give up all material remedies, and said I could not do that, as they were my life. She replied that in God was my Life, and after a few moments I concluded to accept help in Christian Science. I took my first treatment in the evening, and next morning I discovered, to my great surprise, that my breathing was entirely normal, and not only so, but that the bronchitis, the dyspepsia, and the spinal headaches had disappeared, and I have had no return of any of those troubles since.

For thirty-nine years I was under *materia medica*, and I was cured in Christian Science in three days. Words fail to express my gratitude to God, and to our Leader, Mrs. Eddy.—EMMA BROUN, Cleveland, O.

Before I knew anything of Christian Science Mind-healing I used to be afraid of God, but now I love Him. I suffered for years from an internal trouble which caused me much inconvenience and gave me a great deal of pain. I attended two of the best hospitals in London, and had several doctors, but received no benefit from them, so I gave up, thinking I should never be healed, but through this wonderful truth, and the knowledge gained by the study of "Science and Health with Key to the Scriptures," I am to-day perfectly well, and I am truly grateful to Mrs. Eddy for teaching me to know God's truth. I cannot sufficiently express my gratitude to God for all the blessings I have received.

One Saturday evening I cut my hand very badly with a rusty tin, and my husband told me it would cause blood-poisoning, but I told him that God would care for me, for He is Love; then I took Science and Health and worked for myself, after washing my hand, and in five minutes all pain had gone. The next morning I went to church and not a drop of blood stained my glove. On another occasion some very hot water was upset over my hand and arm; I treated myself at once, and the pain left in a few moments. This may seem strange to those who do not know of Christian Science, but all Christian Scientists know that it is done by holding to the true thought of God as Truth, Life, and Love. Sometimes I have been obliged to call for help from a Scientist, but I thank God that the help has always been effectual, and the discordant conditions have been met and mastered without resort to drugs or any material remedy.

Christian Science is a wonder to me; it helps me in all my troubles, and in my every-day life; it has made me a good woman. I am very thankful for the knowledge I have gained, and will strive to live it always.

FLORENCE JENNINGS, Halifax, N. S.

I can no longer withhold my testimony, as I could not begin to tell of the help I have received from testimonies I have read in our periodicals. My heart is so filled with joy and overwhelming gratitude for the many blessings that have been mine since accepting Christian Science, that I can only strive to live a life of love and endless service for our Cause, and keep my lamp of truth trimmed and burning. Christian Science found me when I was discouraged with the struggle to overcome through *materia medica* an ailment brought about by excessive riding of my bicycle. There seemed to be no way but an operation, which caused great fear and sadness, so that I could hardly eat a meal with my parents without shedding tears. A dear friend spoke a few words of hope to me, and I gladly accepted her invitation to see a Christian Science practitioner. I was filled with hope and an intense longing to read and study Science and Health. I had very few treatments, but with constant and faithful study I was healed in one year. To some this may seem a long time, but it proved to be a blessing to me, for it gave me opportunity to study and imbibe the spirit of our dear text-book, which not only heals us of disease but shows us the way to rely wholly upon God in every problem in life. Thanks and endless gratitude to God, and to His dear messenger, Mrs. Eddy, for all my blessings. All I can give in return is a lifelong song of gratitude, praise, and service.

MRS. FREDERIC G. SHERMAN, Roxbury, Mass.

In March, 1905, I was suddenly seized with illness, and I rapidly grew very sick. After a few hours the evidences were such as to cause great fear in my family that the trouble might be erysipelas. I was under Christian Science treatment from the first, but because of the nature of the disease a physician was called to diagnose the case and report it to the health officer. He pronounced the case erysipelas of the head and face, and said that because of its severe nature and my advanced age (being seventy-six in a few days) he felt quite hopeless of my recovery. He was, however, a friend of the family and a man of liberal thought, so he kindly offered to help us in any way he could, and also asked to be allowed to call frequently and watch the case, as he said it would be most interesting to him to see it brought out by Christian Science.

Those who took care of me say that the appearance was dreadful, but the faithful Scientists who had charge of the case stood firm in their realization of the all-power of God and the perfection of His creation, although for a time most discouraging symptoms made their appearance. Notwithstanding this, just as the disease semed to reach its height, and when it was believed I must pass on,—as the doctor said he saw no possible chance of my rallying,—faith had its reward in demonstration. All at once the fever began to abate and rapidly passed off; and all the organs and functions quickly responded to the healing power of Truth. There was no sinking or weakness, nor any of the expected complications, and my recovery was from this time very rapid. It seemed most wonderful to every one. Our physician friend, calling a few hours later, expressed his surprise and also his great pleasure in seeing a case like that brought out in Science.

My gratitude to God is very great, also to our Leader, Mrs. Eddy, for the great truth taught in Science and Health.

MRS. EVELINE C. BEALS, Rutland, Vt.

We stumble on, pitying ourselves for the hard times we have to endure on earth, and singing our songs of the "sweet by and by." . . . But the eternal issues are now and here, in our thoughts and deeds, in our simple, common, every-day relations to God and to our fellow-beings. To-day or never, here or nowhere, is eternity.

LUCY LARCOM.

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From our Exchanges.

God is back of all truth as well as in all truth, and back of all life from which thought originates. After men have delivered their own thought we have but a human expression of a limited view of the vast field of truth. The revelations of God present more truth to the mind than the most logical deductions of reason can offer the human intellect. We have had much higher philosophy which has attempted to reach truth on the side of reason alone and on that account has been more critical than the simple attempt at truth finding. It has assumed the premise that truth to be reliable must come by way of the reason rather than by way of divine revelation. The proposition that God can make himself known to a human heart by means which reason cannot employ should make us hold every system of religious belief in abeyance to the authoritative character of revelation. What is needed in every man who speaks in the name of religion or claims to define what the religion of the Bible is, is not an ability to bring truth to the criterion of human reason or judgment, but ability to interpret truth on the side of revelation. *The Standard.*

A great day is ahead of us. Christianity has something else on which to base its claims beside supernaturalism and tradition. It is a living love that it proclaims. What we are going to have is not a bundle of creeds, made out of scientific errors and theological dreams, but a creed of growing and expanding inspirational truth; not a creed for ecclesiastics to rule with, but a creed for a business man to square to, do business by, and share by. And this is what we have long needed,—a living vital creed for the present-day and every-day needs, a creed that carries the Golden Rule into our kitchens and workshops and counting-rooms, a creed for our commercial life and our national life. We believe that our forecast is fully warranted by the events of the present day. The Church has lost its taste for wrangling. It has become constructive of the new life.—*The Christian Register.*

If the [correspondent's] theory [as to the San Francisco disaster] is surely correct, then why were the very best people of this country inspired to counteract the will of God, and after He had smitten His own and left them torn, bleeding, and desolate, why did they hasten to the afflicted with food, and clothes, and medicine, and money, and doctors, and nurses, and every other form of relief? Are these people whom we esteem so good, wicked in trying to defeat the purpose of God? Or did they do the right when they were moved with compassion and set about to relieve the sufferings of their fellows? If they did the right in these acts, then how came they to be so much better than God who destroyed what these merciful people tried to save?
Pacific Baptist Advocate.

A brotherhood that exists only within the walls of the church is a sham and a hypocrisy. To profess that brotherhood and not to carry it into business and social relations, to leave it out of the warp and woof of our daily life, is to be false to the Christ we confess and to the gospel in which we profess to trust. He who professes to give himself and all that he has to the service of the Master—which for us is the service of our fellow-men—and then gives but a part, and holds back the rest, like Ananias and Sapphira, is already on the threshold of spiritual death. The man who does that cannot enter into life, for life is love and love is sacrifice, and if there is no sacrifice all his profession of religion is vain. That, too, is heresy.—*The Churchman.*

Christianity is on trial in the world, and Christ has only human beings to represent him. Upon the lives of those who bear his name depends the world's opinion of Christ and of his religion. If those who assume the name "Christian" are not more lovable and admirable and joyous and serviceable in this world than are others, why should any one follow Christ? For Christ offers to accomplish all this in the lives of his followers; and his followers show whether his claims are false or true.
Sunday-School Times.

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

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Items of Interest.

National.

Greetings have been exchanged between President Roosevelt and Mutsuhito, the Emperor of Japan, over the American cable connecting the Island of Guam and Japan, which was recently completed. Following are the messages:—

The White House,
Washington, June 25, 1906.

His Majesty, the Emperor of Japan,
Tokio:

I am glad to send to Your Majesty, over the American cable which has just been completed between Guam and Japan, and thus unites our two countries across the Pacific, a message of sincere good will, and the assurance of the earnest wishes of the Government and people of the United States for the welfare and prosperity of Your Majesty and Your Majesty's Empire.

(Signed) Theodore Roosevelt.

The Emperor's reply:

Tokio, June 26, 1906.

The President,
Washington:

I have just received, with great interest and appreciation, the kind message sent by you over the cable which has recently been laid between Guam and Japan, and which will shortly be open to the public. I am highly gratified to know that the first telegram by this new line which unites our two countries should convey to me the assurances of the friendly sentiment of the Government and people of the United States for myself and my people. I most cordially reciprocate your expressions of good will and good wishes.

(Signed) Mutsuhito.

The Chicago Board of Trade is taking the lead in commercial interests, in promoting a plan to have Congress, at its next session, make an appropriation to build a canal on the line between Indiana and Michigan to connect Lakes Michigan and Erie. The plan is also to widen the Erie Canal to permit large lake boats to go from Erie to the Hudson River, and thence to New York, making a waterway between the two cities that would be practically as short as the shortest rail route. This, in connection with the Hennepin Canal and the Mississippi River, would give Chicago two waterways to the coast. The survey for the Michigan-Erie Canal was made nearly fifty years ago, but the project was abandoned. It has been estimated that the canal could be constructed for less than $100,000,000.

The Treasury closed the fiscal year June 30 with a surplus for the year amounting to $5,093,459. A year ago there was a deficit of $24,305,903. June 30, 1904, there was a deficit of $41,352,325. The customs receipts for the fiscal year have passed the $300,000,000 mark, nearly $40,000,000 more than last fiscal year. Internal revenue receipt for the fiscal year has been heavy, the total being $249,063,867, or about $17,000,000 ahead of the last fiscal year. The total receipts for the Government this fiscal year have been $594,914,714, not including postal receipts, against $543,423,859 last fiscal year. The expenditures total $596,221,255.

The commission appointed by Congress to investigate second-class postage has perfected its plans for making a thorough inquiry covering the total amount of second-class mail matter handled each year, the amount in weight of different kinds of publications that go to make up the whole, etc. The Post Office Department, by which the statistics will be gathered, has already begun to keep a record of second-class matter received in every post office in the United States for the next six months.

Within a short time prosecution will be begun in Chicago, under the Sherman anti-trust act, against the $50,000,000 "Powder Trust." Since the recent revelations regarding the alleged powder trust before the Senate Committee, which led to agitation for the passage of a bill in Congress appropriating a sum for the establishment of a powder-making plant for the United States Army, President Roosevelt and Attorney-General Moody have been preparing for the prosecution of the trust.

About thirty thousand parcels addressed to foreign countries have been held as unmailable in the last eleven months and sent to the Division of Dead Letters because they were not properly prepared for the forwarding by parcels post. The inclosures in many instances consisted of articles of considerable value, and also included "samples," and were in excess of the weight (twelve ounces) prescribed for the transmission by ordinary post.

The lengthy litigation between R. H. Macy & Co. and the American Publishers Association, in which the department store firm claimed the right to sell copyrighted books at less than the prices agreed upon by the publishers, was advanced last week by the announcement that the United States Circuit Court of Appeals had handed down a decision sustaining the contention of Macy & Co.

The first session of the Fifty-Ninth Congress closed June 29. The conference report of the Railroad Rate Bill was adopted by the Senate, thus passing the bill, and soon after signed by the President. He also signed the Naturalization Bill and the bill for the construction of a lock canal across the Isthmus of Panama.

Five ice dealers were sentenced at Toledo on the 25th to a fine of $5,000 each and imprisonment in the workhouse for one year. They had been convicted under the Ohio anti-trust law of entering into a combination in restraint of trade, in the matter of controlling the price of ice.

The final steps in the United States District Court at Kansas City in the rebate cases were taken July 2, when appeal bonds were perfected upon behalf of the seven convicted individuals and concerns and when bills of exception were filed.

Attorney-General Moody has directed that suits be brought against a large number of railroad companies to recover penalties for violation of the safety appliance law, through failure to keep their equipment in proper condition.

Exports of manufactures from the United States in May, 1906, were over $56,000,000, an average of more than $2,000,000 for each business day of the month.

Harvard granted 993 diplomas at its last commencement and Yale 597.

Foreign.

The Chinese Government has instituted a military programme which, if carried out as planned, will take sixteen years to complete. At the end of that period the Chinese army will consist of forty-two divisions, each division comprising two infantry brigades (twelve battalions), one cavalry regiment, one artillery regiment, and one battalion of engineers. In the organization, drill, and equipment of this large force the Japanese are taking the chief part.

Walter Wellman, leader of the Wellman-Chicago *Record-Herald* Arctic expedition, arrived at Tromsoe, Norway, on June 29, accompanied by three French æronauts and some mechanics. The airship material and all the party will go to Spitzbergen next week. The reports that the members of the expedition have no intention of going north by airship this year are declared false. Mr. Wellman still believes that their chances of making an aerial voyage to the pole in August are good.

The Cuban Senate has passed the railroad subsidy bill, appropriating $6,000 per kilometer for the construction of twelve branch railroad lines which will be feeders for the Van Horne system. The subsidies will be paid at a rate not exceeding $500,000 annually until all the roads are completed. President Palma has decided to approve the bill.

It is announced that the Mutual Life Insurance Company has decided to withdraw from writing new business in France on account of the new French law compelling reserves to be kept there against all the French business both of the past and of the future.

The ordinary Government receipts of Russia for the first four months of 1906 showed an increase of $30,000,000 over 1905. Savings bank deposits showed an increase from $12,500,000 to $57,200,000.

Industrial and Commercial.

Seldom in the history of chemical industry, says the *Scientific American*, has any chemical product undergone such marked variation of price within a few years as thorium, the principal constituent of incandescent mantles. Early in 1894 thorium nitrate was sold by the German combination at 2,000 marks per kilogramme, and by January of the next year it had fallen to 900 marks; in July of the same year it stood at 500 marks, and in November at 300 marks. In 1896 it fell in May to 150 marks, and in October to 90 marks, touching the low price of 30 marks in 1899. After that the price was pushed up to 53 marks, less seven per cent discount, in May, 1904, a figure which the "Convention" succeeded in maintaining till January of this year, when it dropped to 27 marks, less three per cent discount.

Precious stones of every variety were imported into the United States last year in larger quantities than ever before. The importation of rough diamonds was seven times larger than in 1897, the diamond cutting industry having greatly increased in recent years. The total value of importations of gems for last year amounted to $34,008,513.

A raise in wages for nearly twenty-five thousand cotton mill operatives in Rhode Island and Massachusetts has been announced. The advance will go into effect on and after Monday, July 9 a week later than the date on which an increase will be given in Fall River, New Bedford, East Taunton, Fiskdale, and other places.

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CHRISTIAN SCIENCE SENTINEL

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

An Appreciative Letter to Mrs. Eddy.

[We give the following letter a prominent place, feeling sure that its loving and grateful reference to the faithful Board of Directors will be heartily approved by all Christian Scientists. The building of the Extension of The Mother Church of Christ, Scientist, was a tremendous undertaking, and when we consider how much had to be accomplished in the given time, and the many intricate problems which presented themselves, it is easy to see that it could only have been brought to a successful termination by heeding the Master's injunction, "Have faith in God," by constant and intelligent reliance upon the divine Mind. When the date of the dedication was definitely announced, regardless of the fact that all the needed funds had not yet been contributed and that much work yet remained to be done on the edifice itself, a lesson was given the members which they will never forget, and for which they will never cease to be grateful.

Mr. Rome's loving tribute to our revered Leader, and his recognition of her vital relation to this great achievement in Christian Science, will touch a tender chord in the hearts of all Christian Scientists, and they will echo his prayer for her happiness.—The Associate Editors.]

Boston, Mass., June 30, 1906.

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

Dear Leader and Guide:—Now that the great event, the dedication of our new church building, is over, may I ask a little of your time to tell you of the interesting part I had to perform in this wonderful consummation. On the 25th of last March I was asked by one of the Directors if I would care to do a little watching at the church. I gladly answered in the affirmative, and have been in the building part of every night since that time. To watch the transformation has been very interesting indeed, and the lessons I have learned of the power of divine Mind to remove human obstructions have been very precious. At first I thought that, since it seemed impossible for the building to be completed before the end of summer, the Communion would likely be postponed until that time. Then came the announcement that the services would be held in the new Extension on June 10. I saw at once that somebody had to wake up. I fought hard with the evidence of mortal sense for a time; but after a while, in the night, as I was climbing over stones and planks and plaster, I raised my eyes, and the conviction that the work would be accomplished came to me so clearly, I said aloud, "Why, there is no fear; this house will be ready for the service June 10." I bowed my head before the might of divine Love and never more did I have any doubt. One feature about the work interested me. I noticed that as soon as the workmen began to admit that the work could be done, everything seemed to move as by magic; the human mind was giving its consent. This taught me that I should be willing to let God work. I have often stood under the great dome, in the dark stillness of the night, and thought, "What cannot God do?" (Science and Health, p. 135).

As I discovered the many intricate problems which must necessarily present themselves in such an immense undertaking, I appreciated as never before the faithful, earnest work of our noble Board of Directors. With unflinching faith and unfailing fidelity they have stood at the breastworks in the battle, and won the reward, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

But what of this magnificent structure? Whence did it come? To me it is the result of the love that trembled in one human heart when it whispered: "Dear God, may I not take this precious truth and give it to my brothers and sisters?" How can we ever thank God enough for such an one,—ever thank you enough for your unselfed love. May the glory which crowns the completion of this structure shed its brightest beams on your pathway, and fill your heart with the joy of Love's victory.

Your sincere follower,
James J. Rome.

From our Contributors.

A Divine Demand.

CLARENCE W. CHADWICK.

Thus saith the Lord of hosts; Consider your ways.—Haggai.

The idea of Christian healing as presented in Christian Science has set in motion the thought-forces of a Christian world. Why is this so? Because the coming of Christ, Truth, means spiritual activity in individual consciousness, a higher order of thinking than even professing Christians have been accustomed to with their limited sense of God "and the power of his Christ."

Thousands upon thousands have opened their doors to receive this new-old idea and are daily proving for themselves and for others that Christ "the Son of God is come, and hath given us an understanding" of God's all-power and presence. The builders of a man-made theology, however, still reject this full appearing of the Christ which heals the sick, and declare it to be "contrary to law and order;" but to thousands of thinking people it has again become the head stone of the corner: "This is the Lord's doing, and it is marvelous in our eyes." If it were of men it would come to naught. Those who have partaken of its healing balm know that it is of God, and that it is destined to multiply, and to replenish the whole earth with a demonstrable understanding of the power and activity of omnipotent good.

The advent of Christian healing in our day calls to mind the words of Harriet Beecher Stowe: "By what strange law of mind is it that an idea long overlooked, and trodden under foot as a useless stone, suddenly sparkles out in new light as a discovered diamond?" In answer to this oft-propounded query it can only be said that the idea of the Christ-healing has been discovered by one who was living near enough to God to receive and spiritually interpret to a famished world the practical significance of the ever-operative activity of good in human consciousness. Christian Science, therefore, has no apologies to offer for being before the world. It goes without saying that, had there been no need of it, it would not have come when it did. Had the Christ-healing not been lost sight of through the substitution of material theories, ways, and means, Chris-

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tian Science would be no innnovation upon twentieth-century thought and customs. It is here to-day because the "new and living way" to the kingdom of heaven on earth had been lost sight of by a professedly Christian world, and would necessarily have to be discovered and be presented to humanity by some human instrumentality, else mortals would be left without hope and without God. Did not the Master say in plain language to those whose claim to faith and righteousness was not made manifest in healing, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"? The healing of sickness and sin is humanity's first real taste of the kingdom of heaven, for the Master said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

The appeal of Christian Science to an unbelieving world may be expressed in the language of Haggai the prophet in admonishing the people for their manifest lack of spirituality: "Thus saith the Lord of hosts; Consider your ways." Our Leader says on page 329 of Science and Health, "Science is a divine demand, not a human." It is God's message of redemption and salvation, and not the selfish exactions of any person or individual. The modern prophet who has reached out far enough to take hold of God's right hand has the same authority to say, "Thus saith the Lord," as did Moses, Haggai, or any other of the ancient Christians. Those who see this one most important point; viz., that Mrs. Eddy is a divinely appointed messenger to voice to the world her discovery of the lost art of Christian healing, and who are ready to apply the rules laid down in the Christian Science text-book, very soon "know of the doctrine, whether it be of God" or whether she speaks of herself. Those who hold to the thought of finite personality in religion not only lose sight of God, but also of His sacred promises, which He is ever ready and willing to fulfil in individual consciousness when the individual will humbly acknowledge that God has spoken to this age through an inspired Teacher and Leader.

The vital significance of the divine demand of Science is to "consider your ways." Having once admitted that Christian Science is right, it takes but a short time to realize that mortal thinking is wrong, and herein lies the test of our humility and sincerity. We soon begin to see that the Christ-idea demands, yea, compels a spiritual activity of thought, which brings not peace, but a sword to all false views and opinions concerning God, man, and the universe. We find that we cannot blend the material with the spiritual, but must forsake the one to make room for the other. We find that mortals' ways are unequal and God's equal; we find that instead of acknowledging the omnipotence and supremacy of Life, they have been both consciously and unconsciously holding to the thought of death as the inevitable termination of a well-lived life. In Christian Science, however, Jesus' words, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat," have a new meaning, and we face about mentally, and not only seek, but "strive to enter in at the strait gate" which leads to a present understanding of eternal Life. We find that the belief in the reality and possibility of death has poisoned every avenue of human thought and endeavor with the discouraging supposition that man is a poor, helpless mortal, doomed to return to dust. We at once part company with this belief and begin to obey understandingly that divine demand of Science, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We begin to apply the Principle of perfection in overcoming evil with good in daily thinking and living, just as the student in mathematics appeals to and applies its rules in correcting and eliminating a mistake in calculation. We assume the same spiritual attitude of thought as did our divine Exemplar when he said, "I am from above." It is this scientific recognition of man's unity with his Maker that gives us power and authority to correct our unequal ways and to bring out man's God-given dominion over sin, disease, and death. This dominion can never be realized so long as we entertain the belief of mortality and insist that man must die before he can reach heaven.

"Amend your ways and your doings" is a divine demand that will continue to knock at the door of each human heart until "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: . . . for the mouth of the Lord hath spoken it."

Right Doing and Its Reward.

E. E. S.

WHEN I began to discern the beauty of this grand truth, Christian Science, I yearned to be in the Field, at work for the Cause; and I regretfully returned to the business world, with perhaps a thought that I was not worthy of the higher service; little realizing that an earnest desire to do makes it impossible to be idle, since every thought should mean "*work*." I had been in my present position three months, when one Saturday morning my employer called me into his office, and told me that because of insufficient business I was to take a two-weeks holiday; then, if conditions warranted it, I could resume work. My first thought was of our Leader's words, "In the way Thou hast" (Miscellaneous Writings, p. 400). I next asked, "Is God's way ever unjust? Would I leave my employer at two hours' notice?" "No." "Does not the same law govern employer and employe?" "Yes." Then came the conviction that since I knew right, I must have courage to voice it if necessary. It did prove necessary and I said, "Mr. ——, if you were busy in your factory (and that you are not, is no fault of mine), would you expect me to leave you at two hours' notice? because I would not do it; however, I am willing to do whatever you think is just and right." I returned to my table and continued my work, when in about ten minutes I was recalled and reinstated for one week longer, at the expiration of which I would be expected to take a vacation of two weeks. To this I cheerfully agreed.

On Monday morning, when the first mail was opened, one of the partners said that a fresh order for goods had been received; the next day one much larger came, and the following day I was told that I might not have any vacation at all on account of the pressure of work. A little later a mistake of one hundred and fifty dollars was made, in my employer's favor. He asked me what I thought of it, and I at once declared for the Golden Rule. In a few moments he came to me again and said, "I would not like any one to keep that sum from me, and so I shall call them up and tell them about it;" which he did, with the result that they asked him to enter upon another transaction. He did so, and received an extensive order.

A few days later my employer asked what I thought of the week's business. I replied, "I think it is only the beginning, and a reward for your willingness to see right and then do it. I also think that your one reading of 'Science and Health with Key to the Scriptures' by Mrs. Eddy is beginning to have its effect." "I see," was his only reply. To me it was beautiful to "stand still and see the salvation of God."

In this experience I was shown clearly that if one were placed upon a desert island he would find work to do, if he wished to do it. I also saw the reward of courage and of loyalty to Principle. I saw the reward of honesty and justice, and above all else, I saw the value of Christian Science in the business world. We surely need more honesty in business transactions,—more justice between employer and employe, which will beget more confidence between them, to the end that the employe will not look upon the

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employer as his natural enemy, but as a good friend; and that the employer will not look upon the employe as a slave for so much money per day. I know no need so great as to establish the understanding of the universal brotherhood of man in the workshop to-day, and our Leader tells us how it is to be realized when she says, "There is but one way to heaven and harmony, and Christ, divine Science, shows us this way. It is to know no other reality than good, God and His reflection" (Science and Health, p. 242).

The Christian Science Text-book.

E. M. B.

ONE who takes up the Christian Science text-book for the first time must be impressed by its simplicity. One does not need book knowledge nor dictionary to help him understand what he reads, for what he reads is drawn out in words so simple it is easily understood. One's attention is not diverted from what is written to consider the time and work it cost to write it well. The style is forceful and clear, and there is no attempt to impress us with a show of learning or to dazzle us with fine writing. It is thought, not its dress; great themes of eternal moment, not perfumed phrases, that is ever uppermost. We sometimes see a painting where the workmanship is so brilliant that we lose the idea. We sometimes hear a sermon of which many say, "How beautiful;" but in fact the sermon is a failure. Its real object, the purpose for which it should have been prepared, is buried beneath rhetorical brilliancy. The real test of an address is not its entertaining quality, but results; the changes wrought out in the hearts and deeds of men. We never ask if a lawyer made a beautiful plea. We always ask, "Did he win his case?" In this book there is a wealth of ideas and suggestiveness. And what is written is so plain and interesting we might regard it a product of the highest art were it not that we know it to be the logical outcome of a clear apprehension of spiritual truth.

Strong men, men of culture, tell us that they have bent over this book in reverent study for years, and have not exhausted its depth of meaning. New revelations come to them daily. The book contains seed-thoughts that the most conscientious student has not yet mastered. Those who come after will discover meanings and applications not yet disclosed. There are germs of development to be unfolded as time goes on; to be unfolded in future years, possibly future ages; but not unfolded till the circumstances come up to which they apply. These are the deep things of the book, for they are the deep things of God which the book is commissioned to reveal to mankind. Truly wonderful in simplicity, in depth, in far-reaching significance! The book declares God to be all. Your little girl understands this, and God bends the very heavens to recognize her understanding. This explains how your child can be instrumental in healing the sick. How simple! simple enough to engage the understanding of a child, deep enough to dilate the understanding of an angel.

It is well enough to try, but probably no one of our time will be able to sound the depths of this book. Thor, the peasant god of Scandinavian mythology, was stronger than Hercules. He was challenged to drain dry a simple cup. He put it to his lips but the water did not sink below the rim. He tried again with the same result. Then he addressed himself to the task with all his godlike strength, but the water did not recede. Why? The cup was invisibly connected with the ocean, from which it drew a constant supply. No god Thor can drain dry this cup, no Hercules in intellect of our time can sound its depths, for it is invisibly connected with the great ocean of infinite Truth.

Selected Articles.

The seeds of Christian Science, sown in the stoniest of places in the [English] metropolis, have fructified and invaded the aristocratic West End. The religious skepticism often associated with the wealthy classes has been overcome by the creed set forth by Mrs. Eddy, and it is among the leaders of society that this faith has made its most substantial progress on this side of the Atlantic. Society has taken to Christian Science, not because of the arguments launched in its favor, but because it has seen with its own eyes the cure of people actually known to it, by the efficacy of faith and prayer.

Moreover, there are those in perfect health who, hearing of cure after cure, have been so astounded that they have flocked to the Wednesday evening public services in the Portman rooms, or Aeolian Hall, and seen for themselves. As a result, they have enrolled themselves.

Christian Science came to us ten years ago, when ten or a dozen persons met together in a little flat near Baker Street, in the heart of the West End residence land. Slowly the movement progressed, necessitating removals to larger quarters, until at last the members of the aristocratic and wealthy classes were aroused. An old synagogue in Bryanston Street was remodeled into a Christian Science church, and until recently this has been the center of the faith in London. So crowded became the congregations that the aisles and staircases were blocked, and now another move has been made to Wilbraham Street, Sloane Square, the present headquarters. So rapid has been the growth, however, that another church has been added, making three in the city, and additions are being made to the Wilbraham Street church, so that it will accommodate sixteen hundred people.

(By special cable from London, England.)

Cleveland (O.) *Leader.*

Christian Science treats of infinite truth, the emanation of the divine, omnipresent, all-powerful, and all-governing intelligence which created and controls all, from the atom to immensity. Inasmuch as the term righteousness (rightness, strict accord with the unalterable and undeviating Principle of right) has come to be considered synonymous with the terms holiness (wholeness) and morality, it takes no tortuous process of reasoning to conceive that morality is but a strict conformity to some underlying spiritual law, entailing, of course, a knowledge of that law. We fail to see how the good doctor can possibly overlook the fact that a proper development of the moral nature is in the true sense of the term a process of higher education. A system that conduces to higher morality, as our critic admits Christian Science to be, is educational, is pre-eminently worthy the exercise of the best mental faculties, and entails indeed a keener insight and perspicuity than are required to grasp the most abstruse "scientific" truths. The learning of Jesus, who best understood spiritual truth, was wondered at by the wise men of his day, and it was said of him that he taught as one having authority and not as the scribes, while he himself said very significantly of his disciples on one occasion that while he had much to say unto them in addition to what he had already taught, they were not able to bear (understand and appropriate) it, until their capacity to grasp the truth had increased. Men are beginning to see that to be made free by truth (free from all forms of error, including sin and disease), that truth must be known. In other words, morality is rightness with God, unattainable without a knowledge of Him. Christian Science treats of so infinite a theme as to render it impossible of pursuit without imparting to the human mind great elasticity, rendering it more capable of taking in truth, thus enhancing and facilitating educational possibilities. The facts of the case also bear out this statement,

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for commercial, professional, and educational men in large numbers to-day bear witness to the fact that a knowledge of Christian Science, as outlined by Mrs. Eddy in her text-book, "Science and Health with Key to the Scriptures," broadens the intellectual horizon, develops latent forces, and imparts a deeper insight upon the basis of the Scriptural injunction, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

R. STANHOPE EASTERDAY.

Morning Graphic (Greensburg, Ind.)

The noblest possession of the English people is the English Bible—the book that has exercised an incalculable influence over the conduct of the nation. Nevertheless, it would be impossible to pretend that this influence has not been limited by the dogmas in which Christendom has swathed itself since the invasion of Constantine. First, the power of healing was set aside as supernatural. Then the teaching of the Sermon on the Mount was relegated to the domain of beautiful but unattainable transcendentalism. And, finally, science was declared irreconcilable with revelation.

It was to a world of such failing ideals that Science and Health, the text-book of Christian Science, was given. That Christian Scientists have gained some knowledge of this Science of Christianity, this full, exact knowledge of God as the text of the Bible describes it, they owe to the study of Science and Health. It is their commentary on the Bible. For the knowledge they have gained from it they give the honor and glory to God, and to His servant who wrote it shall they not give their thanks?

FREDERICK DIXON.

Daily Mail (London, England).

The Rev. Dr. van Allen of Boston, who devoted his pulpit time on Sunday to an attack on the Christian Scientists, prefaced his remarks with the statement that it is as useless to argue with a Scientist as to wrestle with a fog-bank; which was quite true, the result ordinarily being that the attacking party gets lost in the fog. But the preacher took his chances and wasted his time, just the same, having little effect on the Scientists who heard him or who read his attack, and still less on the non-Scientists, who wondered what all his effort was wasted for, if there were nothing but a delusion that needed such a vigorous assault. Are there not more important problems of the day for the pulpit to tackle than that of Christian Science? The followers of Mrs. Eddy are accomplishing some great things, even if the world is not quite ready to admit that they can accomplish all that they claim; and, even if one is inclined to believe that there is some buncombe in it all, there must be the admission that there is a deal of reality and that in many a direction the "regular" churches might well take a few points from the Scientists. We fail to see what harm they are doing in the world, and there are evidences of good being done of which any organization concerned in the welfare of mankind might well be proud.

Haverhill (Mass.) *Gazette.*

Whether anybody believes in Christian Science or not, the fact remains that it has had a wonderful growth. It is less than thirty years ago that Mrs. Eddy organized the first Christian Science church in Boston. It started out with twenty-six members and now it has forty thousand. Churches of that faith have sprung up all over the country and there are hundreds of congregations that meet regularly in hired halls, who as yet have no edifice of their own. The orthodox churches do not subscribe to the doctrines and dogmas of this new faith, but they are not as active in pitching into it as they were formerly. Christian Science must stand or fall on its merits, just like Presbyterianism, or Methodism, or any other faith. People need not worry themselves about it very much, for its adherents are good citizens, law-abiding people. In this country it is everybody's blessed privilege to worship as they please and believe as they like, so long as there is no violation of or interference with the laws of the land. The wisest way for all the other denominations is to work along their own lines conscientiously and zealously, and all the faiths that are false will eventually fall of their own weight.

Utica (N. Y.) *Press.*

To those who seem to see no good in Christian Science it must stagger their faith not a little to read the account of the dedication of the vast temple located in the heart of the city of Boston, the supposed fountain of knowledge and seat of learning of America: the spectacle of thirty thousand people assembling to gain admission to the temple shows an enthusiasm for Christian Science seldom witnessed anywhere in the world on any occasion; and this occurred in staid old Boston, and the fact was heralded in flaming headlines in the leading newspapers of the world. According to the dispatches that assembly was not a gathering of "the vulgar throng;" the intelligence and wisdom of the country were there. There certainly must be something more than a fad in Christian Science, which was placed upon a far higher pedestal by that demonstration than it ever occupied before.—*Norfolk* (Neb.) *Tribune.*

Whether one believes in Christian Science or not, the period has been reached when it commands respect, attention, and admiration. Its followers are respectable not only in numbers but in make-up. Its essential acceptation has overflowed its own communion, and affected many persons in all denominations of Christians, and even Hebrews as well. It has the powerful advantage, as a cult, of mixing itself with its people's health and daily lives. It has grown with great rapidity, gaining probably a million of open adherents in thirty years, and there can be no question that it will gain many more. Among its local adherents is a gentleman who this week sought the nomination for the highest office in the gift of the people of Pennsylvania.

Scranton (Pa.) *Times.*

A careful study of Christian Science will reveal the fact, fundamental in its teachings, that sickness is the child of a material consciousness, conceived in sin and born in iniquity, and the antidote or remedy is not more of the same thing, disguised as you please, but still the same by nature. The remedy is the opposite of this sinning human mind, that is, the Mind which knows no sin. Then to heal in Christian Science is to have much of this divine Mind, to be like God, or Godlike, to be good, and concentration of the human thought has nothing to do with the process. Nor is it suggestion.

H. CORNELL WILSON.

Courier (Buffalo, N. Y.)

The last issue of the *Christian Science Sentinel* contains a rather remarkable announcement to the effect that friends are requested to send no more money for the building of the church which was recently dedicated at Boston. This structure cost about two million dollars, and all of the funds required to build it were raised in a little less than three years. It was dedicated absolutely free of debt, and no member of the church anywhere, in this country or elsewhere, was asked to contribute a dollar. Contributions were entirely voluntary. No resort was had to any of the latter-day methods of raising money. The record is one of which any church might well be proud.

Portland (Ore.) *Telegram.*

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Among the Churches.

Seneca, Kan.

A sense of gratitude moves all our hearts for the opportunities and blessings which have come in various ways to the Christian Scientists of Seneca, Kansas, since their reorganization as a church two years ago. Our membership is small, but we have a nice little church property and are growing both in numbers and in interest in our great Cause and its Leader.—*Correspondence.*

Church Dedication at Meadville, Pa.

The pleasant little First Church of Christ, Scientist, on Sherman Street, was formally dedicated Sunday [Jan. 14] in the presence of a large attendance.

First Church of Christ, Scientist, was formerly a residence. The interior has been made into one room, with a seating capacity of about one hundred persons; a Reading Room is attached.—*Meadville* (Pa.) *Republican.*

Oneida, N. Y.

First Church of Christ, Scientist, of Oneida, has purchased of Franklin R. Crandall his residence at 21 Spring Street. The building will be remodeled to make an auditorium large enough for present needs and Reading Rooms will be arranged and furnished. When in the growth of the work this building becomes too small a church edifice will be erected in its place.—*Oneida* (N. Y.) *Dispatch.*

The Lectures.

Muncie, Ind.

Nearly a thousand persons attended the lecture on Christian Science delivered last evening [June 21] in the Wysor Grand Theatre by Judge Septimus J. Hanna of Colorado Springs, Colorado. He was introduced by Attorney James Bingham, who said in part,—

In these days of commercialism, when greed and avarice are absorbing all conscience, when heart and soul count for nothing, and that is not valued which can be obtained without price, it is well that people should pause and consult that true monitor of every human being, the life and teachings of our Lord and Master, Jesus Christ, and we are glad to know that there are still those who are devoted to teaching and exemplifying them in the midst of all this strife for material welfare. While I am without the temple and cannot speak authoritatively of your creed, I am advised that Christian Scientists are pledged "to love one another; and to be meek, merciful, just, and pure" [Science and Health, p. 497]; that within the sacred precincts of your church its members are taught to drink from the refreshing fountain of human sympathy that ever waters the sweet flowers of friendship and brotherly love; to be mild of temper, humble, submissive, gentle, merciful, and just to all the world, and to be pure in spirit. These are God's teachings and after God's own words. These are the fundamental teachings of all true Christian Scientists, and your conscientious devotion to these obligations means the uplifting of all mankind, and all right-thinking men and women will bid you Godspeed in this noble work.

The Press.

Englewood, N. J.

Mr. Bicknell Young of Chicago addressed an appreciative audience at the Lyceum [April 10], on the subject of Christian Science. He was introduced by Mr. Charles E. Finlay, president of the Ætna National Bank, of New York, who said in part,—

I am an optimist. Why? Because I believe in God. Every semblance of doubt within me as to the omnipotence and omniscience of God has been removed after a careful and comprehensive study of Christian Science. I know beyond peradventure that God is all-powerful and an ever-present help. Amid the engrossing duties of an active business life it is sometimes difficult to keep foremost in our minds that mammon is not the real goal we are striving for. Your aim and mine should be for a better and closer acquaintance with God. Confidence in and acquaintance with infinite good can be cultivated and matured by first learning what Christian Science is; second, by demonstrating its utility.—*Englewood Times.*

Lectures at other Places.

Montgomery, Ala.—Rev. Arthur R. Vosburgh, April 15.
Cleveland, O.—Edward A. Kimball, May 13.
Louisville, Ky.—Judge Septimus J. Hanna, May 13.
Arkansas City, Kan.—Hon. Clarence A. Buskirk, May 13.
Pueblo, Col.—Bicknell Young, May 13.
Goshen, Ind.—Edward A. Kimball, May 14.
Leadville, Col.—Bicknell Young, May 14.
Colorado Springs, Col.—Bicknell Young, May 15.
Eureka, Kan.—Hon. Clarence A. Buskirk, May 15.
Canton, O.—Judge Septimus J. Hanna, May 15.
Osceola, Ia.—Rev. Irving C. Tomlinson, May 15
Sherman, Tex.—Miss Mary Brookins, May 15.
Tiffin, O.—Edward A. Kimball, May 15.
Springfield, Mass.—Edward A. Kimball, May 17.
Oswego, N.Y.—Judge Septimus J. Hanna, May 17.
Des Moines, Ia.—Hon. Clarence A. Buskirk, May 17.
Pittsfield, Mass.—Edward A. Kimball, May 18.
Yonkers, N. Y.—Judge Septimus J. Hanna, May 18.
Lawrence, Mass.—Edward A. Kimball, May 20.
Hartford, Conn.—Judge Septimus J. Hanna, May 20.
Redwood Falls, Minn.—Hon. Clarence A. Buskirk, May 20.
Centralia, Ill.—Bicknell Young, May 20.
New York, N. Y. (Fifth Church).—Edward A. Kimball, May 21.
Cranford, N. J.—Edward A. Kimball, May 22.
Easton, Pa.—Judge Septimus J. Hanna, May 22.
South Haven, Mich.—Edward A. Kimball, May 24.
Elgin, O.—Bicknell Young, May 24.
Benton Harbor, Mich.—Edward A. Kimball, May 25.

[Written for the *Sentinel.*]

Questions.

LAURA E. CARTER.

"WHAT do you think, little thoughtful one,
When the firelight flickers low,
And shadows o'er the hearth's gray stone
Are flitting to and fro?"

"I think that my mother loves me,
And the dark I do not fear,
With her watchful face above me
And her guiding hand so near."

"What do you think, little sailor lad,
When the fog, like a curtain gray,
Shuts out the beacon-light from view
As you'd enter the harboring bay?"

"I think that the harbor still is there,
And its light I soon shall see,
If I follow my Father's pilot—truth—
He has sent through the night to me."

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Personal Contagion.

MARY BAKER G. EDDY.

THE following letter is so right and requisite that I hereby endorse it for the benefit of the reader.

At a time of contagious disease, Christian Scientists endeavor to rise in consciousness to the true sense of the omnipotence of Life, Truth, and Love, and this great fact in Christian Science realized will stop a contagion.

In time of religious or scientific prosperity, certain individuals are inclined to cling to the personality of its Leader. This state of mind is sickly; it is a contagion —a mental malady, which must be met and overcome. Why? Because it would dethrone the First Commandment, "Thou shalt have one God."

If God is one and God is Person, then Person is infinite; and there is no personal worship, for God is divine Principle, Love. Hence the sin, the danger and darkness of personal contagion.

Forgetting divine Principle brings on this contagion. Its symptoms are based upon personal sight or sense. Declaring the truth regarding an individual or Leader, rendering praise to whom praise is due, is not a symptom of this contagious malady, but persistent pursuit of his or her person is.

Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion. Had the ages helped their leaders to, and let them alone in God's glory, the world would not have lost the Science of Christianity.

"What went ye out for to see?" A person, or a Principle? Whichever it be, determines the right or the wrong of this following. A personal motive gratified by sense will leave one "a reed shaken with the wind," whereas helping a Leader in God's direction, and giving this Leader time and retirement to pursue the infinite ascent—the comprehending of the Divine order and consciousness in Science—will break one's own dream of personal sense, heal disease, and make one a Christian Scientist.

Is not the old question still rampant? "When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" But when may we see you, to get some good out of your personality?

"In the beginning was the Word, and the Word was with God, and the Word was God" (St. John). This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!

I left Boston in the height of prosperity to *retreat* from the *world,* and to seek the one divine Person, whereby and wherein to show others the footsteps from sense to Soul. To give me this opportunity is all that I ask of mankind.

My soul thanks the loyal, royal natures of the beloved members of my Church who cheerfully obey God and steadily go on promoting the true Principle of Christian Science. Only the disobedient spread personal contagion, and any imaginary benefit they receive is the effect of self-mesmerism wherein the remedy is worse than the disease.

Pleasant View, Concord, N. H., June 30, 1906.

The letter to which Mrs. Eddy refers in the first paragraph of the foregoing article reads as follows:—

Boston, Mass., June 26, 1906.

Dear Leader:—Being about to leave the States for South America, to make my home in Ecuador for an indefinite season, I took the liberty of visiting Concord and driving out to your home, some days since.

I just wish to say that the lesson learned during that visit will not soon be forgotten, and I came away with a sense of having intruded upon your much-desired, yea needed, seclusion.

The significance of your words, "time to assimilate myself to God," came to me with renewed force, and I saw how, under the guise of loving interest, we might become tedious hindrances to the fulfilment of not only your highest hope, but our own as well. Therefore my next visit to Concord can only be upon special invitation from an authorized source.

From the "genial tropics" my love will go out to you, as it ever has here. In joyous anticipation of future good news to tell you, I am Earnestly yours,

(MRS.) NINA M. HENDERSON,
Guayaquil, Ecuador, S. A.

Our Leader's Article.

WE are much pleased to give the place of honor in this issue to our Leader's timely, brave, and significant article, "Personal Contagion," which appears above, because we look upon it as one of the most important statements of inspired truth that she has given to the world since the publication of the Christian Science text-book. We feel sure that all true Christian Scientists will so regard it and, as they ponder its vital message, they will express their gratitude for it in good works.

ARCHIBALD MCLELLAN.

Christian Science and Progressive Physicians.

THE authoritative pronouncements of many speakers at the late medical convention in Boston certainly furnish food for thought, and in many respects they give promise of better things. Especially is this manifest in the readiness with which the facts are being recognized by leading physicians, however unsavory and discouraging they may be. For example: a distinguished gentleman from abroad who is rated as one of the leading authorities of Europe on the treatment of cancer, conceded that its present medicinal and surgical treatment is altogether experimental, that old methods must be discarded and new ones found. Another physician declared that "the United States Pharmacopæia is a relic of mediæval barbarism, and is still crowded with things which belong with the stuffed alligator." Commenting upon the above statements, the editor of a leading daily has well said that these are startling admissions "for those who take the prescriptions."

The dilemma of the honest doctor is a serious one. He has been educated to think that his healing art is a science: that its asserted specifics have been divinely provided, and that his ministry is therefore of the highest significance to humanity. He is now discovering that its most intelligent exponents are led to speak of the practice of his profession as but an oft-repeated experiment which gives no suggestion of a divine ordering, and which has proved to be wholly unequal to the occasion. While recognizing the seriousness of the position in which physicians are placed, Christian Scientists can but rejoice that the awakening to truth is thus advancing, and that it has already rendered general thought accessible as never before to the healing Science of Chris

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tianity. Both the physicians and their patients are seeing that drug-treatment is wholly unscientific; that the nostrum used is relatively unimportant; that the "providential provision" idea respecting *materia medica* has wholly broken down, and that physical ills are the manifestation of a false mental state which can be rectified by Truth alone.

Moreover, intelligent physicians are realizing that, having failed in many lines of experimentation and having recognized a long list of diseases as "incurable," they are bound, both by their interest in humanity and by their hope of success, to be considerate toward any proffered remedy which is commended by undeniably good results. Speaking of this obligation laid upon physicians, the author of "Pro Christo et Ecclesia" has recently said: "If religion, by a new faith in God, should bring strong reinforcements to the innate vitality of the body, strong enough to keep the body well, or to restore it without medical aid when it is diseased, . . . this would be a result that every physician worthy of the name would hail with delight, whether he agreed or not with the religious view of the how and why of the increased vitality. It is a conservative religious sentiment which has made objection to the exercise of faith in regard to health, never the scientific spirit. What every medical man desires for his patient is life, more abundant life; and he knows far better than laymen the limits of his power—the diseases which he cannot cure, the disabilities which he cannot remove" (*Hibbert Journal*, April, 1906).

From all this it would seem that though they may not yet be able to identify Christian Science with the teaching of the Master, honest, truth-seeking doctors cannot ignore the divine means of healing to which Mrs. Eddy has called the attention of a suffering world, and the value of which has been established in such a multitude of unquestionable instances. These men, in so far as they are earnest and sincere in their desire to help those whose tear-stained faces are turned to them with the sad longing of an imperiled hope, must thoughtfully weigh the evidence which this great movement is supplying, that Truth is the one panacea for human ills; that mortal thought must be purged if humanity is to be set free, and that the gracious promises of the Master which were based on this cleansing may be fulfilled to-day by the healing of sickness in the Christ-way.

It would be difficult to find a greater contrast than that between the depressing doubt and uncertainty of physicians as revealed in their own candid statements, and the buoyant and inspiring confidence of those who are continually proving the availability and adequacy of the Christ-truth, as revealed in Christian Science, for the salvation of men from both sin and disease.

JOHN B. WILLIS.

Promises of Good.

AT a time when the question of national existence, with all it implies, is a prominent theme throughout this country, Christian Scientists may well ask themselves to what extent they as individuals are contributing to the general weal. No one denies that right is the fundamental idea of all government, or that "righteousness exalteth a nation;" the all-important consideration is, how righteousness may be most speedily and surely attained and permanently established. The belief that wrong has even a temporary claim to consideration—or toleration—is fast dying out, and this proves the recognition of a higher standard than has been held in the past. The present outlook may be either cheering or discouraging, according to the viewpoint. If we are tempted to think that evil abounds, we should remember the great Teacher's statement that the Holy Ghost, the Comforter, must "reprove [convict, Rev. Ver.] the world of sin," before He can guide "into all truth;" in other words, sin must be seen to be "exceeding sinful," as St. Paul says, before men will turn from it with loathing.

To the human sense it is not easy to associate the thought of "the Comforter" with the uncovering of evil, but without this uncovering there can be no true comfort, no abiding peace, and on this point the teaching of Christian Science is most emphatic. Our Leader says, "Nothing short of this divine Principle, understood and demonstrated, can . . . uncover the myriad illusions of sin, sickness, and death" (Science and Health, p. 572). We may therefore rejoice when evils which would sap the very foundations of national existence (whether manifested as personal or political corruption) are being brought to the light to be forever wiped out by the action of divine Truth and Love. Let no one question that the divine arm is made bare when evil is exposed. Error does not destroy error; it requires the majesty and might of Truth to do that. What is more, it requires the human recognition and understanding of Truth to effect the destruction of error, and to this age has come a revelation of Truth's power, greater than has ever been known before. It has come where the foundations of free government were truly laid. It has come when the world is weary of wrong and would fain throw off its yoke. Because it has come, all thinking people are beginning to see the cruel tyranny of material sense, and to admit that the remedy for it must be found in greater spirituality. The lust for material pleasure and possession can never be sated by its indulgence, which is ever attended by disappointment and followed by misery.

Well is it that we may seek comfort for this misery in the knowledge that evil in its every manifestation—whether sin or sickness—is unreal because it is not of God. But this is not all that Christian Science has to offer for the world's need. It proves that good in its every manifestation is divinely real and satisfying, and this is the experience of the thousands who walk in the light of Truth and know what it means to be "rich toward God."

ANNIE M. KNOTT.

Letters to our Leader.

Lawrence, Mass., June 18, 1906.

Mrs. Mary B. G. Eddy,

Pleasant View, Concord, N. H.

Dear Leader:—Twenty-five years ago I was healed in Christian Science of consumption, after eight years of invalidism. Soon after commencing treatment, under the care of one of your students, I purchased a copy of the third edition of Science and Health, published by that good man, Dr. Asa G. Eddy, at No. 8 Broad Street, Lynn, Mass. Well do I remember that you advised me to wait a few weeks for the book, as you were about to issue a new edition. Greatly do I rejoice for having been a faithful student of the Bible and your book, because these books have enabled me to be loyal to Christian Science throughout all these years. I have known much about your struggles with the different phases of mortal mind, and of your triumph through ever-present, divine Truth and Love.

It was my blessed privilege to attend the dedication of The Mother Church in 1894, and its "excelsior Extension" in 1906. Who can tell the full significance of all this great work? However, as the spirit of Christ, Truth, dawns upon one's consciousness, through Christian Science, he can say, in the words of Simeon uttered as the parents brought the child Jesus into the temple at Jerusalem, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Lovingly yours,

LEWIS PRESCOTT.

Geneva, Switzerland, May 31, 1906.

Beloved Leader:—In sending our check to Mr. Chase we thought we would like to tell you how our little group here are trying to be obedient followers of the Master,

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through your message of "Science and Health with Key to the Scriptures." We often wish you could hear the voices in our little meeting of from forty to fifty—French people—singing the Christian Science hymns in English and singing with so much love and gratitude and joy. Seeing how important it is that each one should be able to read the "little book" for himself, we commenced English classes the first of this year and finished the first class of sixty lessons in April. It is gratifying to see how the dear ones have learned English enough to be able to read the book for themselves and study the Lesson-Sermon each week. It was also beautiful to see how divine Love provided the payment for the lessons, which has encouraged us to continue having at least one, and we hope two classes, each year. Those who are healed love you for what Christian Science has brought to them, through renewed health, and above all for the clearer understanding of the word of God, which each patient invariably confesses.

Little by little Geneva is coming to see that Christian Science is a religion of love with "signs following," and it is not looked at askance as something foreign and intangible, but to be judged by its fruits—healing, spiritual uplifting, a messenger of "peace to good, willing men."

We pray for grace to live more and more the lives of Christian Scientists, so that in this dear old city of Calvin, it may be said of you, as the "Wayshower" to this age, "Her children arise up, and call her blessed."

Yours lovingly, in the name of the Christian Scientists of Geneva, Switzerland,

CHARLES and MARGUERITE VOUGA.

White Sulphur Springs, Mont., June 10, 1906.

Dear Leader:—This beautiful day, when so many hearts are lifted in gratitude to God for Christian Science, I want to tell a part of what it has done for me. How I love you for standing against the whole world for the truth which you knew was all.

Eight years ago this summer, after years of suffering, I was hurried from this place in the high Rockies to a lower altitude, with hope of relief from heart difficulty and stomach trouble. Two years before this I had gone to Helena for an operation which seemed the only hope held out of relief from ovarian trouble. After three months of agonizing suffering I was brought home. For two years I did not stand on my feet, though all was done for me that could be done by kind doctors and friends; but what was called phlebitis in my limbs seemed to bind me hopelessly, and the heart trouble growing worse, my kind husband started to California with me, but stopped in Missoula, Mont., to visit friends, where I learned of Christian Science. In three weeks after beginning treatment I left my wheel-chair, going about the house, but the fear of our cold northern winter sent me to California the next winter. While in San Francisco I found in the dear book that climate was not my help, and in the southern part of California I learned more of this truth from kind friends. I had ceased to pray, for the God of whom my mother had taught me seemed so far away, but thanks to you I have learned He is not far away. My healing was slow, but as I overcame many things in disposition, physical ailments would leave me one by one. I am thankful to be able to help others a little, and am living for the past eight months here again in this high altitude without fear of it. A few of the citizens of this place meet at the house of a friend and we have our Lesson-Sermon each Sunday. My dear mother, who is eighty-one years of age, reads the Bible at these meetings. She has been a life-long member of the Friends' church, but is thankful for Christian Science. My kind husband and friends were very grateful to see me able again to do my housework, and much besides. The only return I can give is to try to follow where you lead.

Lovingly yours in truth,

MRS. HATTIE E. JONES.

Testimonies of Healing.

Having been benefited so much through Christian Science, I feel that I must tell some of the things that it has done for me. For twelve years I was in the habit of using strong drink, and was unable to give it up until I received treatment from a Christian Scientist. At this time I was healed of the drink habit, and lost all desire for intoxicants. I had never attended church, neither had I known any Christian influences before learning of Christian Science. I have been led to see the very great need of being in the church since I have known Christian Science, which has been about fifteen years. Once during this time I was taken with malarial fever, which lasted a few days. I had read Science and Health and remembered that Mrs. Eddy had said death is not a reality, and I lost all fear of death. I had not rested any for three or four nights because of the suffering, but as soon as I realized that there was no reality in death I fell asleep and awoke next morning feeling better than I had ever felt before. I got up and went to work and have never had a return of the trouble. That was fifteen years ago. For all this I am very thankful to God, and to our Leader. This demonstration, however, is nothing in comparison with what I have been through since then.

A little more than nine months ago I was working in a coal mine, and had lighted one shot to blast some coal and was trying to light a second one. I was so slow in lighting the second shot that I decided to go out and let the first shot go off and then come back and light the second one. The second shot was already lighted but I did not know it, and just as I got over to it, it exploded, making me unconscious. As soon as possible a surgeon was called, and when I knew enough I called for a Christian Science practitioner. The surgeon dressed my wounds temporarily, but hardly expected me to live to reach the hospital. There it was found that I had sustained a double fracture in both legs and other serious injuries. The Christian Scientist met me at the hospital and was in the room when the surgeons made their examination. They said that the left knee-cap was in five pieces and the right one in seven. The right leg was broken below the knee and two ends of bone stuck out through the flesh. It was also broken through the knee, and the thigh-bone was broken. The left leg was broken about midway between the knee and the hip, broken into small pieces, and the left thigh bone was crushed clear up to the hip in such a way that the surgeons could not operate on it to straighten it. There were three ribs broken, and my upper lip was cut down to the teeth, while I was burned and bruised from head to foot. Some time afterwards my wife asked the doctor if I had received any internal injuries, and he said, "Yes, some very serious ones; he passed blood and water for the first ten days." I was forty-seven years of age at the time of this accident. The bones were not only broken but they were twisted in such a way that the surgeons despaired of being able to straighten them. On account of my being so weak they thought I could not stand any more surgical work. During all the time of setting the bones I was not conscious of any pain, which seemed quite remarkable to the surgeons and the nurses. At various times they had little hope of my recovery, but through the Christian Science treatment I came out of every seeming crisis all right. This healing was something wonderful to me, the most wonderful I had ever heard of. At the end of eight weeks I was trying to walk on crutches when I fell and broke the left leg again, just above the knee. During all this experience I had no pain, and I knew there was no pain at the time of the last break, because I was conscious all the time. I feel that my freedom from pain was because of the Christian Science treatment which I was receiving:

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For this I thank God, who gave Mrs. Eddy the understanding of Truth to give to the world, through which mankind can overcome pain and sickness. I am also thankful that I was in a city where there were Christian Science practitioners who had enough understanding of Truth to know the nothingness of even such seemingly serious injuries as I had, and who were willing to help me through this trouble. Science and Health (p. 518) says, "Blessed is that mortal who seeth his brother's need and supplieth it," and I can certainly say that the Christian Science practitioner who helped me fulfilled that Christian requirement.

After the second break healed and I began to walk again, it was found that my left leg was about one inch shorter than the right, and the physician said it would have to remain so; but the Christian Science practitioner told me that God was able to bring about perfection, and normal conditions of the limbs. After three weeks' time I found that both limbs were nearly the same length. Another feature of the work which I feel should be mentioned is this: When I called the practitioner I already owed him some money for other help which he had given me, but he came to my assistance as soon as he received the word and stayed right by me until I was on my feet again. There was forty dollars to be raised immediately at the hospital, and the practitioner furnished that, not knowing whether he would ever receive any money from me or not.

I have not told all there is to tell about this accident, for there were many things that would have laid me up for weeks, and perhaps months, if I had not known of Christian Science. I must also say that although my limbs are not yet entirely restored I am able to walk without any assistance, either from crutches or canes, and am able to do a day's work again. I would also like to say how thankful I am that Christian Science was such a great help to my wife at the time of both cases mentioned. She and I came into Christian Science at the same time, and it was certainly wonderful to see how Truth sustained her and enabled her to help me night and day. She also wishes to express her gratitude to God for the blessings which Christian Science has brought to our home.

JASPER KINNEY, Des Moines, Ia.

It was early in 1900 when I took up the study of Christian Science, it having been brought to my notice by the healing of my sister, who was in the last stages of consumption. The deep gratitude expressed through the testimonies in the *Sentinel* first appealed to me, for I was hungry, and this led me to "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I might learn of that which had given cause for such grateful hearts. I soon found myself joining in that song of joy and thankfulness, for in the above-named book I found the truth for which I had many years longed and looked, and the proof was made manifest to me in the removal of sadness and depression which had become almost unbearable. I came to know that to be a present fact, which before I had looked upon only as a future possibility,—that God's will can be done on earth as in heaven. For this spiritual uplifting I can never cease to be grateful to our dear Leader, Mrs. Eddy, who through the power of God has labored unselfishly to make plain to the world this healing and saving truth. The result of this uplifting through the study of the Bible and Science and Health was also made manifest in physical healing: weakness was overcome by strength, pain replaced by harmony, and disease destroyed.

Very shortly after buying Science and Health my faith and understanding were tested, for I became ill with quinsy, which I had had several times, and each time had been under medical treatment for at least a fortnight. This time I turned to Christian Science, with the result that next morning my throat was perfectly clear, whereas the day before I could scarcely speak, and I gratefully say I have had no return of the disease. Other diseases have vanished as darkness before the light, such as influenza, indigestion, chronic headache, defective eyesight, chapped hands, as well as other troubles and difficulties which arise in human experience.

I wish to express my loving thanks for our periodicals, the *Sentinel*, *Journal*, and *Quarterly*, for all are lights by the way, enabling us to "magnify the Lord" for his goodness."—LUCY HAMMOND, Bedford, England.

Over two years ago I turned to Christian Science because everything else had failed to help me. I was almost an invalid for twenty years; twelve or fifteen years a sufferer from asthma with all its horrors. During all this period of suffering I was attended by many eminent physicians, several specialists, and had an operation for polypus of the nose. I spent almost every summer away from home, in the care of the best doctors, seeking benefit in change of climate, spending large sums of money with no lasting benefit, and only looking for relief in death. When Christian Science came to me I saw that God is Life, and this brought many and great changes. The wonder now is, how I could live without knowing this truth that makes free. When I first turned to Christian Science I little knew of the wonderful blessings in store for me. After those years of suffering, when almost bereft of hope, when *materia medica* and hygiene had failed me, and when my son, a surgeon in the U. S. Marine Hospital Service, said that this disease could not be cured by *materia medica*, I found in Christian Science a God who is "a very present help in trouble." Now I am healed and in better health than for forty years. Not only have I found relief from physical suffering, but a better understanding of God and man and all that is good. I have had no return of asthma, although a year has passed since this truth made me free.

Words fail to express my gratitude to God for this revealed truth; to Mrs. Eddy for her pure life, sublime faith, and selfless love, which enables her to reflect this truth and bring countless blessings to mankind.

L. C. MCMULLEN, St. Petersburg, Fla.

It is now over a year since I heard of Christian Science and came to it for help in a chronic nervous trouble which doctors had failed to cure. I received treatment from a practitioner for about ten days and obtained immediate relief. During the time which has followed, I have only twice had slight attacks of the old trouble, and these have been speedily and effectually met by the power of God as taught in Christian Science. My first treatment rid me of two ailments which I had not thought of mentioning to the practitioner. I could not read without glasses, and even with them my eyes pained me very much, but the day after the first treatment I read without them and have never had the least pain since. I still have a sense of short-sightedness to overcome, but it is yielding gradually to the knowledge that the only true senses are the senses of Spirit. I was also able during my first week in Christian Science to throw away an elastic anklet, without which I could not walk very far, as my instep would give way. I have never required one since. The truth seemed so clear to me at first that I felt as if it were impossible to be ill again; but I now see that every discord overcome is a step forward, and the mental work which it necessitates is the narrow gateway into fresh pastures that divine Love has provided for us. My mother and sister have also reaped many benefits from their study of Science and Health.

I am deeply grateful to Mrs. Eddy for her discovery of this truth.—HELEN M. INMAN, London, England.

It is seven years since I first received physical benefits from Christian Science. I was then healed of a cancerous tumor on the stomach which had baffled many physicians then in this State. I was thoroughly cured of this trouble

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in a very short time, through Christian Science, and was able to return to work. Some three years later I was working in a quarry, when a large piece of loose rock rolled from its lodgment above, and struck me a glancing blow on the right side, breaking two of my ribs. The workmen around rushed to pick me up, fearing that I was killed or that I would never recover. I was taken home (about two miles and a half) and immediately called a Christian Scientist to help me. The treatment was so effectual that in a week's time I was able to go to work, feeling none of the bad effects which usually accompany such an accident. Shortly after this I went to work in a mine as foreman. One day I went into the mine and took a man with me. As the rock was very hard it was necessary to use a double-handed ten-pound hammer. I was holding the drill and the man was swinging the hammer, striking the drill I held. As he had never done this striking before, he was very full of fear, and after a few blows on the drill he missed it altogether and struck me on the very place where the rock had broken my ribs. From that time until recently, I have suffered untold agony from the side. I sought help from others, but the relief was only temporary. The pain seemed to grow worse until I was unable to raise my arm as high as the shoulder. One night when the suffering was so intense that I could not rest, the thought came to me like a flash that I must do my own work, that I must not always depend on others. I took up Science and Health and read on page 385, from line 22. I read the paragraph several times, lay down to rest, and in a very short time the swelling caused by the blow burst and all the contents came out. I have thus learned the grand truth of the saying, "Heal thyself." It was a lesson I shall never forget. From my inmost heart I can say I am thankful to God, to our Leader, and to Christian Science.

A. R. STRANG, Vernon, Utah.

The most important events of my life I consider to be the healing of my wife in Christian Science, after doctors' remedies and changes of climate had failed to bring permanent relief, and my own bettered condition physically and morally through the same agency. Three years ago I was suffering with intestinal difficulties, experiencing much discomfort when indulging in certain foods, and for which the physicians stated I should never find a cure. In addition to this I was given to worrying over the most trivial matters, business in particular. I was constantly harassing those about me with my seeming troubles and was always sure to make mention of every ache and pain with the belief that I had some new added disease. To-day I am in better health than ever before, for which I am grateful to God, and to our dear Leader, who has given us "Science and Health with Key to the Scriptures," for through its study the physical betterment has been brought about; but the greatest blessing is the spiritual uplifting, the desire to live nearer to God.—OMAR T. FRICK, Tiffin, O.

I had all my life been frail and delicate, and with the cares and duties incident upon maternity, conditions grew worse. After nine years of invalidism, under the constant care of faithful and conscientious physicians (eight in number), who greatly disagreed in opinions regarding me, and whose treatment included massage, electricity, etc., one whole year in bed, and a four-months stay at a hospital, where temporary relief was obtained through the loving care and thought expended on my case the spring of 1900 found me a constant sufferer, with nothing but surgery held out to me, to which I would not submit, as experience and observation had taught me too much. With the weary hope that I might find help through the ministrations of my parents' family physician, I went to Washington, and the day after my arrival consulted him. I carried from the office the remedies he prescribed, but his diagnosis had further shaken my already disappointed faith in *materia medica*, and they were never used! The next day a dear Christian Scientist in the home invited me to go with her to the Reading Room and meet some of her friends.

I had never heard of Christian Science, except when a friend had timidly suggested the subject to me six months previous, as a possible solution of my trouble. I very indignantly repudiated the idea that it could be of any avail to one so sick as I, and forbade any further mention of the matter; whereupon she meekly subsided. Hence, in my ignorance and prejudice, I was not at all prepared for what I learned that day. Never shall I forget my first impressions of that peaceful, quiet room,—the gentle consideration shown to all inquirers, and the compassionate love manifested by the dear practitioner whom I asked to take my case. Her words in that first conversation brought to me the abiding conviction that the healing work of Christian Science was the same that Jesus taught his disciples. I caught a glimpse of the true spiritual healing which is the result of spiritual renovation, and I began at once to apply the teaching of the text-book to the task of the evangelization of self, and I saw that in exact ratio to the corrected thought the body responded.

Many times in our experience we have had occasion to thank God that our first steps were guided by the loving counsel of one whose discerning and unquestioning loyalty to Mrs. Eddy, and her full recognition of the importance of a just estimate of our Leader's position, undoubtedly may have saved us from bitter lessons which we might otherwise have been forced to learn. Day by day I improved, and the tenth day made the astonishing discovery that a difficulty I had neglected to include in my long list, when stating my case to the practitioner, was entirely removed. I was much impressed with her manner of receiving my announcement of this. I think I expected her to be as much surprised as I was, but she assured me that as "Love" was "the universal solvent" (Science and Health, p. 242), it was divinely natural. Then I immediately expressed the fear that it would come back, which she met by saying that there was nothing to return, and these intervening years have proved it so.

At this time also glasses, carefully fitted by the oculist and used for two years, were laid aside—no longer needed. Every proof strengthened my hope and courage. The text-book was faithfully studied, services attended, and much time spent in the Reading Room, where all I learned confirmed my confidence that at last I had found "the truth" which Jesus said should make us free. During this period I wrote nothing home about my absorbing new interest. When at the end of six weeks I returned home, my husband found me so wonderfully improved that he was eager to know what had wrought the change, and the first reading of the text-book found him a willing disciple of the doctrine it taught, sufficient proof of which he already saw before him. So, gladly and thankfully, we and our boy set out to prove its teachings in our daily lives, and Christian Science has not only been our only physician since, but has brought us all the real happiness we have ever known. Gradually a few wished to hear more about this beautiful scientific Christianity, which led in due time to the establishment of regular services in our own home, and much good has thus been accomplished. More than one hundred different individuals have heard the Lesson-Sermons read here, and the "fruits" have followed in the healing of sickness and sin. Gratitude has many times been expressed for the wisdom of our Leader, in thus making possible these services in many places where years might have elapsed before one would have been found sufficiently advanced in understanding to bring this truth to a worthy expression in sermons, as formerly.

Divine Love has provided for our every need at the right time, and can any one wonder that we love Christian Sci-

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ence, for only lives of devotion can in any measure meet our indebtedness. Our hearts are full of gratitude to God, the giver of all good, and of good only, that our agonizing prayers for a knowledge of Him are now being answered through Christian Science; and we thank Him for our Leader's wisdom, fidelity, and unbounded love for mankind, in giving this truth to the world. God speed the time when the prophecy of Habakkuk shall be fulfilled. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." May we aid in the answering of our prayers by working assiduously and intelligently for the establishment of the truth in individual consciousness.—Mrs. Florence B. Dean, Danielson, Conn.

Christian Science has done so much for me during the six years that I have been trying to make it my rule of conduct, that I am always glad of an opportunity to express my gratitude. I came to Christian Science originally for physical healing, but I was not long in discovering that my physical troubles were only a small part of the inharmonies that could be cast out by the truth. For many years I had doubted even the existence of a God, and had thought that every man's hand was against me, but I soon found such overwhelming evidence of the efficacy and power of divine Love, that my thought about my fellow-men was changed, and I was led to exclaim fervently, as did the heavenly host at the birth of the Messiah: "Glory to God in the highest, and on earth peace, good will toward men." It was indeed the coming of the Christ to my consciousness. During the past six years I have had occasion to test Christian Science in many ways, and have always found it an efficacious and ever-present help in time of trouble, whether the trouble was physical or mental. Another reason why I am grateful is that through the little understanding I have gained, I have been able to help others as well as myself. For a long time after I began demonstrating Christian Science for myself, I was loth to attempt the treatment of those outside my own family, fearing that I might not be able to afford the relief expected, but when I fully realized that God is the only healer; that there are no failures with God; and that "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495), then this fear was destroyed, and the results corresponded with the realization of the truth gained from the study of our text-book.

Horace W. Hebbard, Lincoln, Neb.

It is only a few months since I began the study of Christian Science and I could never tell how much it has done for me both mentally and physically. For six years I had been a great sufferer, had tried many physicians and gone through three serious operations, but still continued to grow weaker. I could not eat the simplest food without great distress. I was said to have liver and kidney trouble, and my bowels were partially paralyzed; I also had malaria, etc. After this I was taken with chills and fever, and all my other troubles seemed to have reached a climax. I felt that I was about to die, and at this point my mother, who has been a student of Christian Science for several years, suggested my trying it. I had little faith in it, but I consented, and a practitioner who was then at the house kindly undertook to help me. He gave me a treatment every hour during the night, and by noon of the following day I was able to sit up and could eat anything I wanted. In three days I traveled fifteen miles without fatigue. My healing in other troubles has been slow, but I know that as fast as I put off the old and put on the new, errors will vanish.

Words are inadequate to express my gratitude to Mrs. Eddy, who has made it possible for me and for others to understand the truth.

Mrs. Ruby D. Graves, Butler, Pa.

I desire to express through the *Sentinel* my love and gratitude to God for what Christian Science has done for me. When I first heard of this saving truth, about twelve years ago, I was over seventy-two years of age and had been in poor health for years. I am now in almost perfect health, do all my work, and have time to visit and help my friends and neighbors. I am considered a wonder by many. I will only tell of a few of the many wonderful demonstrations I have had. A broken arm, which was never set, did not keep me from doing my work. It healed perfectly in a short time. I had the same results with a sprained ankle, my work keeping me on my feet most of the time. A severe attack of inflammation, for which I asked help, was healed in one treatment. Pneumonia, typhoid fever, and other diseases have been overcome through the study of Science and Health, but greater than the physical healing has been the spiritual uplifting. Can any wonder if I say,—God bless Mrs. Eddy for making my advanced years my brightest ones.

Mrs. J. Keil, Woodstock, Ont.

I was badly poisoned last summer from eating what was called cabbage snake poison. My mother became alarmed and telephoned to a Christian Science practitioner for help. Next morning I was able to go to Howard for treatment, as there was no practitioner here, and in a short time I was healed. This is only one of many ailments that have been banished through Christian Science. We have most of Mrs. Eddy's books and read them every day. My heart is full of gratitude to her for finding the true path that leads us to our eternal home, and for showing us how to be good.

Leah V. Record, Moline, Kan.

I wish to express my gratitude for what Christian Science has done for me. It is a year since I became interested in it. I sought it for spiritual help, more than for physical healing, and this has been the happiest year of my life. A few weeks ago I was healed of astigmatism of several years' standing, having been obliged to wear two pairs of glasses. It was a blessed day for me when I took up Christian Science, for it has helped me in every way, and I have been able to help those dear to me. The literature is a great comfort and help, and words cannot express my gratitude to our Leader for what she has done for all mankind.—Mrs. M. L. Rauskolb, Medford, Mass.

The clergy of all men ought to make it their one strenuous effort to free themselves from bias, to examine into facts and give credence to nothing calculated to provoke nor which is not irrefutably established, to make their deductions rationally and dispassionately, to exhibit a due sense of proportion, to realize that a drastic remedy can never be justified save for the most desperate disease, to discountenance appeals to passion and prejudice, and to rebuke sternly the spirit of hatred and uncharitableness.

John George Goddard.

Picture of The Mother Church.

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

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From our Exchanges.

Mr. Goldwin Smith has collected in a small volume certain letters which he had published in the New York *Sun* on religious and theological topics. The title of his book indicates not only the character of these letters but also the character of this age. Says Mr. Smith in his preface, "A secular journal in England received, in the course of three months, nine thousand communications from people seeking for light on the religious question." Such an age may be skeptical; but it is not irreligious. The skepticism is not of that immoral variety which discards religion in order to escape responsibility; it is not of that flippant variety which asks questions for the sake of asking them. It is very much in earnest. It is "in quest of light."—*The Outlook.*

If the history of the Church teaches us any lesson more than another in connection with the mission and work of the Holy Spirit, it is that the next step in the moral and religious development of the race must be toward the creation of a Christian social conscience, not as distinguished from the individual conscience, but as increasing the individual's sense of responsibility for the world's condition. No one can doubt that under the tutelage of the Spirit of God the Church and Christian society are being even now enlightened concerning many matters of conduct about which legislation is either silent or the ethical standards of society need further guidance.—*The Churchman.*

If we are ever to get rid of graft in society, it must be by the spread of the religion of honest, true lives,—we must get down to the roots of the matter. Giving his reason for not attending church, a laboring man recently replied: "When I go to church, I am not helped along my line. I am told how to feel, and I have a hymn-book put in my hands. This may be well enough, but what I need is more knowledge about doing my work faithfully. I want a religion that goes into the shop with me, and I know right well that is what my mates need."

The Christian Register.

If health is the heritage of Christendom, it is waiting to be realized by a corporate faith. If there is a divine abhorrence of disease and all forms of ill health, all such sufferings that Christians bear are due, not to necessity or to God, but to the lack of faith in the Church at large. Many of the noblest children of the kingdom are to-day reasonably convinced that the procession of the Spirit of God manwards involves health, and yet cannot appropriate the health because of the faithlessness of the many.

Author of "Pro Christo et Ecclesia."

The Hibbert Journal.

I would that it were possible for me to make clear to you the eager crying of the world for the man of insight with a message. The world is hungering and crying for the men of God who have seen His face, upon whom has come the spell of awe in the presence of His holiness, who have thrilled with joy in the sense of His love, and who know how to teach the world of to-day how its need and its sin and its ill can be ministered unto by that present eternal Helper.

RUSH RHEES, LL.D.

The Hartford Seminary Record.

God does not speak more to some men than to their brethren, but to all alike. It is the difference in their hearing. They put things between themselves and heaven. The men and women in the inn did not hear.

REV. CHARLES S. MACFARLAND, PH.D.

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The battles before the Church for the present century are ethical. The test of religion has shifted to the sphere of actual life. Dr. Dale has said that the defect in evangelical Christianity is its failure to produce practical righteousness.

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

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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Items of Interest.

National.

The feature of the Fourth of July observance at Paris was the banquet of the American Chamber of Commerce at the Hotel Quai d'Orsay, at which Ambassador McCormick discussed "Our National House-cleaning." At London three thousand persons, mostly Americans, attended the Fourth of July reception at the American Embassy, Dorchester House. At Pekin on the Fourth the American Consul, Thomas Sammons, gave a banquet to the Viceroy of Mukden, Count Matsura, the new Japanese Minister to China, M. Hayashi, and other prominent Japanese and Chinese officials. At Vienna for the first time in several years Independence Day was celebrated under the auspices of the American Embassy. The Viennese American Medical Association had arranged a baseball game, dinner, and dancing at a lovely spot near Vienna, where numerous other Americans, on invitation of the Embassy, gathered and spent the remainder of the day in enjoyment. At Copenhagen American tourists and the American colony celebrated the Fourth of July. The reception at the American legation was well attended. Several dinners were given by Danish Americans, at which King Frederick and President Roosevelt were toasted.

William J. Bryan was the guest of honor at the annual Independence Day dinner of the American Society at the Hotel Cecil, London, on the Fourth. Mr. Bryan, who read his speech, said in part:—

"To doubt the dynamic power of right-eousness is infidelity to truth itself. That nation which is unwilling to trust its cause to the universal conscience, or which shrinks from the presentation of its claims before a tribunal where reason holds sway, betrays a lack of faith in the soundness of its position.

"The Christian nations must lead the movement for the promotion of peace, not only because they are enlisted under the banner of the Prince of Peace, but also because they have attained such a degree of intelligence that they can no longer take pride in a purely physical victory. The belief that moral questions can be settled by the shedding of human blood is a relic of barbarism.

"I venture to suggest that the world's peace would be greatly promoted by an agreement among the leading nations that no declaration of war should be made until the submission of the question in controversy to an impartial court for investigation, each nation reserving the right to accept or reject the decision. The preliminary investigation would in almost every instance insure an amicable settlement, and the reserved rights would be a sufficient protection against any possible injustice."

The *Chicago Tribune*, on the 5th, published its ninth annual summary of the deaths and injuries caused throughout the United States by celebration of the Declaration of Independence. The figures were as follows: Dead, 38. By fireworks, 9; by cannon, 1; by firearms, 11; by explosives, 7; by toy pistols, 4; by runaway, 1; by drowning, 5. Injured, 2,789. By fireworks, 1,009; by cannon, 261; by firearms, 393; by explosives, 697; by toy pistols, 304; by runaways, 35. Fire loss, $66,-450. Last year forty-two persons were killed outright. The number of injured this year is in excess of last year's figures by 358.

In his Fourth of July oration at Oyster Bay President Roosevelt said: "Distrust as a demagogue the man who talks only of the wrong done by men of wealth. Distrust as a demagogue the man who measures iniquity by the purse. Measure iniquity by the heart, whether a man's purse be full or empty, partly full or partly empty. If the man is a decent man, whether well off or not well off, stand by him; if he is not a decent man stand against him, whether he be rich or poor. Stand against him in no spirit of vengeance, but only with the resolute purpose to make him act as decent citizens must act if this republic is to be."

A statement of the work of the House of Representatives during the first session of the Fifty-Ninth Congress, just closed, shows there were 4,501 bills passed and 362 left undisposed of. The total number of laws enacted by this Congress is given officially as 3,989, while the Fifty-Eighth Congress in both sessions enacted a total of 2,160 laws.

Entries for the Glidden Trophy Tour, Buffalo, N. Y., to Bretton Woods, N. H., July 12 to 28 inclusive, closed on the 3d, with 67 automobiles, carrying 260 passengers, in the list. There are 32 different makes of cars. Only four of these are foreign, an English Daimler, a Napier, Clement-Bayard, and Darracq.

Investigation into land frauds throughout the States having public lands within their borders has been resumed by a force of fifteen special agents of the Interior Department, who have been furloughed during the past three months on account of lack of funds, the appropriation having been exhausted.

One hundred and sixty-six settlements have been effected by fire insurance companies in San Francisco. On the same basis of adjustment it is estimated that more than $100,000,-000 will be paid in coin to fire losers.

Turbines will not be installed in the South Carolina and Michigan, if the recommendation of the Board of Construction of the Navy Department is approved by the Secretary of the Navy.

Foreign.

The Russian Government's approved agrarian bill has been introduced in the lower House of Parliament and published in the Official Messenger. The Government makes the following propositions:

To distribute upon "favorable terms" all the arable land in European Russia to the peasants who have not sufficient land; to purchase for the account of the State the land which private owners are willing to sell; to sell such lands to the peasants on reasonable terms, even if this involves the assumption by the State of the difference in the cost and the selling price; to establish the principle that new as well as old peasants' lands are not salable to persons not belonging to the peasant class, besides exempting the land from seizure for debt; to assist immigrants to reach Siberia and Central Asia, and to help them in installing themselves there, not only by allotments of land, but by the building of Government roads; to make arrangements for the sale of lands the immigrants leave behind them, for the benefit of these immigrants; the rigorous improvement of agriculture, correcting the inequalities in plots of land, etc., and the right of the distribution of the lands severally where desired.

Sir Frederick Nicholson, K. C. I. E., who has come to America from India on a special mission for the Indian Government, is investigating American fisheries and fish-culture, with a view of enabling his home Government to develop the deep-sea fishing industry on the west coast of India as a means of increasing the native food-supply.

The crew representing the Club Nautique de Gand (Belgium) on July 5 defeated Trinity Hall, Cambridge, by three lengths in the final for the grand challenge cup. The cup thus leaves England for the first time in its history.

Emperor William, in a Mercedes automobile, successfully raced the Hamburg-Kiel express train recently, covering seventy-five miles in ninety-nine minutes. The express, which makes one stop, was eight minutes behind.

A son, an heir in direct line to the German throne, was born to Crown Princess Frederick William at Berlin on the Fourth.

The estimated revenue of the Government of India for 1905-6 is £84,854,140 and the expenditure £82,867,916.

Industrial and Commercial.

The Bourne Mills Corporation of Fall River, Mass., paid its thirty-third regular semi-annual profit-sharing dividend to its operatives on the 3d. It was five per cent upon the wages for the past six months, and it was paid in gold. In a circular issued to the operatives with the envelopes containing the dividends, the treasurer said in part,—

"The time is going by when a manufacturer must take his profits out of the wages of his employes. On the contrary, we are looking for help that can manage machinery so as to get more wages and more profit out of it. That is true of every position from the bottom to the top, as well as from the top to the bottom. No wise employer will hesitate to pay the highest price for that sort of help. It is this idea which makes a scheme of profit-sharing practicable and profitable. The time is going by when any kind of business that is honorable depends for success upon taking advantage unfairly of employes or customers either; indeed, he succeeds best who gives the best for the money."

It is computed that in a short time San Francisco will be using more cement in one day in its rebuilding than all the States of the Union were using a decade ago. One of the large construction concerns of that city has engaged one thousand barrels of cement a day to be delivered in August. Later in the year it is expected that the demand will be such that the same firm will have to use ten thousand barrels a day, or about seventy carloads. This cement will be needed in the erection of about $5,000,000 worth of buildings.

In 1880 the United States produced 3,800,-000 tons of pig-iron; last year the total production was nearly 23,000,000 long tons, or a little over six times as much. In 1880 the total output of Portland cement in the United States was 42,000 barrels; last year it was 34,000,000 barrels, or over eight hundred times as much.

The Fall River Iron Works, controlled by M. C. D. Borden of New York, comprising seven mills, announces a general advance in wages beginning on Monday of this week. This affects about five thousand hands.

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CHRISTIAN SCIENCE SENTINEL

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

An Interesting Letter.

[THE following letter, received by our Leader from the Earl of Dunmore, who was one of our recent visitors from England, will interest our readers who had the pleasure of meeting so many Christian Scientists from across the water.—EDITOR.]

Knutsford, England, June 24, 1906.

Dear Mrs. Eddy:—We arrived in Liverpool yesterday afternoon, having left Boston on June 13, three days after the dedication services for the Extension of The Mother Church. We were most deeply impressed with the whole ceremonial. The services were as beautiful as the edifice in which they were held, and the extraordinary patience and loving forbearance of the Christian Scientists who were welded together in one huge mass outside the church, waiting for hours under a burning summer sun for admission to the successive services, was not the least wonderful item in the history of that never-to-be-forgotten 10th day of June, 1906. It was instructive and very pathetic; I saw many who failed to get in after waiting hours, but they retired patient and joyful, knowing that nothing could ever keep them out.

Our voyage across the ocean was made interesting by the fact that amongst our fellow-passengers were twelve Scientists. One family in particular we associated with; namely, Mr. Packard and his wife and daughter from Chicago. On Sunday, June 17, the captain gave up his cabin, or stateroom, to us, and in it we held our Sunday service. The next morning at daylight we passed a sailing vessel with signals of distress flying—the signal flag was "We are sinking." We rescued the crew, who were quite exhausted with working day and night for seventy-two hours at the pumps. Soon after we saved the crew the ship went down. On the 19th and 20th we had a severe gale and high seas, but although most of the passengers were sea-sick the twelve Scientists never missed a meal nor did we.

We came here last night from Liverpool, and amongst a large budget of letters—the accumulation of a month—awaiting my return, I found one from you, dated May 16, which reached London, by the postmark, two days after we sailed, and I had no letters forwarded. I am afraid you must have thought it very remiss of me, when I wrote you from the Vendome in Boston announcing our arrival, not making any allusion to the very kind and loving message in that letter of May 16, in which you wrote how sorry you were not to be able to see us during our visit to Boston for the Communion. We shall certainly live in the hope that your promise to us will be fulfilled on the next occasion. We had not contemplated crossing the ocean again this year, but if we feel it is God's will, and for furthering the Cause, or that *you* thought the time had come for giving us further instruction, we would certainly not hesitate a moment about coming. I need hardly add what an immense pleasure it will be to us to see you again, and we quite appreciate and understand how little time you have at your disposal.

Amongst other letters I found awaiting me was one from a clergyman whom I do not know, the Rev. W. Barker (Dean) of St. Marylebone Rectory, London, in which he writes: "At our chapter meeting next week we are going to discuss the subject of Christian Science, of which I believe you possess intimate knowledge and experience. Might I venture to invite you to the meeting, to help us in our deliberations; we should value your presence very highly." A little straw will show in which direction the wind blows. With much love from my wife (Victoria is not with us here),

I remain, dear Leader, your loving student,

DUNMORE.

From our Contributors.

Effecting a Change of Thought.

SAMUEL GREENWOOD.

A FRIEND recently remarked to the writer that despite her earnest effort and desire she had been unable to bring her thought into accord with Christian Science. This failure to think differently was evidently because the basic concept of being, mentally held, had not changed, and hence thought continued its accustomed course. The desire for freedom from the ills of the flesh is a prayer that is too often debarred from fulfilment, because both secular and religious education turn thought away from its present possibility; and until this barrier is removed the heart's desire droops in despair, or flutters its wings helplessly against the bars of matter. It is indeed difficult to turn thought into a new channel without first closing up the old, for men instinctively think as they believe. The change from wrong to right thinking involves the abandonment of erroneous beliefs and ideals, and the gaining of a right apprehension of the spiritual truths of being; and as this is accomplished, the corresponding change of thought becomes spontaneous.

Mortals would gladly think that man is spiritual and harmonious, as Christian Science teaches, did their educated standard of judgment permit them to do so. In so far, however, as they believe matter to be the basis of being, their thought is necessarily controlled by the nature of its evidence in determining human conditions. When matter seems to present a healthy appearance and action, health is believed to be the fact; if opposite conditions appear, the opposite conclusion, disease, is accepted. Through Christian Science we learn that it is "mortal mind" which regards matter as the fountain of life, the mainspring of human action, the guardian of man's destiny and the source of his woe. Resting upon this material belief, and accepting its conditions as inevitable, human thought adjusts itself thereto, responds to this material rule, and eventually succumbs to the fear of its supposed power.

It should be apparent that to change this mental state and avoid its consequences, a different basis than belief in matter must be found to support one's concept of being. While human belief endows matter with divine qualities and attributes, human thought will continue in subjection to it,

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and the wretched conditions of mortals prevail. But matter, having of itself no assertive mind or consciousness, and maintaining only a fictitious sense of existence in opposition to God, is compelled to yield up its dominion as human thought denies and dethrones it and recognizes divine Mind as supreme.

Thought and action involuntarily conform to a change of belief or conviction, which makes possible the attainment of the new ideal; and hence the application of Jesus' words, "He that believeth on me [the Christ-principle I am demonstrating], the works that I [the Wayshower] do shall he do also." Our Master's teaching and practice were never in harmony with mortals' material beliefs, but always in opposition to them; and Christian Science cannot rightly interpret Christianity without denying materiality likewise. The trouble with Christendom has been in its effort to accept Jesus' spiritual teaching while maintaining a material standpoint, and hence its failure to spiritualize and regenerate human thought and life. The transformation of human consciousness from the material to the spiritual is indispensable to our salvation, although the process thereof may seem inexplicable to a material sense of being.

Let us suppose the case of one who has been reared in want, and whose environment from infancy has been that of poverty, so that this state has seemed to him to be the fixed fact of existence. The mental picture on which his thoughts dwell and which is reflected in his daily experience, is one of destitution; there is nothing in his belief to impel him to think otherwise of himself. Now suppose he discovers that it is possible for him to become the rightful possessor of large estates, and let the truth thus discovered be disclosed to him so that he becomes convinced of his great possibilities, and that instead of destitution he can have wealth at his command, how hard will it be for him to turn his thoughts in that direction? Believing differently he will naturally think differently, until his mental state in that regard becomes the opposite of what it formerly was. It will not be difficult for him then to realize that his old sense of poverty had been a mistake and his want an unreality. This change in his manner of thinking was not effected because of his desire, but because the truth had been revealed to him, thereby exposing the falsity of his past beliefs.

In similar case with this pauper, in his deceived state, is mortal man, reared from his earliest moments in a state of spiritual destitution, environed by materiality, tortured by evil passions, and ignorant of God. He believes that every moment he is surrounded by possibilities of misfortune, disaster, and disease, which the next moment may precipitate upon him, and against which he has no sure defence. In his belief the material body is his master, and it permits him the only measure of health and strength he has a right to expect, and has power to consign him to years of suffering and helplessness. His ancestors as far back as he knows have so believed and suffered, until this material state of discord and sin has come to be accepted as the inexorable fact of human existence, and his thought naturally follows that direction.

Now note at this point the discovery of Christian Science, which exposes the falsity of these material beliefs regarding man; and consider what must be the effect upon a mortal who comes under the influence of this teaching so that the truth of man's real, spiritual state is perceived and recognized. When the concept of man as the product of a material germ, and as held in the grasp of matter, is given up, and the understanding of man as the divine "image and likeness" takes its place, there must ensue a radical change in the individual's manner of thinking. One cannot have an improved ideal without an improved state of being. These changes follow inevitably and spontaneously, and are a characteristic effect of Christianity when understood. The pauper's change of thought from want to plenty, following the revelation of man's possibilities, is not more effective or pronounced than that which results from the changed conviction, which Christian Science brings, that in the reality of his being man is now the son of God, and hence under no material or sinful control. As human thought is liberated from its belief in the reality and power of evil, and becomes acquainted with omnipotent good, it drops its load of fear, and rises on native buoyancy to higher states of consciousness, and everything in the individual's experience reflects this betterment.

For many centuries material physicians have been trying to establish a system whereby to produce health in place of disease by effecting certain changes in the physical body, but they have universally failed to produce any permanent good, and often leave the subject in a disabled and hopeless condition. It remained for the Discoverer of Christian Science to locate the difficulty, define the remedy, and demonstrate its efficacy. In Science and Health Mrs. Eddy has exposed the fallacy of the supposed material basis of creation, the belief that matter constitutes in any true sense the reality of man, or that it has anything to do with God, infinite Spirit. In this book is clearly set forth the action of human thought upon the body, showing how disease and other forms of discord result from wrong mental states, and how health and harmony may be restored by elevating human thought from a material to the spiritual basis. The truth of this position has been so abundantly proved in Christian Science practice as to be beyond reasonable dispute.

It should be evident without argument that man cannot have both a good and an evil origin. According to the Bible, and our text-book, Science and Health, man is the Divine idea or reflection, and hence is not poor, is not made up of changing material atoms, is not subject to disease, nor at the mercy of microbes, nor the victim of mischance, but is under God's government and protection. Being born of God, man cannot be the inheritor of evil traits, disease tendencies, or of anything that can produce or result in evil, unhappiness, or suffering. The dawning of these truths upon the awakening thought of mortals is as the coming of a great light to those who have sat in darkness and the shadow of death; and the change of thought thereby effected may be likened, in its spontaneity and beneficence, to the transformation wrought by the day-dawn upon night-enveloped earth.

Materiality Unreal.

A. D. PACKARD.

HUMAN theories spring from a basis of belief instead of a basis of truth. Christian Science, on the contrary, begins with demonstrable truth, and admits only logical deductions therefrom. Human thought takes on diviner hues in proportion as it accepts the facts of Science in place of its own beliefs. The superstructure built on a false premise is well likened to the house built on the sand. Its apparent solidity is unreal, and either time or accident, to both of which it is subject, insures its ultimate destruction.

The basis on which human reasoning has reared itself, and on which it depends, is the assumption of substance-matter, but this belief in and of itself could produce nothing, for even human reason will not accept organized or unorganized dust as causation. It recognizes the necessity of intelligence, and tries to combine the two opposite elements of mind and matter, and thus arrives at the belief in mortal man, embodying qualities antagonistic to each other,—a combination of intelligence and non-intelligence, Spirit and matter, good and evil. Reason on the human plane does not accept either unalloyed evil or unalloyed matter, but theorizes their union with Spirit; which is as illogical as the union of ignorance and knowledge. Mortal man thus conceives of himself, and how can this concept result but in its own destruction, even as a kingdom divided against itself? That man is wholly material is an im-

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possibility now generally admitted. Mortal man realizes the necessity for good, but seeking it through material sources, his sense of it must of necessity be imperfect. Like children learning to walk, we distrust the omnipotence of Spirit to sustain us, until, by degrees, we place our affection and trust in more spiritual lines, when, being more nearly normal, they bring out harmony.

Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we learn that the amalgamation of such opposites as intelligence and non-intelligence, good and evil, Spirit and matter, is an impossibility and exists only in belief. To the unawakened thought this union and its discordant manifestations seem to be real; but an awakening has begun in Christian Science, and it is the coming of Christ, Truth. The dawning of this saving truth seems slow to mortals, but as we begin to see that the supreme governing, all-inclusive cause of all reality is Spirit and not matter, we learn the falsity of material pleasure and pain; then they lose their power over us; for the strength of sin is the supposed pleasure of sin, and when we find that there is no real pleasure in it, we naturally forsake it.

If, therefore, we would escape from the thraldom of the senses, we must let the facts of divine Science support our concept of being, admitting only what logically belongs to Truth. Thus evil is barred out, and if excluded from thought, it can have no place in our lives either morally or physically.

Materiality can neither explain its own origin, government, or destiny, for the reason that it is based on a false assumption; thus it is "a liar, and the father of it." In Science and Health, page 267, we are told that "thought is borrowed from a higher source than dust," but that which belongs not to the divine intelligence, in whom there is no beginning of years or end of days, must of necessity have beginning and end,—birth, growth, maturity, decay.

By reflecting divine intelligence, even to a degree, humanity does not fall into ruin and decay, but aspires naturally to the unchanging reality which appears when the facts of being are attained. The decay and changing character of material things is no argument against the permanence of the spiritual cause of all that is real; but rather shows the futility of regarding anything separate from God, good, as permanent, or to be desired. "Thou shalt have no other gods before me"—Thou shalt find in me, Mind, all Life, all permanence, everything necessary to thy supreme and everlasting good. Divine Love freely offers us ample protection from all sense of want and woe. Christ Jesus said, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Admitting, as we must, that there is but one cause, one God, how can this one cause, or its manifestation, be otherwise than good? All being the manifestation of the one divine cause, all must be in accord with its own nature. "And God saw every thing that he had made, and, behold, it was very good." Creation is, therefore, of necessity, supremely, divinely good, in the direct line of cause and effect. It is only by admitting the existence of two causes that we hear it said, "This is good, that is bad; this is mind and that is matter; this is life, and that is death;" for the spiritual law which governs all, and whose demands are not grievous, demands the recognition of good only, and our entire obedience and affection.

In Christian Science we learn that there is no material universe to be destroyed, but only a false sense of the universe as material which is entertained mentally; that it is this false concept which must be eliminated; and why should we cling to material beliefs when by changing them for spiritual concepts we shall thereby gain immortality?

Selected Articles.

Thirty years ago there was in the United States one church with seven communicants who adhered to the faith of what is now called Christian Science. To-day there are six hundred and fifty-seven chartered churches, two hundred and seventy-seven organized missions, and forty-two thousand communicants according to the church figures. Christian Science as a discovery is forty years old; as the creed of an associated body of believers it is but thirty. In 1889 New York had three recognized practitioners of the Scientist faith; to-day it has one hundred and thirty-seven. Chicago has two hundred and thirty-two and Boston one hundred and forty-nine. In London there are thirty-nine healers, and in San Francisco before the earthquake there were the same number.

Every Scientist edifice is paid for as it is built, and this policy of the church has been the only reason for the failure to complete the church building in Cripple Creek, which was designed along liberal lines immediately after the fire. The membership here is small, but said to be growing constantly.

The growth of the Church in this country and the widening influence of its doctrines is an interesting study in religious history. Christian Science, so-called, is founded on the belief and teaching of Mrs. Mary Baker G. Eddy, and is summed up in defining God as infinite Mind; that there is but one substance; namely, Mind; all else is the idea, expression, or reflection of infinite Mind or Spirit. Himself Spirit, God can create only that which is spiritual. Matter thus is only a belief; in itself it is nothing. Out of the erroneous belief in matter proceed sin, sickness, and death, which are distortions of ideas. And here comes in the therapeutical or practical sequence. Men and women are healed morally and physically, by waking from their material delusions or dreams. There is no life in matter; mortal mind, not body, is the pleasure taker and sufferer.

Such, condensed, is the statement. And the most wonderful miracle of the religion, to the minds of those outside its influence, is the number of people who yearly become converts to the new teaching, founded, its adherents claim, on world-old principles.

From the Cripple Creek district within the past two weeks delegates from local organizations, if they may properly be called such, of the Christian Science church have gone to Boston to attend the dedicatory exercises which mark the completion of a two-million-dollar structure to be known as [the Extension of] The Mother Church. Here will gather representatives from all over the world—many of them learned students, all deep readers.

It is not the province of a newspaper to discuss the principles or precepts of any religious organization so long as they are not a public menace when put into practice. Therefore *The Times* has no comment to make on the Christian Science church, whose teachings, in the abstract at least, cannot be objected to by any worshiper of the Creator and lover of mankind, and attention is now directed only because of the phenomenal growth.

Cripple Creek (Col.) *Times.*

The editor of the *Herald*, in his courteous rejoinder to the writer's comments on some of his references to Christian Science, evidences his belief in the thought-power in the world. The Christian Scientist adds to this his understanding that all good thinking comes from God. The works of Jesus and his sayings are all that we know of him, and he impressed upon his followers that God did the works; of himself, he could do nothing. The word and works that he preached and promulgated have awakened the world. Jesus told his disciples that all who believed on him should do these works, meaning, certainly,

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that all who believed that God did the works could heal as he healed.

One of the dictionaries defines theology as "the science which treats of the relations of man to God." That is Christian Science. The understanding of this relationship of God and His child, and that divine power is all-power, dissolves the cancer, destroys the tuberculosis germ, frees the paralytic and the deaf, banishes pain and misery, and proves that man's inheritance is health, not disease. It is not a difficult thing to understand "not my will, but thine be done." If we are willing to hold our human will in obedience to the divine will, trusting implicitly in God, it is an easy matter to comprehend Christian Science; truth is always simple. All the difficulty lies in the overcoming of the erroneous beliefs and fears that we have learned by not walking with God. W. C. WILLIAMS.

Baltimore (Md.) *Evening Herald.*

The dedication of The Mother Church of Christian Science at Boston, with its paid-up cost of two million dollars, and its tremendous outpouring of eager communicants from all over the civilized world, is an event of impressiveness and momentous significance. The historic place of Mrs. Eddy as the Founder of a great denomination can no longer be questioned, and the sources of her power and following can be readily apprehended. Prominent among these is the denomination's peculiar department of healing, whose efficacy to some extent is established beyond cavil. The immense membership of the body is proof positive that it supplies these persons, most of whom were already nominal Christians, something they did not find in other communions. It affords refutation of the notion that spiritual and mystic mediation has been drowned out in this so-called commercial age. The Christian Scientists set a good example to other denominations in requiring their church edifices to be fully paid for before they are dedicated. It is to be said for Christian Science that no person's spiritual aspirations were ever deadened or his moral standards debased through its agency. Its communicants are cheerful, and shed sunshine about them—no insignificant element in true Christianity.—*Terre Haute* (Ind.) *Star.*

A critic has said that he considers Christian Science a dangerous heresy, and he therefore warns his people against it. Paul in his speech before Felix said, "After the way which they [the high priests and others] call heresy, so worship I the God of my fathers." By this same heresy of Paul, Christian Science is willing to stand or fall.

Some old writer has said that should one attempt to study the New Testament with a sense of hatred or bitterness towards Jesus Christ, it would be impossible for him to derive any understanding from it.

We learn in Christian Science that mortals sin continually because they are ignorant of what sin really is, and we learn first of all that the first and foremost sin of mankind is a belief in a power apart from God. From this follows the whole train of evils.

The Master made this imperative demand on his disciples: "Be ye therefore perfect, even as your Father which is in heaven is perfect." While the command was given as necessary to reach perfect harmony, Jesus knew that until mankind had subjected the material to the spiritual, perfection could not be manifested in its fulness. When perfection is close at hand the dead will be raised, and when it is universally present there will be no dead to raise; but, as the Scripture says, "of that day and that hour knoweth no man, . . . neither the Son, but the Father."

CHARLES K. SKINNER.

The (Houghton, Mich.) *Mining Gazette.*

The members of the Christian Science faith certainly set a better example of brotherly love and broad-mindedness than some of their critics in the old-line churches. They asperse the beliefs and doctrines of no other sect, they simply live their lives, exert their faith and expound their preaching, and seem to be willing to let others do the same. When the critics in the old-line churches can give so many expositions of faith, so much assistance to the cause they believe in, so many examples of tolerance and real assistance to the sick and afflicted, either mentally or physically, as the Christian Scientists seem to do, they can with better grace pose as critics. Until they do this there will be a great many people who will attribute motives other than the good of Christianity to their aspersions upon another sect.

Editorial in *Newburyport* (Mass.) *Daily News.*

More than thirty thousand Christian Scientists from all over the country were in Boston Sunday when the new two-million-dollar temple was dedicated with impressive ceremonies. The seating capacity of the new temple exceeds five thousand, but there were thousands who were unable to gain admission to the building at each of the six meetings held. The dedication of this magnificent new building marks another era in the very remarkable growth of this new religious sect, which has outlived ridicule and won its way into the respect of the world.

Sioux Falls (S. D.) *Argus Leader.*

Disciples of Æsculapius who went to hear and scoff at the miracle tales in the Christian Science temple the other evening, came away having "nothing to say." They simply could not give voice to the impression that was made upon them. And this is what conventions are for. They are tidal waves of faith and opinion, of experiences for the whole civilized world. They make humanity think.

THE CHATTERER.

Boston Herald.

Whatever may be thought of Christian Science, the Scientists are entitled to the credit of believing it with all their hearts, and of having enough faith in their faith so that they are not ashamed of it. If those who hold other beliefs were as earnest and as devoted as the Scientists are, why might they not make a similar progress?

Cambridge (Mass.) *Chronicle.*

A Fraud Exposed.

FROM time to time during the past six years we have warned our readers against a man who has been securing money under the false pretence that he is a Christian Scientist in temporary need of funds. A letter received from a friend in Oklahoma may help our people to identify him and thus bring his swindling career to a close. The names and locations mentioned in the letter are not the only ones used by this man; he varies his story to suit his location. An extract from our friend's letter follows:—

The young man came here to Guthrie, and represented himself as a San Francisco refugee, also as a patient of Frank W. Gale, and a member of First Church of Christ, Scientist, of San Francisco, Cal. He claims to be of Jewish extraction. He is a rather small man, between twenty-five and thirty years old, and wears glasses. He is very clever and persistent, tells a plausible story, seems to be familiar with the letter of Christian Science, and is well posted in regard to the prominent workers in the West. He claimed to be a newspaper reporter and to have lost his position through the San Francisco disaster; that he had a cousin in Kansas City, Mo., and that there was a position waiting for him as soon as he could get there. When he found we would not supply him with money he disappeared.

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Among the Churches.

Dedication in Gardiner, Me.

First Church of Christ, Scientist, Gardiner, Maine, was dedicated, Sunday morning, June 17, with a simple but impressive service. In the afternoon, a lecture on Christian Science was delivered by Mr. Edward A. Kimball, who was introduced by Mrs. Caroline D. Noyes of Chicago. All of the exercises were well attended and favorably received.

Correspondence.

Incorporation in New York City.

On Dec. 7, 1904, at a time when all the Christian Science churches in New York were on the West Side above 42nd Street, and in response to a letter from Mrs. Eddy to her student Miss Anne Dodge, the East Side Christian Science Society was formed to fill the need of a Christian Science organization on the East Side of the city below 59th Street, the most densely peopled district of Manhattan Island.

On May 3, 1906, the said Society incorporated as Sixth Church of Christ, Scientist, in Borough of Manhattan, New York City, under the laws of the State of New York, with twenty charter members.

It has been the privilege of the Society to contribute to the support of the public Reading Rooms in New York City and to the Building Fund of The Mother Church, and it will still be its privilege and desire as Sixth Church to fulfil these duties and all others that may arise.

SIXTH CHURCH OF CHRIST, SCIENTIST.
STELLA W. HEWES, *Clerk.*

Yonkers, N. Y.

With oft renewed force has the truth of the tender encouragement of our Leader, found on page 79 of our textbook, Science and Health, been proved to this little band: "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us."

The call to prompt action in the *Sentinel* of April 7 quickened this little branch to put forth another leaf, and with humility and joy we behold its unfolding as typified in the pledge to send all our basket collections hereafter, as our mite in the great work of building The Mother Church, a work which is so unspeakably dear and full of meaning to every Christian Scientist.

As we look back over the year we see that after all we have not really been giving, since so much more has been received, and we are thus led to understand more fully the promise in Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It is our earnest desire and endeavor to grow into a more fruitful branch.

FIRST CHURCH OF CHRIST, SCIENTIST.
EMMA M. J. KUNZE, *Clerk.*

Picture of The Mother Church.

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

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

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

The Lectures.

The Board of Lectureship.

The appointments for the year beginning June 12, 1906, are:—

Miss Mary Brookins, C.S.B., 925 N. Y. Life Building, Minneapolis, Minn.

Hon. Clarence A. Buskirk, C.S., 1337 Mt. Clare Place, St. Louis, Mo.

Clarence C. Eaton, C.S.B., 624 N. 3rd Street, Tacoma, Wash.

Judge William G. Ewing, C.S.B., 541 St. John's Avenue, Highland Park, Ill.

F. J. Fluno, M.D., C.S.D., 1368 Franklin Street, Oakland, Cal.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada Avenue, Colorado Springs, Col.

Prof. Hermann S. Hering, C.S.B., 91 N. State Street, Concord, N. H.

Edward A. Kimball, C.S.D., Post Office Box 518, Chicago, Ill.

Bliss Knapp, C.S.B., 4 Batavia Street, Boston, Mass.

Frank H. Leonard, C.S.B., 305 Temple Bar Building, Brooklyn, N. Y.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

William N. Miller, K.C., C.S.B., 6 Sumner Terrace, S. Kensington, London, England.

Mrs. Sue Harper Mims, C.S.D., 575 Peachtree Street, Atlanta, Ga.

Rev. Irving C. Tomlinson, M.A., C.S.B., 82 Warren Street, Concord, N. H.

Rev. Arthur R. Vosburgh, C.S.B., 517 Central Building, Rochester, N. Y.

Bicknell Young, C.S.B., 243 Wabash Avenue, Chicago, Ill.

Reading, Pa.

The Academy of Music was more than half filled on Monday evening [June 4] to hear Bicknell Young of Chicago lecture on Christian Science. In introducing the speaker, Mayor Gerber said,—

This is an age in which people are seekers after truth in matters concerning life, in the sciences, and in religion. I confess that I am not very familiar with the teachings of Christian Science, but I do know that it seeks to better the condition of mankind, to lead us to a higher life, and to improve us mentally, morally, and spiritually. If it does that, it does good, and it must follow that good will come from listening to its teachers.—*Reading Eagle.*

Elmira, N. Y.

Hon. Clarence A. Buskirk of St. Louis, Mo., was heard on the subject of Christian Science by a large audience in the Lyceum Theatre yesterday afternoon [June 17]. The speaker was introduced by Mayor Z. R. Brockway, who spoke as follows:—

It seems to be a very striking fact that so many and such people as compose this audience should gather here, whether from curiosity, anxiety, or piety, to contemplate, associately, the loftiest topic that can possibly engage our attention: namely, the question of the actual conscious relation of our individual human life to the universal, absolute Life and life-giving source. There is no denying the existence of such a relation. All men affirm or tacitly acknowledge it. All recognize the presence of a power not ourselves, call it nature, or God, or what we will. This gathering here this afternoon is, as I understand it, the work of those who have been healed or have known of healings which evidence the presence and beneficent activity of the mysterious power we call "God."—*Gazette and Free Press.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Card.

MARY BAKER EDDY.

We lose the sense of personality when describing love, and so base the behests of praise on worth akin to unworldliness, on goodness shorn of self, and on charity governed by God influencing the acts of men—even a charity which "suffereth long and is kind."

Mrs. Mary Beecher Longyear's charity is of the sort that letteth not the left hand know what the right hand doeth, that giveth unspoken to the needy, and is felt more than heard in a wide field of benefactions. Seldom have I seen such individual, impartial giving as this. Therefore I hasten to praise it and turn upon it the lens of spiritual faith and love, which enforce the giving liberally to all men and the upbraiding of none.

Begging her pardon for the presumption of my pen, if such it be to "render unto Cæsar the things that are Cæsar's," I hope that I have neither grieved her meekness nor overrated her generosity thereby.

Amendments to By-laws.

ARTICLE XXVIII.

LOCAL SELF-GOVERNMENT.—SECT. 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches; and it shall be controlled by none other. The general Communion of this Church shall be observed triennially in Boston, Mass., on the second Sunday in June. Its local Communion service shall be held annually at the same date.

Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, except the triennial conference at The Mother Church, unless it be when our churches, located in the same State, convene to confer on a statute of said State, or to confer harmoniously on individual unity and action of the churches in said State.

ARTICLE XXVIII.

COMMUNION OF BRANCH CHURCHES.—SECT. 8. The Communion shall be observed in the branch churches on the second Sunday in January and July of each year, and at this service the Tenets of The Mother Church are to be read.

A Changed Thought.

A NOTICEABLE change has come over the religious press in general in its attitude toward Christian Science, and this change may briefly be described as a transition from unqualified condemnation to timid and partial commendation, from an attitude which regarded Christian Science as beyond the limit of Christian toleration to one which sees in it an available something, an influence for good, which the churches have neglected to their own detriment. Just how much of an advance this is, may be problematical, but we are inclined to believe that it denotes a very considerable growth in grace, notwithstanding the inconsistency which finds fault with the logic of Science and Health yet commends the results achieved by putting the teachings of this book into actual practice.

The American Friend says: "There are two characteristics of Christian Science that deserve especial consideration: its attitude of joy, and its message of health. . . . There is no question that the Christian Scientists have learned the secret of being joyous, full of hope and sunshine . . . hosts of persons have been made whole and sound by its [Christian Science] methods. There they are as evidence, and it is useless to take the old mediæval attitude that the cures have been wrought by Satan." Yet this editor says that Christian Scientists have arrived at these conditions by "very bad logic," evidently forgetting that Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? . . . A good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit."

Zion's Herald, while admitting the good effects of Christian Science upon the lives of its followers, expresses disbelief in the truth of its teachings, a position which betrays inconsistency; but notwithstanding this inconsistency, we are bound to commend the following paragraph, for it displays a spirit of fair play and Christianity which is most creditable to the editor and to the denomination he represents. It is as follows:—

"We should be more anxious to surpass the votaries of Christian Science in serenity, contentment, cheerfulness, generosity, and all good works, than to prove them mistaken in their theories; more desirous to make a perfectly fair diagnosis of the situation and take a judicial view of it with kindly temper, than to pile up points of easy, superficial criticism; more eager to practise the Golden Rule, by reading both sides, getting our opponents' point of view, and talking things over pleasantly with them, than to win a shallow victory by attacking what we have not honestly tried to understand."

If all those who talk or write of Christian Science will take this advice to heart, there will be still greater changes in the public's attitude towards its teachings and its followers.

ARCHIBALD MCLELLAN.

Prevention Better than Cure.

THE familiar axiom, "The proper study of mankind is man," expresses a sentiment with which Christian Scientists are heartily in accord. It is, however, likely that their study would be pursued along lines wholly different from those followed by others, inasmuch as they would begin with the statement of their text-book, "Man is spiritual and not material" (Science and Health, p. 468). According to this teaching, it would be impossible to reach correct conclusions respecting man by taking evidence from "the model of clay," the mortal body; and yet this is constantly done by those who are seeking to better human conditions by material means, and who accept material evidence as not only final, but who do this to the exclusion of the mental and spiritual.

It is now being very generally admitted that efforts for the prevention of disease should take precedence of those for its cure, and, accordingly, the supposed causes of disease have been classified in order that people may be prepared to guard against their effects. Thus, it is said that certain diseases invade the human system from without, whilst others are developed within as poisons; in all this research, however, no account is taken of mental or moral conditions, nor is there a hint of a spiritual remedy, of aught that would supply man's spiritual needs, neither is there any intimation that the poisons developed within the system have any relation to discordant mental conditions. The great Teacher said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, coveteousness, . . . All these evil things come from within, and defile the man."

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Contrary to the medical opinion, that the "poisons" claimed to develop in the body are caused by food and exercise, or their lack, Christian Science maintains that we can secure and preserve good health by becoming conscious of the action of the divine Mind and its government of the body, and by obeying "the law of the Spirit of life in Christ Jesus," which alone makes "free from the law of sin and death." Here it should be remembered that there is a wide difference between lawlessness in respect to health and the obedience to spiritual law which Christian Science insists upon, law which preserves health and gives "length of days." It is admitted by many thoughtful physicians that the constant recurrence of thought to the body is unhealthful, yet the observance of material health-laws requires this very thing.

Let no one suppose that Christian Science counsels the holding of thought down to the scrutiny of the evil beliefs which Christ Jesus said were the occasion of human defilement; rather does it teach that thought must be constantly directed to the divine model,—man as God's likeness,—who is neither sick nor sinful. The laws which govern this man, and which are made known in Christian Science, are health-laws indeed, for they express the divine Principle of the universe, and their recognition hastens the fulfilment of the psalmist's prayer, "That thy way may be known upon earth, thy saving health among all nations."

ANNIE M. KNOTT.

Scientific Discernment.

THE practical aspect of the Christ-teaching is nowhere more marked than in the parable of the wheat and the tares. In it Jesus recognizes human sense conditions, and shows how they are to be corrected; namely, by spiritual growth, and not by revolutionary impulse. He makes it clear that while the association of the ideal and the unideal is neither normal nor approvable, they remain together, to human sense, until right thought is so matured and established as to become sovereign.

Material sense is the door of error's entry to human consciousness. So long, therefore, as this sense remains, so long the seed of the tares may be sown in human consciousness; and when this is understood, the supreme importance of making and maintaining a clear distinction between the mortal concept and the demonstrable scientific truth begins to dawn. If we find it difficult to discern between the tares and the wheat, our spiritual advance can but be impeded, and hence the imperative need of that scientific discrimination which is so constantly brought to the attention of every student of our text-book. Speaking of the attainment of this discerning power, Mrs. Eddy says, "The spiritual sense of Truth must be gained before Truth is understood. This sense is assimilated only as we are honest, unselfish, loving, and meek" (Science and Health, p. 272).

Time was when propositions were verified by reference to authorities; to-day the cultivated world recognizes but one test of truth; namely, that of demonstration, and to secure its individual command and application is the distinctive feature of all modern technical schools. Christian Science not only demands exact and continuous discrimination between the wheat and tares, but it supplies an adequate and unvarying means of making this discrimination; and in this it is honoring Christ Jesus, the authority of whose words and the practicability of whose works it re-affirms.

To reach some sense of what this scientific attitude and activity would signify to the world, one need but consider what its absence has meant to Christian history. Though Jesus taught his disciples that they should so know the truth as to make its practical demonstration the confirming fact of their daily ministry, the story of the Christian centuries has, in large part, been a chronicle of the sanguinary contention of the devotees of this or that religious theory, in which truth and error have been indistinguishable to so many that Pilate's famous query has ever been recurring, ever been opportune, and ever unanswered. To-day, despite their escape from the grosser superstitions, the great body of Christian people are not only exceedingly uncertain as to what is truth, but they practically deny the legitimacy of the truth-test which Jesus constantly used and commended, and under these circumstances the uncertainty and confusion of Christian thought is easily explained.

If, during truth's unfoldment, the tares and the wheat, though they "never really mingle," "grow side by side until the harvest," it is ours to know that "the realization of God as ever present, and of man as reflecting the divine likeness," will separate them (Science and Health, p. 300), and that the inherent and eternal distinction between them may be effectively maintained. It is ours to remember also that the demand of Science is for continuous right thought, and the exact expression of truth in all that we say, especially in all that we write. We should further remember that the basis of an authoritative judicial sense is the love of Truth. Regarding its apprehension as the "pearl of great price," the one thing to be desired and persistently sought for, we shall steadily gain in spiritual perception, man's Truth-recognizing capacity, and as we escape day by day from the lingering fetters of mortal sense we shall hasten on to that glad hour when the tares are no longer found with the wheat; when the winds of God shall have blown every mist of false sense away. JOHN B. WILLIS.

Letters to Our Leader.

Boston, Mass., July 10, 1906.

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

Beloved Leader and Teacher:—We, the Directors of your Church, send you loving greetings and congratulations upon the completion of the magnificent Extension of The Mother Church of Christ, Scientist, and we again express our thankful appreciation of your wise counsel, timely instruction, and words of encouragement when they were so much needed.

We acknowledge with many thanks the valuable services rendered to this Board by the members of the Business Committee, who were ever ready to assist us in every way possible; also the services of other members of the Church, who gave freely of their time and efforts when there was urgent need of both.

We do not forget that it was through you we were enabled to secure the services of Mr. Whitcomb as builder in the early days of the construction of the church, and of Mr. Beman in an advisory capacity in the later days; for this, and for their valuable services, we are grateful.

Lovingly and gratefully your students,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.
By WILLIAM B. JOHNSON, *Secretary.*

Boston, Mass., June 2, 1906.

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

Beloved Leader and Teacher:—Under another cover I have sent you one dozen copies of the new edition of the Communion Hymn, for low voice, which you may desire to use in some way. While writing to you I feel that I must say a few words relative to the amendment of the By-law, "Music in The Mother Church." Easter Sunday I was in New York, and was the guest that evening of Mr. Gibson, the organist of the Brick Presbyterian Church on Fifth Avenue. This church, as you probably know, is one of the wealthiest and most fashionable in that city, and the music last year cost the church over fourteen thousand dollars. The church did me the honor to produce, Easter evening, a composition of mine,

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for violin, flute, violoncello, harp, and organ, entitled "Andacht," and the artists were the best that money could procure. The musical services at this church were elaborate, and under the leadership of the organist, Mr. Gibson, who by the way is one of the most talented in the country, they were undoubtedly the most finished and varied in the city, if not in the country; but before the last note was reached I was weary of the sound of music, and at the close I was devoutly thankful that we had a By-law and an order of service for The Mother Church which prohibits a great musical display at *any time*. Our simple, beautiful service seemed like a breath of fresh, pure air after being in the heavy atmosphere of a hot-house.

Mr. Gibson is very much interested in the music I have written for your poems, and, as a keen analyst of the musical schools, he said that as you had, through your teachings, brought about a new literature, a new church, a new manner of thinking and of living, you had also brought forth a different school of music,—one that is compatible, and is expressive, as far as music will go, with the thought of your writings. It may please you to know that Mr. Gibson desires to give the songs that I have written for your poems at his church when the opportunity offers, and I am further pleased to be able to state that this expression of willingness was not upon my request, but was spontaneous with him.

So long as music is needed for your poems, and that it serves for the present as a channel for the entrance into thought of your healing words, I am glad that I have been able to serve you. I am pleased that excellent training and experience have given me insight and power to do the work set before me. Christian Science is not dependent on music; I realize this more and more every day, and this realization makes me grateful, beyond expression, for the courageous step you have taken relative to the amount and the quality of the music in the church.

Very lovingly yours,
WILLIAM LYMAN JOHNSON.

Bloomington, Ind., June 21, 1906.

My Dear Mrs. Eddy:—Since attending the dedication and Communion service, I have wished to express my gratitude for your loving service to the world and for the great blessing Christian Science has been to me.

This was my first visit to The Mother Church of Christ, Scientist, and as I became a member this year, my first Communion service. I cannot express how my heart overflows with love to God, and to you, our dear Leader.

I had once desired to see you personally, but since listening to your message, and feeling your spiritual presence, I returned home satisfied, with a stronger desire to grow more spiritual and less material, that I may find the pearl of great price hidden from the material sight but revealed to those who worship in "spirit and in truth."

May the Father's tender love guard and bless you.

Yours in love and truth,
NELLIE ARCHER ALEY.

Boston, Mass., July 6, 1906.

Dear Mrs. Eddy:—Since my return to Boston I have realized what a privilege and pleasure was mine last Tuesday, when you so lovingly and graciously gave me of your precious time, and I thank you for it.

Your words, "God is *very* good," have come to me again and again, and my prayer is to demonstrate that this is true to those who come to me for help. I understand as never before how great is your love for *all* mankind and I comprehend in a degree the unselfishness that has made you truly our Leader.

With very grateful appreciation, I am

Lovingly and obediently yours,
MARTHA L. STRANG.

Testimonies of Healing.

When I think of all the years I have enjoyed since being lifted out of consumption, that disease which people who know nothing of Christian Science look upon as a "fell monster," I cannot be thankful enough for the blessed truth which heals all our diseases. For three years (years which now seem like a dream) I suffered, growing worse all the time, although I had three of the best doctors in this city. The last one gave me no hope, saying, "You have only a little while to live—two months at the farthest;" but his sentence of death was pronounced by mortal mind, and could not stand in the presence of the truth which makes free. A dear Christian Science practitioner who came here, gave me one treatment, and then left me in care of another practitioner, who worked faithfully four weeks, when treatment was discontinued. I was then a well woman, though there were indications the following spring that seemed to denote that the error had not been entirely overcome. At that time I received treatment for two or three weeks, and since then, I am thankful to say, I have known the complete supremacy of Truth over error. This was in 1895. My beliefs about God and religion, before studying our dear Leader's book, Science and Health, were vague and unsatisfactory, while now I rejoice that I have entered into "the larger thought of God,"—a thought which amounts to understanding. This helps me to know how to realize the truth for myself and family as well as for others. We cannot be thankful enough for this blessed, saving Gospel. I am thankful to God, and to Mrs. Eddy, whose teaching has helped me to be better and to do better.

MRS. MARY B. LA MARCHE, Eau Claire, Wis.

Ten years have elapsed since I became interested in Christian Science. It was the healing of aching feet that caused me to investigate its teaching. I had suffered for a year or more, and was about to give up my position, as I was obliged to stand most of the time, which added greatly to my suffering. After trying everything of which I had been told, in a material way, and finding no abatement of the pain, a kind neighbor prevailed upon me to try Christian Science, and with two weeks' treatment I was healed. I immediately began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and attending the services. I thought I would progress more rapidly if I were out of the store where I worked, as it seemed to me that every customer who had an ache or a pain stopped at my counter, and I would have to hear of it. It was not long, however, before I learned that this was my work, and that I could help others as well as myself by being patient and by knowing the truth at all times.

As for myself, I have proven Christian Science to be preventive as well as curative in many cases. I have not lost even a half day from the store during these years on account of sickness. I have been able, with the understanding I have of this truth, to overcome colds, sore throat, headache, the grip, and many other annoyances that are apt to befall one. I once caught my finger in closing a case and crushed it severely. I had a customer at the time, and my first thought was that I would have to call some one to wait on her, but I simply took out my handkerchief and wound it around the finger, and began declaring the truth. It was but a minute or two until the pain was destroyed. I really forgot about it the rest of the day, and the next morning my heart overflowed with gratitude when I found that I could use my hand as at any other time. I experienced no inconvenience whatever, and the nail did not come off. These demonstrations may seem small, but when I see these same annoyances happen to others, and know how they are disturbed, I am thanful that I have a better way.

I need to be watchful continually. My department is near the main entrance, and in winter it is the coldest place in

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the store. Fear is expressed by many, who say, "Why I would get my death of cold if I had to put up with this." Jesus said, "Ye shall know the truth, and the truth shall make you free." In these cases I always know the truth, and simply answer, "I have no fear of catching cold." Being the only Christian Scientist in a large department store, I am often criticised, and have heard unkind things said about my religion, but I am learning day by day to overcome all such with love, and I am realizing more fully the meaning of a verse of Scripture, "Great peace have they which love thy law: and nothing shall offend them."

In answer to the question our dear Leader asks in Science and Health, p. 496, I am glad to say that the way is indeed growing brighter. I have demonstrated many times the healing power of Truth and Love, and these ten years have been my happiest and best, for I am now living closer to God and with a hope of reaching the perfect day.

LILLIE D. STORM, Leavenworth, Kan.

I deem it a great pleasure to tell what Christian Science has done for me, also for my wife. We came into Science about four years ago through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have been cured of many ills, such as neuralgia, kidney trouble, and quite a desire for liquor. These ailments all left me in about three weeks. I have not only been healed physically, but morally, and I can indeed say that this saving truth has helped me to lead a different life. I thank God for the trials that have shown me the nothingness of matter and the allness of God. I realize the help nearly every day in a business way, and it rejoices me to be able to demonstrate this truth for myself and others. I feel very grateful to Mrs. Eddy, our dear Leader, for showing us the way of Life, and my earnest desire is to reflect Truth and Love always.—E. A. MCCALL, Grand Island, Neb.

Our little boy, two years old, had a cold and cough for several days. I worked as usual, studying the Bible and Science and Health, but suddenly fear took possession of me, as every symptom seemed so like an attack of pneumonia that our oldest boy had several years ago, when the doctor blistered him from his neck to his waist. I continued reading, but the fear that my husband would come in and insist upon having a doctor was very great, and the baby seemed worse. I then took up a copy of the *Sentinel*, read an article, and at once realized that I had been trying to hurry, and to help him my way. The words quoted, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's," lifted the seeming load from my shoulders and the demonstration was made. The child went to sleep and all alarming symptoms were gone. No one can realize the peace and happiness I felt except those who have been through the same thing in *materia medica* and found it worse than useless with children.

From the very first I felt that Christian Science was the truth, but there seemed so many obstacles to overcome, and I depended more on others, feeling that I had not understanding enough to work out the problems. I now see that this is my work, and even though I read every day that is not enough, I must put the truth into practice. I am thankful to Mrs. Eddy for the work she has done for us all, showing us how to know God and that He is "a present help."—MRS. R. S. TOWSON, Camden, N. J.

Christian Science came to my notice about six years ago, when my mother was greatly benefited after the physicians had failed to relieve her suffering, which she had endured for fifteen years. We were all very grateful for this proof, but while I thought Christian Science all right for any one who needed it, I had always enjoyed fairly good health, and that was all I wanted. I, however, attended services at intervals, and the time came when I looked at things differently. I was not satisfied with myself or anything, although I had every opportunity to enjoy myself. I would give up my position, go away from home, stay only a short time, until the same conditions would appear, when I would come home again. This state of affairs continued until I started to study the truth for myself, when I soon became interested, and forgot my old condition. I now have a longing to grow each day, that I may help others. I attend the services regularly and can testify to the blessings which come by so doing. I have seen many proofs of the power of divine Love to destroy sickness and all forms of inharmony.

I cannot close without expressing my profound gratitude to God, and to our beloved Leader. I know that only by deeds can I ever prove my thankfulness.

MATTHEW T. BAYLE, Altoona, Pa.

Twenty-five years ago I was healed, through Christian Science, of a so-called incurable disease—consumption. As time has passed by, I have learned to appreciate, more and more fully, through study and growth, the spiritual significance of the discovery of Divine Science by our beloved Leader, Mrs. Eddy. A personal sense of life and being has gradually yielded to a clearer spiritual concept of God and man, and this has enabled me to realize, in a degree, that the truth expressed in "Science and Health with Key to the Scriptures" is indeed the voice of divine Love, speaking to this age.

LEWIS PRESCOTT, Lawrence, Mass.

In 1889 I first heard of Christian Science through a little girl four years old. Her mother had been healed of asthma, and the child came to see me almost every day, and I felt better from that time. Later, her mother treated me. At that time I seemed a complete wreck, mentally and physically. I had come to the place where I did not believe there was a just God, for I had suffered so much, but through Christian Science I was then healed of some of my complaints, although the healing was slow. The doctor had given me up, declaring that the worst trouble was neuralgia, which he said was liable to go to my heart at any time, and that would be the end. I was quickly and completely healed of constipation, but it was four or five years before the neuralgia was entirely overcome. I have been wonderfully helped mentally. The Bible and Science and Health are my daily companions. I have seen many wonderful healings in Christian Science from all manner of diseases and from sin. I have had many proofs that God is Love. In all these years I have never been confined to my bed more than a few hours. About a year ago I was taken down very suddenly with what appeared to be an attack of typhoid pneumonia, but by the blessed truth, spoken through a dear Scientist, I was raised up again, and have been enabled to see more clearly the allness of God, good, and the nothingness of evil, the nothingness of the belief of life in matter. Christian Science teaches us to overcome death, not to submit to it. Some day we shall understand that God is the only Life, and then we shall overcome death.—SERENA POLLOCK, Long Beach, Cal.

Christian Science came to me about two and a half years ago, and found me a physical wreck. For twelve years I had been a constant sufferer and each year added some new form of suffering, until some of the doctors said there was not a sound organ in my body except my lungs. For about ten years the doctors had told me that I would never be any better until I had an operation performed. I grew weaker and my suffering greater. Some of the doctors advised me not to consent to an operation, telling me that I would never live through it.

In July, 1902, I was taken suddenly ill and for several weeks lay in the hospital, seemingly at death's door. The

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doctors would have performed the operation, which they considered so necessary, at that time, had I not been so very weak. In September I was brought home, but I expected to go back to the hospital for the operation. I suffered constantly, although I was taking medicine all the time. I remained in this condition until January, 1903, when I grew worse, and my suffering was so severe that I could not rest day or night. After two weeks of increasing pain I was led to try Christian Science. After the first treatment I was relieved so much that I slept all night, and a serious symptom left me the first week, together with all the pain. I took seven weeks' treatment before I felt I was well, and now instead of dragging out a miserable existence I praise God for the health I enjoy. In connection with my restored health has come financial freedom. The long years of invalidism had been a constant drain financially. Doctor's bills, drug bills, and traveling expenses left us very little at the end of the year. The two months' experience at the hospital cost about seven hundred dollars. My healing under Christian Science was accomplished in seven weeks and the return made was thirty-five dollars. I feel very grateful that I was led into this truth.—EMMA VANCE HANCOCK, Topeka, Kan.

I wish to add a word in support of the above testimony. My business as a traveling salesman keeps me away from home most of the time, and when on the road I lived in constant fear and dread, knowing my wife's condition to be critical. I dreaded to go into the different hotels, so sure was I of finding a message telling me my wife was worse. This continued until she took up Christian Science. All this fear left me after her first treatment, and it has never returned. I have had no further worry or anxiety on her account. Christian Science has brought many blessings into our home, for all of which I am truly thankful.

G. L. HANCOCK, Topeka, Kan.

I have long wanted to tell the world of my healing through Christian Science eight years ago. I had tried almost every known remedy, and when my physician could give me no hope of recovery, through the advice of a friend I turned to Christian Science. I will mention a few of the many troubles from which I have been freed. I had suffered since childhood with catarrh of the head and throat, also indigestion, chronic dysentery, neuralgia of the heart, and consumption of the bowels. My husband spent almost all he made after we were married nineteen years ago for drugs and doctors' bills. We had some of the best physicians in North Carolina and Georgia, besides two in Florida. The last one (I think we had thirteen different doctors) pronounced my case almost hopeless. My husband, who was always so patient and kind, asked the doctor to tell him the truth regarding my condition, so when he was told that I was going into consumption we were ready to try Christian Science. I was healed in one week's treatment, and now I am well and strong. It was about eight years ago that I came to Christian Science for help and I could not tell the hundredth part of the blessings and benefits that have come to me and mine through my understanding of this truth. When I came to Christian Science I could not eat any solid food, and for three months I had lived on tonics and cordials with two hypodermic injections of morphine daily. I could not walk two blocks without great fatigue, but I had only taken three treatments when I could "run and not be weary." I felt happier and better in every way after the first treatment, so I knew it must be the truth that could make such a change, and I wanted more of it. I have never used any medicine internally or externally since the first treatment. I was also healed of the very bad habit of using snuff. I formed the habit when a schoolgirl and was a slave to it. Some one had recommended it for toothache and I allowed the habit to grow. I was healed of this, along with my other troubles and diseases, and have no desire for it.

My husband has also quit using tobacco since coming into Science. We have had some beautiful demonstrations during the eight years we have known this truth. About four months ago I had some dental work done. I had a practitioner go with me and I can truthfully say that I suffered scarcely any pain. Although I had been full of fear, it was soon destroyed and the work was painless under the Christian Science thought.

I am indeed thankful to God, and to Mrs. Eddy, for my physical healing, but even more grateful for the spiritual enlightenment. The Bible, with Science and Health to interpret it, has become a new book to me, and I am gaining more understanding of it every day.

MRS. MATTIE JOYNER, Jacksonville, Fla.

At the birth of my second child, in March, 1902, a great deal of trouble was experienced. As I failed to recover properly an examination was made, which disclosed a tumor of the uterus. I was then taken to a hospital here to have it removed. A specialist from Chicago was called to perform the operation, but after an incision had been made it was decided that it would be dangerous to remove it while I was in such a weak condition. In about a week an abscess formed in the wound which had been made by the incision, and as I failed to improve I was taken to a hospital in Chicago. After being there three weeks I was brought back to my home to regain sufficient strength to endure the removal of the tumor.

During the time that I was waiting to regain my strength, I was constantly under the care of a physician and a trained nurse. About ten days after I came home I had an attack of erysipelas in my head, which became so swollen that I could scarcely see. My hair was cut off close to the scalp, so that remedies could be applied. The attending physician said that he could offer no hope of my recovery, and a few days later he gave up the case.

A Christian Science practitioner was then called upon, and he began treatment on Monday afternoon of the last week in June, 1902. The following Wednesday morning I was up and dressed and walked from my bed to the breakfast table, something I had not done since the baby was born in March. Thursday evening I went for a drive. The following Monday, after one week's treatment, I was entirely healed. The erysipelas had completely disappeared, the abscess was healed, all pain and discomfort gone; my eyes, which had been affected by the erysipelas, were perfectly well. The tumor had also disappeared. When I began Christian Science treatment I weighed about one hundred pounds. I am now in perfect health and weigh about two hundred pounds. Since my healing a child has been born to us and I was under Christian Science treatment at the time of its birth. I experienced no difficulty whatever.

I feel that I owe my life and health to Christian Science, and I can never express my gratitude to God, and to Mrs. Eddy, for the benefits I have received through this truth.

MRS. ROSIE THERESA ROBESON, Joliet, Ill.

I wish to express my gratitude for what Christian Science has done for me. It was about two years ago that it first came to me, and, I may say, saved me from the grave. My health had been very bad for years; for three and a half years I had been confined to my bed most of the time, and was given up as incurable by the medical doctors who treated me. They said I had a complication of diseases, one of which was consumption, also Bright's disease, tumors, and several other ills. I was in a sanitarium twice, but was none the better. Words cannot tell how much I

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suffered; I was wretched indeed, but when I found Christian Science I was healed.

I am so glad to know that God's arm is not shortened. I am truly grateful for Science and Health. The Bible and our precious text-book are my daily companions, and the spiritual uplift is the best of all. I thank God for giving us our dear Leader, Mrs. Eddy, who has brought to us this blessed truth. I have five children, and am now doing all my own work. Dear suffering ones, take courage!—AMANDA FAIRCLOTH, Swainsboro, Ga.

In 1904 it was my privilege to listen to a lecture on Christian Science. Since I heard this lecture, I have proven the truth to be my rightful heritage. During the time I have been studying "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy, many obstacles have disappeared. For about fifteen years prior to my study of Christian Science, I was a roaming, discontented man, now I am settled, happy, and contented.

I spend the most peaceful hours at home studying the Bible and Science and Health, whereas in former years the Scriptures had been a sealed book to me, although I was brought up in a Christian home and was a member of a church. Many mental and physical troubles, including sensitiveness and melancholy, have been entirely overcome. Day by day as this glorious truth is being unfolded to me, and as I learn how to obey the commandments of God, my gratitude for Christian Science increases. As my understanding of Christian Science improves I am able to do better work, I am becoming less selfish, more thoughtful of others, and a truer citizen. For all this I wish to be loyal to the truth that constantly supplies all my needs and brings me nearer to the great heart of Love, to our Father-Mother God. This is but a feeble expression of my gratitude to our Leader, Mrs. Eddy, for her noble life devoted to mankind, and I am striving constantly to be worthy of the name, Christian Scientist.

AUGUST BACH, Oil City, Pa.

All my life I had been an invalid. For years I did not know what it was to be one day without pain. Twelve years ago I understood from the physicians then attending me, that if I would undergo an operation I would be a well woman. I went through the operation, and was a year getting to where I could do anything, but as I was without constant pain I called myself well. Three years ago, the culmination of those intervening years of hoping for perfect health, and suffering in various ways, brought on a form of nervous prostration which meant going to a sanitarium.

Divine Love then led me where I could see what this wonderful message of Truth could do and had done. I began attending the Christian Science services and reading the literature. I thus found the pearl of great price, and by putting into practice the teachings of that wonderful book, Science and Health by Mrs. Eddy, I found in a few weeks that I was a well woman. I know that if any one will accept this message in the same way that the blind man came to Jesus, he will be made whole.

I pray that my whole life may attest my gratitude to the Father for the Christ message which has been made plain to us through Science and Health, written by our best earthly friend to-day, Mrs. Eddy.

JENNIE E. RANKIN, St. Albans, Vt.

For more than twenty-five years I had suffered from many ills of the flesh, among them being indigestion, constipation, headaches, palpitation, and a female weakness for which for some months I was obliged to have treatment several times a week before I learned of Christian Science. I had consulted several physicians both in Canada and the United States, besides taking quantities of medicine. In 1888 my husband decided to go to Oregon, hoping that a change of climate might benefit me, but after nine years I came back worse than when I went away. The first of August, 1903, my aunt came to visit us. I knew that she was a student of Christian Science, but I had no faith in it, and was by this time ready to give up in despair. I had to be very careful in going up and down stairs, and any excitement would give me palpitation. All material remedies had failed to give relief. When my aunt came, she told me of the blessed truth that does make us free. She had told me of her wonderful healing eight years before, but although I thought it very beautiful, I then felt that I could never understand it. She now invited me to attend a service in our place, which I did, and met some of the Scientists. Two weeks after her return home, I went to visit her. I remained three weeks, when, through the reading of Science and Health, and her help, I came home a changed woman. Old things had passed away, all things had become new to me. The healing then begun went steadily on, and to-day I praise God with a grateful heart for the blessed, healing truth which He has revealed to us through our beloved Leader, Mrs. Eddy.

MRS. ADA SAFFORD, Rutland, Vt.

In May, 1894, I was obliged to give up my business, and our family physician, with a noted specialist in Boston, diagnosed my case as locomotor ataxia, and said it was incurable. I suffered great pain, and could not walk without a cane. My left leg was paralyzed nearly to my hip. I was under the doctor's care for about one year, but did not improve, and was going to a hospital when Christian Science was brought to my attention. I began treatment April 1, 1895, and continued until June 1, when I was so greatly improved that I could walk a long distance without my cane and suffered no pain. During the following summer and fall my healing was slow, but there was a gradual improvement. To-day I consider myself a well man, and have no symptoms of the trouble. If any further information is desired by any one I shall be glad to give it.—FRANK H. DUNTON, Portland, Me.

The Unseen Friend.

My child went forth into my garden fair,
Having no wish or will to stay by me;
But that I ever followed him out there,
He did not see.

He passed on from the garden to the wild,
Where cruel and fierce roaring monsters lie:
I drove them back, but nothing told the child
That it was I.

He saw his brothers toiling on the road:
"I will give life and strength for them," cried he;
But that I made him strong to lift their load,
He did not see.

Soul-thrilling words of love bade him rejoice,
And filled with music all that desert place;
And yet he never knew it was my voice,
Nor saw my face.

And when the night came, and his eyes grew dim,
And dark and chill the mists about him lay,
He did not know my hand was guiding him,
Till it was day.

F. A. OWEN.

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From our Exchanges.

Clear-eyed men of vision in all the churches note the fact that the secular press of the country does not rally to the support of ecclesiastics who are defending the ancient creeds and the standards of orthodoxy against those who, in their own churches, are breaking away from them. The heartiness with which the majority of the contributors to the daily press disregard the standards and demand that truth, without regard to ancient interpretations of it, shall be made the test of soundness in belief, and that liberty of thought and speech shall be granted to all, on the same terms that civil liberty is granted, is a new and surprising phenomenon. It is useless to account for it by the plea that these men are irreligious and therefore not to be heeded. If they are irreligious, they have a passionate interest in the fortunes of the truth, and their estrangement from the Church may have causes which lie not in themselves, but in the attitude of the Church itself.—*Christian Register.*

Had the Church maintained the view that health was the heritage of the children of the Lord, Christendom, as far as we can see, would have been saved from the distress caused by the supposed antagonism between the laws of nature and the laws of grace. The source of the Church's error and lack has always been unbelief; and having, through unbelief, mislaid the gift of health, she next pointed to her own experience to prove that God had withdrawn it; but "kings give; they do not lend;" and the gift, once given, must be hers. Author of "Pro Christo et Ecclesia."

The Hibbert Journal.

The real denial of Christ is not a difference of interpretation in regard to creedal statements of his nature, but the departure from his spirit and a violation of his laws in conduct and character. It is heresy in life rather than heresy in doctrine that has brought confusion upon the Church, cost it the sympathy and respect of hosts of earnest men and women, alienated from it to a very large degree the workingmen in all countries, and created the most serious problems with which it has to deal.

The Churchman.

Why did Jesus wish the three disciples to withhold this report of the Transfiguration until after he had himself demonstrated the reality of the invisible life? Manifestly because a premature report would perplex the Twelve. But when Jesus had himself reappeared to them and talked with them, even as he had himself previously talked with Moses and Elijah, they would understand that the revelation of the Risen Jesus was in accordance with a universal law of spiritual life.

Rev. O. F. Safford, D.D.

The Universalist Leader.

The kingdom of God is greater than any sect or all of them. Its interests demand that we look over the barriers that surround us and gain a comprehensive vision of human need, and that the vision issue in the largest possible service to all that tends to the betterment of man. As we gain this vision and render this service we shall overcome whatever of aversion there may be to sectarian religion.

The Standard.

By what secret have Mrs. Eddy and her helpers been able to kindle and feed the enthusiasm of the thousands who believe in her version of the common Christian faith? The answer, we believe, may be given in these words—she has persuaded them to make their venture with God. Until that is accomplished, nothing really counts for much in the life of the would-be Christian.

The Congregationalist.

There are many things in the spiritual life of our day which to the laggard of thought seem signs of sleep or death, but which to the prophet foretell an age of closer intimacy with the grace and truth that were in Jesus Christ.

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CHRISTIAN SCIENCE SENTINEL

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

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Christian Science Sentinel

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Items of Interest.

National.

One hundred and ninety-three days after it sailed from Solomon's Island, Chesapeake Bay, the great dry dock Dewey arrived at Olongapo, P. I., having finished its voyage of more than twelve thousand miles with an average speed of one hundred miles a day for the time it was in tow. Twice the dock broke away from its convoys and was in serious danger, once off the Canaries in February and again in the Mediterranean in April. After leaving Solomon's Island on Dec. 28, 1905, the Dewey was first sighted off the Bermudas on Jan. 5, 1906. It reached Las Palmas, Canary Islands, on Feb. 23, where it was obliged to remain for repairs until March 18. It passed Malta on April 4, Port Said April 18, Colombo June 5, Sabang June 13, and Singapore eight days later, arriving at the naval station at Olongapo July 10.

The appropriation this year for the Agricultural Department, enabling it to do the thousand and one things that come under its supervision, is $9,882,690. In 1897 the appropriation was only two and one-half million dollars. More than six thousand persons are now on the rolls of the department, and of this number about three thousand are rated as scientists and scientists' assistants. Nine years ago only about two thousand persons were employed, of which number only about nine hundred were scientists or scientists' assistants.

The gross losses of thirty-five insurance companies doing business in San Francisco were $75,000,000, while the net losses are but $45,000,000. The re-insurance money to be received by thirty-five companies is stated to be $12,000,000 in round figures, leaving the large sum of $18,000,000 to be accounted for as salvage.

Thirty young Chinese students, appointed by the Chinese Government from various provinces, are coming to America for instruction. Ten others are coming with the party at their own expense. These forty students will be distributed among different colleges.

By creating the office of Ambassador to Turkey, Congress has abolished that of Minister. The Sultan is procrastinating in his acknowledgment of the new diplomatic position, but unless the Sublime Porte accepts the new official, diplomatic relations must necessarily be severed.

One hundred thousand dollars has been appropriated for the restoration of the frigate Constitution to her original condition. It is one hundred and nine years since the famous old ship was launched from the ways at Boston. The work of repair will be done at the Charlestown Navy Yard, not far from where she was built and launched.

The United States Grand Jury of the Cleveland District last week began the investigation of violations of interstate commerce and anti-rebate laws alleged to have been committed by various prominent railroads and the Standard Oil Company.

The Associated Bill Posters and Distributers of the United States and Canada, in annual convention at Chicago last week, passed a resolution prohibiting any member from posting bills or hangers carrying objectionable titles.

A conference of the parties interested in the use of the Niagara Falls for power purposes was held last week with Secretary Taft at the Falls.

Foreign.

The new Tibet treaty has stimulated the completion of an enterprise commenced more than half a century ago, but subsequently abandoned, the Hindustan and Tibet road. This was projected and put in hand in the fifties of the last century by the Marquis of Dalhousie, with the double object of providing work and remuneration for the hill people and coolies, who were then subject to forced labor, imposed upon them in accordance with an ancient custom, by their petty rajahs and chiefs; and supplying a means of communication for commerce with Tibet, Lhasa, and Western China. The idea of the Governor-General was to build a good substantial highway up to the Tibetan frontier at Shipki.

At the recent session in London of the sixth Congress of Chambers of Commerce of the Empire, resolutions were adopted favoring a freer interchange of newspapers and periodicals published in the Empire, by means of reduced postage; the establishment of a universal penny postage; asking the Imperial Government to devise means whereby cable telegraph news from all parts of the Empire can be furnished entirely through imperial channels.

Without a division the British House of Commons adopted a resolution recently affirming its conviction that the Indo-Chinese opium trade is morally indefensible, and requesting the Government to take such steps as may be necessary to bring it to an end. The Secretary for India pointed out the difficulty the Ministry would face in making good the £3,000,000 in revenue which the opium trade brings to India.

In connection with the campaign of German, Danish, Swedish, and Norwegian grain importers against alleged improper grading of American grain, German grain dealers assert that Argentine corn is rapidly replacing American corn in the market, because it arrives in merchantable condition, while American corn is so bad that the buyers have lost millions of marks thereby.

The vote in the French Chamber of Deputies respecting the Dreyfus affair was decisive, Dreyfus securing 473 votes for his restoration to the army and advance in ranking, against 42 and Picquart 467 votes against 26. The Senate had an exciting session, but passed the rehabilitation bill by 183 votes against 30. The Picquart bill was passed by the Senate by 185 to 26.

Italy has proposed a vital reduction in the fighting strength of herself and her sister Powers, Great Britain and France, and those nations, it is said, have entertained the project favorably. If a final agreement is reached, Italy will immediately reduce her army by two corps, thus taking from her effective force sixty thousand men.

Festivities of an imposing character, extending over two days, July 4 and 5, were carried out to mark the return of General Cipriano Castro to Caracas and his formal resumption of executive authority as President of Venezuela after an absence of three months.

Admiral Rojestvensky, whose trial on the charge of surrendering to the enemy after the battle of the Sea of Japan, began before a court-martial at St. Petersburg July 4, was acquitted after the court had deliberated for nearly ten hours, on the ground that his previous injuries had so incapacitated him as to make him irresponsible for his action.

Industrial and Commercial.

An advance of five per cent in wages in cotton mills in thirty or more cities, towns, and villages of southern Massachusetts and Rhode Island went into effect last week. About 45,000 operatives are benefited. Since the inception of the upward movement in mill wages early in the year, 165,000 textile operatives in the New England States have had their pay advanced from five to fourteen per cent. Of the total number 110,000 work in the cotton mills and about 55,000 in the woolen and worsted plants.

The aggregate rail tonnage now on the books of the mills in all sections of the United States for delivery in 1907 exceeds 1,500,000 tons. It is expected that the car manufacturers will produce about 200,000 freight and passenger cars this year in order to fill all requirements.

It is said that an agreement has been entered into by which the iron ore lands of the Great Northern Railway of England have been leased to the United States Steel Corporation for the consideration of a billion dollars.

The total exports from Paris to the United States for the fiscal year ending in June were $52,037,685, an increase of twenty-seven per cent and breaking the record.

General.

A deep sink-hole near Orlando, Fla., has recently become of considerable geological interest, says the *Scientific American*. Through its subterranean outlet it has carried away the overflow water of more than a dozen neighboring lakes, and may have done this for a thousand years; but about two years ago this passage became stopped, and the water, thereby shut off from this means of escape, filled the sink-basin to overflowing and formed a lake which eventually covered nearly 250 acres of the surrounding lowland, driving many people from their homes and covering gardens and cultivated fields. It is not known how the subterranean passage became stopped, but it may have been from a cave-in of the walls, or from water hyacinths which filled the sink basin. Various unsuccessful attempts were made to open the passage. A short time ago the idea was conceived of trying to find a new passage, or make a new opening into the old one, by drilling a well near the sink. A two-inch hole was first made and a passage was found, the hole carrying down the water easily and rapidly. Then an eight-inch hole was drilled, and now these holes are carrying away the water so freely that the big sink lake which has been so unmanageable a thing and the cause of much alarm in its ever-enlarging area for a long time, is rapidly being drained, and the big sink environment will soon be in its normal condition.

More than $1,000,000 worth of automobiles were brought into this country during the fiscal year which ended June 30, and more than $3,000,000 worth exported during the same time. The manufacture of automobiles in the United States during 1905 amounted in value to about $26,000,000.

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CHRISTIAN SCIENCE SENTINEL

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

A Business Man's Letter.

[THE following letter is from a well-known business man who has found Christian Science to be a help to him in his business, because through its teachings he has been freed from the worries, fears, quarrels, and physical ills which most business men look upon as the unpleasant, yet inevitable, accompaniments of a busy career. We note with pleasure that Mr. Howard gives honor where honor is due in his reference to Science and Health and its author.—EDITOR.]

St. Louis, June 25, 1906.

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

Our Dear Leader:—The world is fast awakening to see the beautiful results of your teachings. The enclosed pamphlet, giving the itinerary of the St. Louis Christian Scientists' special train to Boston, is marked evidence of the attitude of the railroad people toward us. The pamphlet is neat and useful, but in no way advertises the railroad, which got it up as a souvenir and time card of our trip. This was the handsomest train that ever left St. Louis. Each car was either new or fresh from the shops, had every possible convenience, and the train was handled perfectly throughout the trip. The one hundred and twenty-five Scientists were most harmonious throughout and had an ideal trip to the great feast—the dedication of the Extension of The Mother Church. For all of this we owe you a deep sense of gratitude for giving us the text-book of Christian Science, "Science and Health with Key to the Scriptures," since through this text-book we learn the source of all good, and are enabled to use the key that opens the Scriptures to us. It is teaching us to do our work and reap our reward, and gradually we are obtaining our dominion.

My business for many, many years has put me in very close touch with the railroad world, and it would delight you to know how these people respect Christian Science and how many of them are embracing its teachings. In my talk with managers of roads, all are unanimous in saying that Christian Scientists are a fine people to handle, as there is no pushing, crowding, no smoking, no drinking, never any questionings or disputes, etc. They all speak of Scientists as being such a happy, contented, joyous people.

If the world could realize for one moment what Christian Science has done for us, they would never say an unkind thing of it, nor say that we worship you, but would join with us in our love and appreciation of one who was meek, humble, and loving enough to receive the inspiring message from the source of all good,—a message which is contained in that wonderful book, Science and Health,—and which is healing its thousands daily, straightening out the rough places and unraveling our snarls, lifting us from darkness into light, from sickness to health, from bondage to freedom. Why should we not be happy, joyous, and most grateful? Christian Science proves to us that as we sow we shall reap. Many wonder at the ability of Christian Scientists to give, but when they understand that true giving always enriches, and that all blessings are infinite and plenteous, then the question is how to *receive*. The opening we make in giving is the opening through which we receive, and your teachings have shown us how to broaden and enlarge and expand our opening—to receive by our giving.

Your time is so fully taken up that this letter and pamphlet may never reach you, but in writing and acknowledging my gratitude to you I am blessed. I feel especially grateful for Christian Science as it teaches business men to take "stingers" out of their letters and words, thus avoiding many heartaches and rough places for their fellow-men.

Yours in the truth,
CLARENCE H. HOWARD.

From our Contributors.

Individual Work.

BLANCHE H. HOGUE.

THERE is an old adage which runs somewhat in this fashion:—

If each his own doorstep swept,
The village would be neatly kept.

This quaint old couplet holds much that is wholesome for all mankind, but its application to the conduct of Christian Scientists is particularly apt, inasmuch as they are engaged in an open and avowed purification of thinking and living which becomes apparent, as it is accomplished, to every thoughtful observer. The message of Christian Science has been heard by thousands of people, who have been drawn together in the common desire for further enlightenment for themselves and for others. United in purpose and endeavor, they bring to this new field of effort every conceivable phase of human temperament, disposition, and education, every tendency which former training and environment have fostered. Under the one clear and simple line of obedience to Divine law, all objectionable idiosyncrasies must eventually disappear, but, in their passing, there is need for the harmonizing of this great mass of thought, that the unity of purpose may triumph over the individual differences of standpoint and method.

After the individual has perceived clearly the truth of Christian Science, he is called upon to prove, step by step, the supremacy of good, the powerlessness of evil; and many times, during this process of growth, the past traits and habits of thought are found unconsciously suggesting, influencing, and coloring the judgments, conclusions, and general point of view, even though there be the most earnest desire to see and do only that which is right. Right motives may prevail, and yet not instantaneously obliterate all possibility of individual limitation or mistake, and just at this point of experience there is need for much patience, discretion, and loving-kindness, that the faulty conditions may yield to the higher and better ways demanded by the Christ-mind.

Because past habits of thought are not instantly disposed of in the first healing touch of Christian Science, great charity must be exercised concerning another's doorstep, and great industry should mark the care of one's own. In the higher developments of organized work, traits which were peculiar to the individual may re-assert themselves in

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connection with the liberated conditions, and until the human disposition is entirely transformed, each individual must be found sweeping from his own doorstep the errors peculiar to himself. The mortal who has been suspicious may find himself still tempted to be distrustful concerning the motives of others; the one who has been indifferent and easy-going must guard against mental laziness, and watch that he be alert; criticism, envy, ambition, self-love, may try to lift up their heads and find entrance into any group of workers through the human natures which do not successfully resist their influence; and all this tends to make the individual thus hampered see one and another fellow-worker in a false light. Such weakness of human nature must be held in check, and disposed of entirely, by the beneficent influence of the Christ-spirit, operating in the purification of each individual. Christian Science work should bring to light every personal idiosyncrasy, that all may be dispelled and the government of the divine Mind established.

As righteousness is more clearly revealed, evil is more readily detected. Growing acquaintance with the genuine and eternal exposes more fully the unreal nature of the counterfeit. For this reason, all students of Christian Science have a higher ideal of conduct than they formerly held, expect more from each other, and are more ready to detect an error upon another's doorstep. If this acuteness be coupled with that sweet spirit of charity which rejoices in shielding a brother till his deliverance be accomplished, it is yoked to the service of Christ, Truth, yielding meek obedience to His will. If such quickness to see another's error be merely an intellectual sharpness, to be followed by condemnation, disapproval, and the unnecessary rehearsal of the matter to some one else, it becomes a misuse of the instruction concerning the uncovering of error, and operates as a mischief-maker, disintegrating and dividing where the grace of God should establish unity and peace. The gentle helpfulness which goes quietly to a brother and aids him to dispose of whatever may be undesirable, is very different from the criticism which exposes the offence to others, and leaves it there; or which condemns in thought, and leaves the wrong picture undestroyed. Obeying Jesus' injunction to "go and tell him his fault between thee and him alone," will result in cleansing the neighbor's doorstep, or in a meek return to one's own to remove from it the errors to be found there. But the thought which fails to obey this admonition, and wanders abroad to discuss the matter, is multiplying sorrow on every side.

If we are not on guard, a fault in another may be unduly perpetuated by the temptation to dwell upon it, in thought or word, and much turmoil can take place over that which would speedily exhaust itself if not supported by the criticism or consternation of ever-interested observers. If the relative importance of an error be estimated, and compared with the sublimity of man's hope, it drops out of thought as unworthy of prolonged consideration, the disintegrating force is annulled, and peace and healing dominate the situation. Error is unreal to God. If the Christian Scientist has undertaken to prove it unreal in human experience, he must watch well that he classify it as nothing, not something, wherever it claims to exist. His watching has two distinct demands upon it. The first, that it be quick to detect error wherever it may attempt to appear, and the second, that the watching continue until the error is seen as separate from God and man, as a lifeless, powerless unreality, unworthy of even that belief in it which would continue to support it.

There is a vast difference between dealing with error and associating with it. Evil must be recognized and summarily dealt with, in its reduction to its rightful nothingness; but error cannot be held in thought as entity or power, cannot be repeated to an eager listener, without a mental association with it which undermines the integrity of the thinker. Whatever is cherished in thought leaves a blessing, or for a time its stain. Mental association with the wrong concept is unsafe as well as un-Christian, and the undue contemplation of the dust upon another's doorstep so engages thought that one's own sweeping may be sadly hindered. If the debris of another be evident, it is well not to add to the dust of the village a further accumulation of criticism and gossip at one's own entrance, nor should disorder be unwittingly perpetuated by that zeal which neglects one's own doorway to assist in the care of another. To purify successfully, individual thought must sweep everything unworthy from its own portals, challenge every thought which would enter, and add to this vigilance the knowledge that all the dust upon all the doorsteps is not something to be disturbed about, but a substanceless heap to be swept away by the advance of Truth. Surely, as each individual corrects his own thinking, setting it free from all taint of merely human judgment, healing and peace will preside at every fireside, every service, every meeting, in every detail of home and community and church relationship. If "the Lord is our watchman," if the spirit of the Christ thus abounds in every heart, a church service becomes a holy place, wherein unity of purpose has dominated individual differences of habit and method, and joy and healing abide in abundance.

To the dear Leader of Christian Science, Mrs. Eddy, the world owes more than can now be measured, for her loving admonition upon these matters. Pages 16 and 17 of her book, "No and Yes," reveal her attitude; and her own beautiful example shines, star-like, upon the children of men. May the prayer of every honest heart lift thought to the comprehension of her life, her work, her hope for all mankind!

A Practical Lesson.

CHALMERS W. TALBOT.

It was in the early days of my Christian Science experience that I gave my first offering towards the building of the then new Mother Church. I was not a Christian Scientist, indeed I was, like many others, at first opposed to it, but was beginning to see that God would not bless the prayers of Christian Scientists with such wonderful answers were they as deep in error as I suspected them to be. When attending their services it seemed no more than right to make some return, as I had received more or less help from them. Once I gave at a special collection for The Mother Church; not very much, for money was scarce and it was somewhat of a sacrifice to give at all, but I have many times since regretted that my offering was not larger, just as some may yet regret that they have not given more towards the Building Fund of the new Extension. I did not then realize its importance, however, or know how dear it would become to me. The understanding of its deep significance and the blessings that follow the gifts of love had not yet appealed to me.

Soon after my first offering there came up the question: Shall we start a building fund for a Christian Science church in this place? Then followed the usual discussion, and among other things it was said that times were hard, that we did not want to make any mistake in this matter, and would it not be better to wait until all could give. I had a feeling that there was no time like the present, and said if it was thought best to start the subscription I would give one hundred dollars, provided that I be allowed to pay it whenever I could. It is needless to say that we raised quite a large sum, even the children who were present entering into the spirit of the matter, one little miss pledging five dollars. I was not sure, however, that I had been wise. I thought of my last subscription, for small as it was I had to pay it in two payments. I said, "If the Lord does not help me out of this it will be a good long while before I do such a foolish thing again." I was helped, for before a week had passed I was not only enabled to pay my

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subscription among the first but had more than enough to pay off several hundred dollars of debts that had troubled me for a considerable time. Afterwards I found to my surprise that this problem of supply had in some way been solved, for I no longer had the habit of getting into debt and not being able to see my way out of it. Some may say all this might have happened anyway, which may be true, yet I am confident that no one who has had answers to his prayers would say so. Be this as it may, good has followed me ever since that time. As I grew into an understanding of Truth, I have had answers to prayer that filled me with awe. Once I would have asked myself, Are not these miracles? Christian Scientists know from experience that prosperity and all the blessings that accompany good health are the smallest part of Christian Science.

Before closing I wish to express my gratitude to that wonderful woman, Mrs. Eddy. What inexhaustible revelations she has given us. They seem to me as if written for my especial needs. Through her teachings, and also through her life, I have been enabled to an extent to understand the spiritual or perfect man. If by God's help and her example I can attain the heights she has reached, no words of mine can express my gratitude.

Retaining or Remitting.

MARY LLOYD MC CONNELL.

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—*Jesus.*

BEFORE coming into some understanding of Christian Science this verse presented many difficulties to me. It seemed an arbitrary bestowal of a gift by our Lord upon his immediate disciples, to be afterwards claimed by their successors, and which gave reason for the foundation of the doctrine of confession and absolution. In reading it with its context, as all Scripture should be read, and learning its spiritual interpretation through Christian Science, one sees what a wonderful lesson this seemingly difficult passage has to teach. The preceding verse reads, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." He inspired them with his spirit, and they received the Holy Ghost, through whose agency they were enabled to remit the sins of others.

Lying awake in the darkness the other night, human life seemed to stretch before me—a long, wide track with many pilgrims journeying upon it. Some were making rapid progress; others, burdened and heavy-laden, were held back by numerous obstacles across their path. Most of these obstructions had been placed there by the pilgrims themselves, and before they could proceed on their journey they had to stop and undo work they themselves had done in bygone years. Some of the seeming barriers were, however, erected by others, a curious fact being that they were seldom placed across the path by enemies of the pilgrims, but almost invariably by friends and relatives who, by misplaced affection, mistaken zeal, false sympathy, or domestic tyranny, threw barriers across the road to heaven.

I noticed that there were two ways in which the pilgrims dealt with these barriers which were not of their own raising. Those who were new to the road and feverishly desirous of making swift progress along it were often angry, often discouraged. They thought it unfair, when their hands seemed already busy, that extra work should be given them by the mistakes or exactions of others. They turned aside from the straight path to argue and fight with the personalities whom they considered to blame. Much precious time was thus wasted, many tears shed, and they found the path more difficult to re-enter when once they had left it. The barriers still faced them. The work of demolition remained to be done. Other pilgrims, wiser and more spiritually-minded, having learned by experience that the conflict is not with personalities but with the impersonal evil which seems to work through them, did not turn aside to "fight it out." With loving, patient thoughts they set to work to overcome the obstacles by the recognition of their nothingness. They even invited with loving gestures those who had seemed to obstruct the path, to share its now cleared vista with them. The foolish pilgrims retained the sins of others, thereby retarding their own growth, and they suffered in consequence. The wise pilgrims remitted the sins of others, thereby not only benefiting themselves but morally regenerating those who had opposed them.

The same lesson may be conveyed by a homely illustration. A man went for the day to a city near his home, on business. During his absence some one carelessly left the garden gate open and a number of wandering cows entered to investigate. Finally they were discovered in the back yard. Then came a stampede, but much damage had been done. Immediately every one began to voice error for the absent master of the house. "How angry he will be when he comes home," etc. The wife, who was trying to be a Christian Scientist, heard this and became conscious that she had been silently holding the same wrong thought. At once she realized that instead of remitting she had been retaining a false sense of her husband,—in fact, holding him in the wrong, instead of the right thought. When train time came she met him at the gate and told him she was sorry about the damage done. He was not angry at all, but sent for the gardener, and soon the mischief was repaired. The lesson thus learned was not soon forgotten.

Dear friends, are we retaining or remitting the false testimony of the senses about ourselves and others?

A Clematis Vine.

LUCY E. DOE.

I HAVE received some very helpful lessons from a clematis vine which had been planted to climb over my piazza. One day, during the first summer of its growth, I noticed that one of the branches, instead of clinging to the netting which was placed there for its support, had found its way through an opening left between the boards upon which the floor of the piazza rested. I took hold of it to pull it out, when I saw that I was pulling a branch several inches higher up, which was clinging to one of the posts and growing nearer the light. Then I looked through the space where the straying branch had come out, and I saw that underneath the floor, in the dark, were beautiful green leaves, which were so large it seemed surprising that the branch had been able to emerge through the small space it had. During the summer I noticed several other branches do the same thing, but they always came out higher up, and clung fast to the netting or posts, as if determined to keep in the light in the future.

Last summer the vine was covered with blossoms, and as I thought of its early struggles and its present beauty, I was encouraged. I thought how sometimes in our work in Science we seem to get into the darkness of doubt and fear, when apparently our growth has stopped, but we know that the same divine intelligence which guides the little plant through all its experiences and provides for its growth, until it is covered with blossoms, is guiding us. Our struggles with error often teach us to cling closer to Principle afterwards, each demonstration of Truth's power bringing us nearer the light, with an enlarged understanding of God. Another helpful thought which came to me was that the growth of the plant did not stop when it was in the dark. It really threw out larger leaves in its effort to get to the light. Many times since, when seemingly in the dark, I have thought of the little plant and have known that I, too, should come out into the light, since divine Love is "above all, and through all, and in you all."

My heart is filled with love for our dear Leader, who has revealed to us the light of divine Science which leads us out of all error.

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Selected Articles.

It is doubtful if, since the days of the primitive Christians, there has been such a wonderful demonstration of religious faith and enlightened zeal as that exhibited at Boston, Sunday, when forty thousand Christian Scientists from all parts of the world assembled to participate in the dedication of the Extension of The Mother Church of that denomination. These people were of the highest order of intelligence, many of them prominent figures in the social and business world, and none of them afflicted with the slightest trace of fanaticism. The gathering can in no sense, save one, be compared with those of Mecca and the Hindu shrines, where fanaticism dominates everything else. The one point of resemblance is that the Christian Scientists are thoroughly in earnest and take joy in attesting their faith in the creed of the church of their choice. It is a faith based upon reason, and reached only through intelligent and unbiased study and comparison with other creeds.

A remarkable feature, perhaps the most remarkable, of the gathering was the generosity of its adherents toward their church. The building they were in Boston to dedicate cost approximately two million dollars. Members were invited to contribute what they could to pay for it. The money was sent in such quantities that before the day set for the dedication arrived the fund was full to overflowing and the members were asked to quit giving.

There are many who have regarded Christian Science as heretical. Many others have regarded its adherents as inoffensive cranks, just a bit lacking in intelligence. A few have looked upon the belief and its practices as dangerous to society.

But these notions are passing away. The world is sitting up and taking notice. The average man is finding out from daily social and business contact with Christian Scientists that they are not only not intellectually inferior, but usually the reverse. People are beginning to discover that the Scientist can do what very few of other denominations can—he can give an intelligent and intelligible reason for his faith. We are beginning to discover that they are healthy-minded, healthy-bodied, active, and useful people, who are consistently good because they like to be good, rather than because they are afraid to be bad. And the most of us have seen this sort of people made, after becoming adherents of the creed, out of material that looked mighty unpromising at the beginning. So we have been forced to the conclusion, unless we are simply pig-headed, that there is "something to" this belief, so little understood as yet by the masses of the people. There is "something to" anything that produces such results. Some of us, perhaps, don't understand what it is. Some of us, perhaps, are incapable of sharing the belief of the Scientists. Some of us don't want to. But if we are fair we have no choice but to say that Christian Science has done a great work for the world and that work for the better. For what it has done, we all have reason to be thankful. Since its work is only fairly begun, we have an increased ground for hope for the welfare of the race.

The Sandusky (O.) *Star-Journal.*

Those of us who do not accept the doctrine of Christian Science are possibly too prone to approach it in a spirit of levity, too often disposed to touch upon it with the tongue of facetiousness. Too often we see only its ridiculous phases, attaching meanwhile no importance to the saneness and common sense which underlie many of the practices in its name. And many of us have missed entirely its tremendous growth and the part it has come to play in the economy of our social and religious life.

To those of us who have overlooked these essentials of its hold upon the public, certain statistics brought to light by the great meeting of the church now being held in Boston will come in the nature of a revelation. In 1890 the faith had but an insignificant following. To-day its adherents number hundreds of thousands, and if the growth continues in like proportion through another decade every other sect will be left behind in the race for numerical supremacy. The figures given out by the church itself have been ridiculed by the hostile as mere guesswork, but some of the evidence appears in the concrete and cannot be combated. One cannot sneer away the two-million-dollar edifice dedicated Sunday or the more than thirty thousand worshipers who entered its portals. Neither can we overlook the steady, consistent growth of the sect in every community in which it has found a foothold. In the adherence of its converts to the faith, and in the absence of dissent among them in the interpretation of its tenets, there is also much to convince the skeptic.

Topeka (Kan.) *Daily Capital.*

The dedication of a church in Boston, built at an expense of about two million dollars, calls public attention to the flourishing fortunes of the Christian Scientists. The growth of this denomination has been something wonderful. History may be searched in vain for a parallel to this development. It was in 1866 that the apocalyptic vision was vouchsafed to Mrs. Eddy. Nine years later she recorded the substantial Principle of the new faith in Science and Health—a book which, in spite of ridicule and angry vituperation, has held its own among revelations and shows no sign of yielding to-day in the struggle for existence.

If the mere number of Scientists astonishes us, their character and material circumstances are still more extraordinary. Considering that the faith has met with nothing but unsparing ridicule from the learned world; that Mark Twain and most other men of letters have taken a shy at it; that few preachers have failed to denounce and few doctors to malign it, is it not marvelous that the great body of Scientists are people of high intelligence and comfortable fortune? The new faith, unlike many religions, has made its first appeal, not to the poor and lowly, but to those of the middle class. We cannot help wondering whether it will ultimately convert the multitude, as it already has the elite, and become one of the worldwide cults.

The Oregonian (Portland, Ore.)

[Our brother is mistaken in supposing that Christian Science appeals only to the wealthy. Its following is made up from all classes of society.—EDITOR.]

When a man has heard repeatedly that people considered incurable have been healed by this renewed understanding of prayer, he is apt, if he is suffering himself, or if any one dear to him is suffering, to realize that though the skill of men is exhaustible the power of God is infinite. In this way the healing in Christian Science falls naturally into its place, as in the Christ scheme of mercy. The Master himself came preaching, by the roadside and on the lake shore, his marvelous gospel, "The kingdom of heaven is within you," and when the deep meaning of the words failed to pierce the material consciousness of the listeners, he healed the sick and raised the dead, bidding those around him, if they could believe for nothing else, to believe for the very works' sake.

Immunity from physical suffering, even though it can be gained only by the earnest and persistent effort to know God aright, is, however, only one of the many, and by no means the most important of the possibilities which the understanding of Christian Science offers to its students. Any one who is accustomed to analyze thought must have become aware how great a part fear plays in the everyday affairs of life. This applies not only to conscious and manifest fear, but even more to the almost unconscious

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dread of indefinable evil—the fear which has found expression in the common saying that a thing is too good to be true. It has taken Christian Science to impress on Christian thought the literal fact that a thing can only be said to be too bad to be true, and gradually, as the human consciousness grasps this great truth, the 91st Psalm passes from a triumphant outburst of poetic transcendentalism into the psalm of every-day life. For him that dwelleth in the secret place of the most High, there shall no plague come nigh his dwelling, neither the plague of pain nor of poverty, of sickness, of sorrow, of sin.

The agonies born of pride and of ambition, the suspicions fostered by jealousy and competition, the myriad passions of the human mind, all engendered by fear of some personal loss, will find their true relationship to life as man realizes that the kingdom of heaven is indeed within him.

FREDERICK DIXON.

Daily Mail (London, England).

Good alone emanates from God. A fountain cannot send forth both sweet water and bitter. If God works through drugs, how can our drugging friends explain the deadly results from the use of so many drugs. Would any reasonable person assert that it was the power of God in a drug which is utilized, for instance, to commit murder? That drugs and poisons are opposed to the kingdom of heaven is shown by Jesus, who declared that if his disciples—those who understand his teachings—drink any deadly thing it shall not hurt them. On one occasion Jesus declared he came to destroy the works of the devil. In destroying the power of the deadly drugs he therefore was destroying not the works of good but of evil. If the use of drugs is the divine method of healing, how does it happen that a drug is used to-day and discarded to-morrow as no longer efficacious? If God is omniscient, why should it be necessary to improve on the drug? The Ten Commandments do not change, neither does the Golden Rule; and they never will, because they exemplify great truths, while drugs do not.

Christian Science denies that drugs are from God. They gain their strength with mortals because men believe in their power. When the belief is destroyed the power of the drug is gone. This explains the failure of drugs to hold their own as remedial agencies. Belief in their healing power fades, and they are discarded. No mere human belief remains unmoved. Not being based on unalterable, unchanging Truth, it fails as men advance to a better understanding of God and His universe. "Every plant, which my heavenly Father hath not planted, shall be rooted up."

EZRA W. PALMER.

Rocky Ford (Col.) *Enterprise.*

Birthdays convey suggestions of ill. What good suggestions do they convey? Suppose you did not know how old you were; would your usefulness in any way be impaired? Would any possible harm result? Suppose birthdays were abolished, what would be the result? The average strength of the human race would increase. Birthdays are responsible for the psychic dead-line of threescore and ten, which is more deadly than a machine gun.

Thousands and tens of thousands die because they think they have reached the age limit. They die because they think they must, because it is customary. In nature there is no age limit. There is no inherent reason why one should die at the age of fifty or seventy-five or one hundred and fifty.

A man at seventy should dress like a man of thirty-five, do the same work, think the same thoughts, and have no care for birthdays. Let us hasten the time when the shackles of the three score and ten delusion shall fall away. All can do something to hasten the glad day by refusing to indulge in birthday worship.

ELMER ELLSWORTH CAREY.

Chicago Record Herald.

Among the Churches.

Dedication in Muscatine, Ia.

First Church of Christ, Scientist, located at the corner of Sixth and Walnut Streets, was dedicated yesterday [July 1] with impressive ceremonies. The evening service was identical with the morning exercises, in order to give every one an opportunity to attend. The church was well filled with the regular attendants and a large number of their friends who were present to assist in observing the occasion.—*Muscatine* (Ia.) *Journal.*

Mexico City.

An unusually large audience was present at the regular testimony meeting of the Christian Scientists on Wednesday evening, at their rooms in the Jardin Hotel. Mr. Stilwell was present, and with him Mr. James Whitcomb Riley; the latter as yet but little interested in Christian Science. Mr. Stilwell spoke very inspiringly, and there were some good testimonies given of physical healing and salvation from bad habits.

The singing was, as customary, hearty and inspiring. Mrs. David E. Thompson, wife of the American ambassador, who is an earnest Christian Scientist, was also in the audience.—*Daily Record.*

Boulder, Col.

We may not have increased as rapidly in numbers here as in some other places, but there is a great awakening taking place and an activity manifested which is very encouraging.

We have a good attendance at both Sunday services and especially on Wednesday evening; often our seventy-five chairs are occupied and occasionally the window-seats are filled. We shall get a larger room as soon as it is completed. There have been some notable cases of healing in our little city. Our workers are earnest and faithful, and above all we have the sweet assurance of unity and harmony and love in our dear little church. Every one feels it and visitors and strangers frequently speak about it.

We have had three lectures inside of eighteen months, and it is hardly necessary to say that they have done an immense amount of good. Every one speaks well of them and we have the visible manifestation in increased attendance and interest.

Our membership is about thirty-five, the average attendance almost double. We were able to send to the Mother Church Building Fund the sum of fourteen hundred and sixty dollars, of which one hundred and eighty-nine dollars was given by the Sunday School, whose average attendance is twenty-five.—*Correspondence.*

The Lectures.

Haverhill, Mass.—Rev. Arthur R. Vosburgh, May 25.
Warsaw, Ind.—Hon. Clarence A. Buskirk, May 25.
Ridgewood, N. J.—Judge Septimus J. Hanna, May 25.
Brooklyn, N. Y. (Third Church).—Judge Septimus J. Hanna, May 27.
Richmond, Ind.—Miss Mary Brookins, May 27.
Akron, O.—Bicknell Young, May 27.
El Reno, Cal.—Clarence C. Eaton, May 27.
Batavia, Ill.—Hon. Clarence A. Buskirk, May 27.
Woburn, Mass.—Judge Septimus J. Hanna, May 28.
Rutland, Vt.—Judge Septimus J. Hanna, May 29.
Alpena, Mich.—Hon. Clarence A. Buskirk, May 29.
Malden, Mass.—Judge Septimus J. Hanna, May 31.
Buffalo, N. Y. (Second Church).—Bicknell Young, June 3.
Gloucester, Mass. (Second Church).—Judge Septimus J. Hanna, June 3.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Our Campaign of Education.

DURING the six years that the Publication Committee has been at work, the results accruing from its labors have amply justified the wisdom of our Leader in establishing it as an agency for the correction of misstatements regarding Christian Science and its followers, but this Committee still has a great deal of work before it, and it needs the earnest and loyal support of every member of our Church in order that it may accomplish the good it should do. The "campaign of education" which has been entered upon by the Publication Committee and the Board of Lectureship is an important feature of our denominational activity, and this campaign must be continued until all prejudice against our Cause, and all misrepresentation of it and of our Leader, have been overcome. The importance of this work is, we think, not always understood by the branch churches, otherwise there would be no cause for complaint by the State Publication Committees that their effectiveness is more or less hampered by lack of funds. It should be borne in mind that this work cannot be carried on without expense, and this expense, when divided pro rata among the membership of the branch churches throughout a whole State, is but a small item for each one, and yet it is as necessary to the prosperity of the local churches as is any other outlay.

It is important in the work of this Committee, in addition to the circulation of our own periodicals, that newspapers and magazines containing articles in which Christian Science is correctly set forth should be widely circulated. This is a matter of considerable expense, yet we have known of instances in which the local Committee has been compelled to bear the burden from his own private means because the necessary funds had not been provided by the branch churches. That such conditions exist can be accounted for only upon the supposition that the good already derived from the work of the Publication Committee is not as fully recognized as it should be. We doubt if there is a Christian Scientist who does not personally know of one or more cases in which some misunderstanding of Christian Science, or some prejudice against it, has been removed by these truthful statements, and this of itself proves the value of the Publication Committee's work.

No matter how much each individual Christian Scientist may do—and he should do a great deal—in circulating our literature, his individual effort cannot take the place of the organized and orderly work of the Publication Committee. We repeat that this Committee should be liberally provided with funds to carry on its work, and that the branch churches should be as careful to provide these funds as they are to meet any other necessary expense.

We had intended to confine our remarks to the needs of the Publication Committee, but we are just now informed that for some reason, or for various reasons, a number of the branch churches have failed to give a lecture during the past twelve months, and it seems well to add these few words calling attention to this other branch of our "campaign of education," which has been considered of such importance by our Leader as to justify a Church By-law upon the subject. ARCHIBALD MCLELLAN.

A Belated Throe of Prejudice.

When the judgment is weak, then prejudice is strong.—O'HARA.

EVERY manifestation of prejudice is obtrusive and out of place, but its utter unfitness is never quite so apparent as when it displays itself in the columns of a religious journal. Abundant evidence has recently been furnished of the growing reasonableness and kindliness of secular journals, and of a large proportion of the religious periodicals, toward the Christian Science movement; but now and then a publication appears in a role which sadly disappoints a legitimate anticipation. In evidence, there lies before us a prominent Christian weekly containing an editorial diatribe against Christian Science and its Leader which presses the humiliating proof upon the world's attention that in this twentieth Christian century the official spokesman of a great evangelical body, an avowed follower and minister of him who commanded his followers that they "judge not," and who said to the unheeding, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye,"—that such an one can speak in terms of coarse ridicule and condemnation of those who believe in God, who take the Bible for their daily guide, who are earnestly seeking to possess and manifest "the mind that was in Christ Jesus," and who have the grace to be courteous and respectful toward all those who may differ from them in religious faith. No question is raised as to the intelligence, sincerity, honesty, and wholesome living of Christian Scientists; no objection is made to the life-fruits of their faith, and yet they are classified and pronounced upon with bitter invective!

Surely such an exhibition is no less suggestive than astonishing; it makes clear to thoughtful people, both within and without the churches, that neither religious profession nor position necessarily count for the culture of broad-mindedness, and that the call to a more spiritual, more loving, and more consistent sense of divine truth and Christian duty, which Christian Science is voicing to the world, is imperatively needed. So long as Christian ministers and editors have nothing better to offer humanity than the products of a wholly un-Christian prejudice, so long will the plaint respecting empty churches and a decaying religious interest certainly be heard.

It is peculiarly interesting that on the last page of the periodical containing this discreditable thrust at Christian Science and its revered Leader, whose statements of Truth have brought freedom to so many of the sick and suffering, there appears the photograph of the distorted form of a little boy, strapped to an iron frame, whose pains, as we are told, are being alleviated through the loving ministries of a seaside hospital for whose maintenance and enlargement a touching appeal is thus made. It is said that there are four thousand five hundred such "tortured children in New York, and sixty thousand in the United States." For the great body of these innocent cripples *materia medica* has recognized its inadequacy in naming them "incurable," a verdict which, prior to the coming of Christian Science, has been re-affirmed by practically all the Christian thought of the world. Indeed their sufferings have been made the more hopeless by the so-called Christian teaching that the law of heredity, which has imposed upon them the trials and life-long limitations of an unspeakable injustice, is of divine appointment, and that while Jesus and his disciples healed such cases, divine Truth is no longer thus available in their behalf. Laboring as many Christians are to relieve human suffering by means which are commended to their approval, it is a fair presumption that they will welcome any other means which have been found effective to this end, and they cannot consistently condemn a movement which in Christ's name has brought cure to unnumbered "incurables" throughout the world. Both the testimony of those who have been freed,

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and the cry of little pain-bearers in ten thousand homes, must plead ever, and in God's name, with the cruel critics of Christian Science that they give up their condemnation and contempt of that which has been an unmeasured blessing to so many of those to whom both physicians and preachers have said, "There is no hope."

There is occasion for rejoicing in the fact that outbursts of this kind are being shamed into silence, and that the unjudicial criticism of manifest prejudice is always and wholly self-defeating, since the average man does not fail to perceive its impelling animus. Goldwin Smith is right when he says that "religious bigotry is rapidly disappearing from the world." JOHN B. WILLIS.

The Living Bread.

WE can estimate the relative value which the great Teacher placed upon the spiritual and material, when we consider his words, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life;" to which he added, "He that eateth of this bread shall live for ever." The evangelist says, concerning this teaching, "From that time many of his disciples went back, and walked no more with him." This doctrine was too transcendental for them, as it is to-day to many who profess to be followers of Christ Jesus; and yet nothing less than the bread of which he spoke can satisfy the hunger of the human sense, which longs for what divine Truth and Love alone can supply.

Many of the testimonies published in the Christian Science periodicals tell touching stories of a hungry and weary quest for Truth before sickness impelled these seekers to come to Christian Science for help. In many cases the doubts and fears of material belief for a time shut out the light, so that the divine supply for every need was not only unseen, but denied. Not infrequently those who unquestioningly make use of every material means in their efforts to find health and happiness, hesitate when the healing power of Truth is brought to their attention by some Christian Scientist, and in this they are strangely inconsistent. Well might the Master say to such, "Ye also have seen me, and believe not." In spite of this attitude, however, the fact remains that no sincere student of the Scriptures can remain satisfied with the mere acceptance of the promises, without seeking their fulfilment in the healing of sickness as well as sin.

It was hunger for the "bread of life"—for spiritual reality—which impelled our revered Leader to seek until she found it in fullest measure, and through her research and continued toil, thousands have been brought to the table spread in the wilderness of mortal belief, and fed with the bread which "giveth life unto the world." With the acceptance of Christian Science comes a lessening sense of the value of all material things,—"the bread which perisheth,"—and the spiritual begins to take, as it should, the first place in thought. Christian Scientists soon learn that their first daily effort must be to find the living bread and partake of it, else they would be unprepared for the duties of the day. They learn, in a most practical way, that through this bread—the truth of being—they have all the strength needed for each day—both mental and physical—also clearness of vision for each task and joy in its doing.

One who has found this bread writes of long years of vain search for it; of much bodily suffering, followed by the distressing and seemingly hopeless illness of an only child. She says, "I was in the darkest despair when I first heard of Christian Science." She then tells how she borrowed a copy of Science and Health, and how through its study and the application of its truth both herself and her child were healed, and adds, "All of this is, however, nothing to compare with the spiritual uplifting which I have received. . . . I am thankful to God for leading me to grasp this truth which makes free, and words are inadequate to express my gratitude to Mrs. Eddy, who was found fit to bring it to hungering and suffering humanity." May we not well pray, as did Jesus' disciples, "Lord, evermore give us this bread." ANNIE M. KNOTT.

Letters to our Leader.

Washington, D. C., July 10, 1906.

Mrs. Mary Baker Eddy.

Beloved Leader and Teacher:—Allow me to thank you, gratefully, earnestly, for your wonderfully clear exposition of Principle, person, and contagion. There is such a wealth of metaphysics expressed in the brief article, it seems boundless. The spiritual impetus that accompanied the careful reading of it enabled me to make a demonstration instantly that was most gratifying. If we as Christian Scientists but remembered what our work is, and did it—that God is the infinite good, a personal presence to each idea, and the infinite Principle of them all; that our work is to constantly locate good in our own thought, and as we do this, we are helping the whole world; to turn away from all personal clinging, to do justly, love mercy, and walk humbly with God—what great blessings would we attain.

Dear Leader, your work is proving itself to be what the world needs and wants, and the time will come when with sackbut and psalms it will praise your meek, pure, loving, self-sacrificing life, and give honor to whom honor is due.

Tenderly and lovingly,

EDWARD EVERETT NORWOOD.

Gossville, N. H., July 9, 1906.

Dear Mrs. Eddy:—It is with much love and gratitude that I write to you to tell how Christian Science has come into my life, and what a help and comfort it is to me. It may give you a little happiness to know that some of your own relatives are beginning to love the great truths of Christian Science, and to realize that a great blessing has come to suffering humanity through your patient, untiring efforts. My grandfather was Ebenezer True Ambrose of Deerfield, and I used to hear him speak of visiting at your home when he was a boy. I was a teacher in the public schools of Boston, and when I first became interested in Science I was a member of a Baptist church there. Through some good neighbors I came gradually to believe in Christian Science, but it was not till last November that I had a personal realization of its healing power. I was sick, and called on a practitioner for help. I was immediately relieved, and a great happiness came into my life. I had been sick and depressed, and when I realized that God does not send anything but good to His children, the world seemed so much brighter and happier.

Our little household in Boston consists of an aunt, also a teacher, and my younger brother. They were also members of the First Baptist Church, but became interested in Science some time previous to my illness. My dear mother, who was almost an invalid, spent the winter with us. She had treatment from a Christian Scientist, spent much time reading Science and Health, and was benefited. As we live near the church she could attend the services, and they were a blessing to us. This last June we all became members of The Mother Church. I am spending the summer on my grandfather's old homestead at Pleasant Pond, and I am hoping to help others who need the hope and courage and joy that comes from Christian Science.

For all the many blessings that I have received through reading your books, and for the happiness that has come to me, I am very grateful.

Most sincerely yours,

MARTHA J. AMBROSE.

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Northampton, Mass., July 10, 1906.

Dear Leader:—Your significant article on "Personal Contagion" impels me to write you an experience that has been very precious. I had never seen the new church in Concord, and the Wednesday following the dedication of the Extension of The Mother Church, I went there to attend the evening meeting. As I left Boston, the question arose in my heart, What are you going to Concord for? and the answer came with conviction,—For Principle, without a thought of seeing Mrs. Eddy's personality. The manifestation of God apparent in every detail of the experience brought a lesson that will not be forgotten. I was there at the time of your daily drive and for a while the desire to see you was present, but the effort made was unsuccessful. I soon saw the wisdom of this result, and knew the desire to see personality, after there had been a marked manifestation of divine Principle, was described in Science and Health, page 103, line 15, "The maximum of good, however, is met by the maximum of suppositional evil, hence the fight to crush Science." I came away satisfied with abundant blessing.

I am a student of yours through your works.

With loving gratitude,

MIRIAM B. CLARK.

Boston, Mass., July 8, 1906.

Beloved Leader:—Words are inadequate to express to you the comfort and strength your letter of yesterday gives me. Your letter, or message, in the *Sentinel* of yesterday, must and will awaken the "dead in trespasses and sin." None can fail to see God's guiding hand in every sentence. Your works, from which these words are the outgrowth, ought to silence all speculative opinions, or "other gods" before divine Principle, and hasten that day when those desiring to know Truth will search, and find it in your writings and the Bible. These words from page 309 of your "Miscellaneous Writings"—"He advances most in Divine Science who meditates most on infinite spiritual substance and intelligence,"—have been the safe harbor in which I have anchored during many storms—temptations to forsake the leadings of divine Principle for the opinions of persons. If all Christian Scientists had read, studied, and obeyed your article, "Deification of Personality," in your "Miscellaneous Writings," the present helpful rebuke would not have been needed.

God bless you, and comfort you, as you have comforted others, is my prayer. Lovingly yours,

CALVIN C. HILL.

Boston, Mass., June 9, 1906.

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

Beloved Leader:—Mr. Strang has informed me of my appointment as assistant in the Publication Committee work, to Mr. Farlow, and I hasten to express my gratitude to you, dear Mrs. Eddy. I want to do all I can for the Cause I hold so dear, and for the Leader I respect and love. I recognize in this appointment a new opportunity and a larger field, and I earnestly desire to be faithful and obedient. I know that "the Father . . . doeth the works," and so I have no doubt about results. My only business is to reflect Principle. You will have many expressions of devotion, of appreciation, of recognition of your mission, and I would like to add mine to the mighty chorus which testifies to your work gloriously done, under God; but above all, I want to prove my faith by my works. I want to serve God well, I want to know enough to follow you, because you follow Christ.

With a heart full of gratitude,

Faithfully yours,

WILLARD S. MATTOX.

Testimonies of Healing.

I wish to express, however inadequately, my acknowledgment of benefits received through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. The early spring of 1903 found me a very sick woman, not having been out of the house for seven weeks; I was slowly recovering from a more than usually severe attack of ills that had burdened my life for over twenty years. I speak of bronchitis and asthma; these, combined with heart trouble and dyspepsia, gave me always such a feeling of intense weariness, that at the best of times every little duty seemed a trouble. I was in this condition when a friend called upon me with a lady, who proved to be a Christian Scientist. At this time I knew nothing whatever of Christian Science, and having been a member of an orthodox church for many years, I was deeply imbued with creed and theological dogma. It seemed to me that the claims of Christian Science, as voiced by this exponent, were irreverent. I am ashamed to say that I did not hesitate to express myself in forceful language. The antagonistic remarks of myself and friend were, however, received by the Scientist in such a kindly spirit that I could but acknowledge to myself that my religion would not have stood the strain in like manner.

Upon the departure of my visitors it came to my thought that I had been acting like one of the "foolish women," in criticising something of which I had no knowledge whatever, not having read one line of the authorized publications, and the inward monitor said, "Beware lest ye be found fighting against God;" consequently, when this new friend called again some few weeks later, bringing a copy of Science and Health with the request that I would read it, I felt that I owed it to both her and myself to do so, though I had misgivings, fearing it might teach something dishonoring to God. I opened the book with an earnest prayer that if it were the truth, God would reveal it to me, and if not that He would keep me from the teaching. I then determined to read with an open mind, assured that my prayer would be answered.

I think I knew before reaching the bottom of the first page of the introduction, that it was truth. I read many hours that first day, and at its close was so convinced that the book contained the truth, that I set aside all the drugs I was then taking by the doctor's prescription, one of them being a powerful heart tonic, determined to have no more false gods. Since that memorable hour, nothing in the form of material remedies has been used by me. I read on and on the next two days, for the book absorbed me. As I was about to start reading on the fourth morning, it suddenly dawned upon me that I was feeling quite well. I was amazed, almost bewildered, and cried out, "Why, God has healed me!" and so it was, and I have remained healed. God had indeed answered my prayer to know the truth, and the truth had set me free. From that moment I have been enabled to go about and do things like other people, and am stronger than I remember ever to have been. I eat anything that is set before me, and can climb stairs, a thing prohibited for many years. The joy of freedom from the intense weariness can only be fully understood by those who have had a like experience.

For a year previous to this healing I had an eruption upon the body. Three physicians, one a skin specialist, had been consulted, with no permanent benefit. When I gave up the drugs, I also discontinued salves, and in a few weeks every trace of the eruption had vanished. These benefits were received "without money and without price," through three days' prayerful reading of our text-book, and even that was loaned to me.

I would like to add that in addition to all the ills I have already named, was epithelioma on the face, which had been operated upon by three specialists, the last one in a distant city twice. About the time of which I have spoken,

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this doctor wrote that it would be necessary for me to go again to him. While I felt that this would yield to a further study and understanding of the truth, my husband insisted that I either go to the doctor or take Christian Science treatment. I took the latter, and while the healing has seemed slow, it is with heartfelt gratitude that I can now say this also has been overcome by the power of revealed Truth.

It is fitting that we should hold in profound reverence our beloved Leader, whose close walk with Christ, Truth, enabled her to understand the Master's teachings, and to demonstrate them to a sinning, sorrowing, suffering world, in a form so clear and plain that he who will may, by the prayerful study of Science and Health with the Bible, be released from the bondage of sin and disease.

MRS. KATE L. FORTH, New York, N. Y.

It is over four years since I came to Christian Science for help—not at first by asking for treatment, but studying the Bible and Science and Health, also "Miscellaneous Writings" by Mrs. Eddy. For three days I devoted myself entirely to reading and prayer, that the truth might be revealed to me, and this was after all other means had failed. There was a condition of hemorrhage, of long standing, that finally brought me where physicians said the blood-cells and corpuscles were all destroyed. This, combined with Bright's disease, brought on a nerve trouble in my head and one side. The pain in my head was so great for four weeks that I prayed to die. With this was a constant nausea; not even a teaspoonful of anything could be retained. I required constant attention by nurses, there being a day nurse and a night nurse all the time. Physicians said if I lived it would be by the power of God only, as they could do nothing for me, and that I would never be able to walk. On going home from the sanitarium I took cold and there was incessant coughing, etc. After ten weeks of this I turned to Christian Science. I could only read a few words at a time, then all would be a blank—both of sight and of thought. I continued my reading as best I could, praying that God would reveal to me if this was the Christ-truth, and the third day, as I sat with the books on my lap, I suddenly discovered that my throat was healed. My cough was gone; I slept and ate and could not get enough to eat. In ten days I was a changed woman. Later, I had treatment for bowel trouble of forty years' standing, and had at last to work it out for myself. All these ills and many more have disappeared into their native nothingness through the study of our text-book. I am well. I am free from pain, for the first time in many years. "How great a God is our God."

I have also had some beautiful demonstrations in the last year. All may know this truth by studying the Bible and Science and Health. I would I could give to some sin-sick, diseased mortal the joy and peace that have come into my life and home through this truth. I know that by living this truth I may be able so to do, and thereby prove my love and gratitude to God, and to our dear Leader.

MRS. H. A. BEAUBIEN, Detroit, Mich.

For about thirty years I was troubled with indigestion or stomach trouble. I was treated by several of the leading doctors of the city, but instead of being cured my trouble increased. One day a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was brought to my home. It lay there several days before I opened it and read a little. I did not seem to understand it, so I closed it. This I did several times, but finally became interested and did not want to let go of it. Something like two months after this, after I had suffered for several days with the stomach trouble, the thought came to me, "Why cannot you be healed as well as so many others, by this understanding." Being satisfied that Christian Science is the truth, I resolved to try it and do the best I could with what little understanding I had. I closed the book and declared the truth to the best of my understanding, and in less than two minutes my trouble disappeared like snow in warm water. This was about a year ago, and from that time I have not missed a meal, and take anything that is set before me, having no fear of my former trouble. I have not taken any medicine since being healed.

A few weeks after my healing I awoke one night in what seemed a high fever. My first thought was to call a doctor, but the second thought was to declare the truth as before. I did so, and woke up in the morning as well as usual. I am indeed thankful to God, and also to Mrs. Eddy, for the knowledge of this blessed truth which heals all error.

S. F. SANBORN, Janesville, Wis.

[Translated from the German.]

Some time ago I had an experience which taught me how necessary it is that we deny every error at its first appearance, and declare the power of Truth. I journeyed from Cannstadt to Zurich, and in our compartment was a lady with three little children, one of whom had inflamed eyes. During the long journey the other travelers as well as myself looked at the little boy several times, and I forgot to deny the reality of the error. In the afternoon I reached the end of my journey and in the evening I seemed to suffer from the same trouble with my eyes. When I awoke the next morning I could not at first open my eyes, but I denied the error with its seeming reality, and tried to turn mentally away from it to Truth. As I was visiting relatives I was somewhat disturbed in my treatment, and I did not succeed either the first or second day in mastering the trouble. The third day I went early to a quiet park where I began my treatment. I endeavored to realize that there is no power apart from the all-power, and that this is good only. I also tried to assert my God-given dominion over the material senses, and after I had worked for about two hours, opposing the error and asserting the dominion of good, I suddenly felt a great improvement in my eyes, and during the day the trouble disappeared.

I am grateful to our heavenly Father that He has, through our dear Leader, Mrs. Eddy, shown us anew the way in Christian Science, whereby we experience such demonstrations and even greater ones.

GEORG HAIGIS, Cannstadt bei Stuttgart, Germany.

One evening my right foot suddenly began hurting as if sprained. For a short time I kept wondering what had happened, but soon awoke to the realization of the nothingness of error, and went earnestly to work to overcome it. All the evening I worked; read the Bible and Science and Health, but the pain and soreness in the foot increased until I could scarcely step on it. I went to bed, but not to sleep, as the pain, soreness, and inflammation seemed to increase until I could scarcely bear the weight of the bed-clothing. At 4 A.M. there was but very little change, and again I repeated passages from the Christian Science text-book. Then I fell asleep, and when I awoke was rejoiced to find the foot healed, and such a calm, happy, restful feeling. How sweetly the thought came, "I know that my redeemer liveth."

My heart goes out in love and gratitude to our dear Leader, Mrs. Eddy, for her courage and faithfulness in giving us this wonderful message of Truth.

HANNAH STAPLES, Sandusky, Wis.

It is with a heart full of thankfulness that I give my testimony of the blessings received through Christian Science. When my baby boy was nearly a year old, he swallowed a wire nail one and three quarter inches long. The struggle at that time, together with our fear, seemed almost more than we could bear. Two doctors were called

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at once, who did all they could for him, but from that time until he was three years old he never was well. One thing followed another, and finally, after consulting five different doctors, they decided to hold a consultation. This they did, and said that his right lung had collapsed, and that perhaps an operation would help him. He had not walked in four months and had eaten scarcely anything. Nothing seemed to arouse him. As he was very weak, we did not want an operation, but the doctors said he could not possibly live over three days unless it was performed. Upon the suggestion of a friend we decided to try Christian Science, and a practitioner was sent for. Each day found the child brighter and the fits of coughing were farther apart. I purchased a copy of Science and Health and we became interested at once. At the end of eight months our boy was strong, well, and happy. He coughed somewhat, but it did not seem to inconvenience him. One morning after rising he coughed slightly and the blackened nail came up in his mouth, but no blood or mucus came with it. Since then he has never seen a sick moment and is as healthy as any boy four years old. Many other demonstrations have been made in our family, and not one drop of medicine has been used.

I am indeed thankful to God for the many blessings we have received, and I am most deeply grateful to Mrs. Eddy for her work of love.

MRS. EVA B. RANSOM, Pulaski, N. Y.

In loving gratitude to God, and to our dear Leader, I give my testimony for this wondrous truth, which has come into my life to bless and to purify. I did not come to Christian Science for physical healing, but because I found it brought me nearer that sweet peace which surpasses all human understanding. When I was just a girl from high school I had a demonstration which was instantaneous, and it has always stood out from the others because I went to the practitioner without understanding and without much faith. I went simply because a friend wished it, and I was healed in one treatment of an ulcerated tooth. As time went on this same friend invited me to attend the services, which I did, and then came to me a little understanding of what Christian Science really is—a knowledge of God—a true idea of Life, and of right living. I am very glad to know of Christian Science thus early and I am indeed grateful to be able to see this beautiful light.

NELLIE S. CHESLEY, Concord, N. H.

When Christian Science came to me it found me in the field of *materia medica*, where I had been working as a trained nurse for years, always questioning, Is there no way to eradicate sickness, sorrow, and death from the human family? My question was never answered until I began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. When I first began to study the book I believed many things in it, but being at that time under the influence of the medical thought I did not believe Christian Science could heal the sick. At this time I was called to care for a case of malignant diphtheria which was under medical treatment. I had worked over the case almost continuously for three or four days and nights when the child passed on. I went home, and in less than twenty-four hours found myself under the same conditions, having a high temperature, a well-defined diphtheritic sore throat, and suffering the most intense pain from the supposed effect of poison all through the system.

As I thought over my condition pen can never portray the despair with which I thought of turning to *materia medica* for help. With the picture of what I had just been through, and my overworked condition, I felt that I did not have the vitality and strength to recover from antitoxin treatment. As I thought over the situation, something seemed to say, "Now is your time to put Christian Science to the test." I got up and took my copy of Science and Health, but I was suffering so that it did not seem as though I could read a line. I found the scientific statement of being (p. 468), and before I had read it through I felt better. I read for an hour and then fell into a peaceful sleep. When I awoke, several hours later, all the inflammation, soreness, and contraction had gone from my throat. The fever was all gone, and the diphtheritic odor, which had been very perceptible, had entirely disappeared. I was still suffering great pain all through my body, but I felt hopeful. I knew what had helped me and sent for a practitioner. Word came back that she could not come, but would treat me absently and come the next day. Here I had something to meet, for mortal mind argued, "If I had sent for a doctor, he would have come at once and something would be done." I, however, decided to read some more, and in a very little while I found myself covered with perspiration and the pain all gone, a condition which would be considered very favorable under *materia medica*.

The next day the practitioner called, and the following morning I felt well, so thought I would get up, but seemed so weak I could not stand. The third day I got up and dressed and walked four blocks to the practitioner's, and in less than a week I was well and strong. This experience convinced me of the power of the truth to heal the sick,—it does heal the sick; it destroys all error; it brings immortality to light. Words are inadequate to express what Christian Science has done for me.

At first I did not keep in the straight and narrow path which, as our Leader shows us, leads to God. I thought I must investigate many modern beliefs, and this led me into a long dark night of sorrow. It seemed as if error kept me in its grasp, but on my knees, with Science and Health before me, I often asked God to lead me, to give me the right understanding, and my prayers were answered. The clouds of sense disappeared. I accepted Christian Science as the revealed truth to this age. It has been my lamp by night and my pillar of cloud by day; never failing to comfort, strengthen, and point the way.

I am grateful for the physical healing, but I am most grateful for the uncovering and destroying of errors of disposition and temperament. Joyfully I climb the rugged way, anticipating what divine Love has in store for us,—the restoration of all that to sense seemed lost. My thought is ever filled with gratitude to God and love to our Leader for what Christian Science has done for me and what it enables me to do for others.

MARGARET GOODWIN, Denver, Col.

About seven years ago I turned to Christian Science for help in a very distressing form of nervous exhaustion. I had been treated by at least ten different physicians, but none of them gave me any relief, nor could they account for my peculiar symptoms. At last an eminent physician on the Pacific coast said he believed he should have to call my case one of incipient locomotor ataxia. He gave me electrical treatments, etc., but gave me no encouragement that he could effect a cure. After returning to my native city, Pittsburg, Pa., I found myself constantly growing worse. I could stand on my feet but a few moments at a time, and was only comfortable when sitting or lying down. I had been in this condition and steadily growing worse for about five years, when Christian Science was suggested to me as a possible remedy. I knew absolutely nothing for or against this teaching, but I applied at once to a practitioner for help, and was treated for about six weeks. I began to improve at once; at the same time I was reading Science and Health, for I was convinced from the first that if I was to be transformed from discord to harmony, it must be done by the "renewing of the mind," as the Scripture affirms,—a radical change must take place in my

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mode of thinking. My healing was slow, and many times I would become discouraged, but my patient practitioner was so absolutely sure of my ultimate recovery that I gave up doubting and devoted the best of my time to the study of Science and Health. Now I have my reward in my relief not only from nervousness, but from many discordant bodily conditions, and the spiritual gain which is mine is very dear to me. My dependence upon God as the giver of all good, and the peace and rest which I now have both of mind and body, is priceless.

I am now striving to gain more of this Christ-consciousness, that will enable me to help those around me, whom I see bound by the errors of sense, to see this glorious "light of Truth" and thereby emerge from the darkness which seems to envelop them. For the Lesson-Sermons and the *Sentinel* and *Journal* I am very thankful. My love and gratitude go out to our dear Leader, who has shown us how to work out our own salvation from all discordant physical and mental conditions.

ANNA B. MCCREARY, Pittsburg, Pa.

In May, 1903, I became violently insane. I was sent to the asylum at Jacksonville, Ill., with little or no hope of my recovery. I had been sick for a long time before this; had taken medicines from three different doctors, but had grown worse all the time. The supposed causes of my trouble were worry over financial losses and strong drink. The worse I felt, the more I drank, until I became a mental and physical wreck. About a year before this my wife became interested in Christian Science, and when I saw that there was no hope for me, I asked her to have me treated by a Christian Science practitioner. That night I became very violent. During the night I jumped out of a window and made my escape through the rain and darkness to a town twenty miles distant, where I had been working. My wife, learning of my whereabouts, came after me and brought me home the next day, but I became so violent that her people thought it best to put me under restraint, where I could not harm myself or others. The next day I was examined by a board of physicians, adjudged incurably insane, and taken to the insane asylum. While there I did not take any medicine, but was in constant communication with my wife, who wrote me that I was being treated by a Christian Science practitioner. In just eight weeks I was sent home perfectly healed, both mentally and physically. The doctors told me that if I lived I would never be able to hold a clerkship. I wish to say that I have been holding a position as salesman in the principal clothing store here and my employer says that he has never noticed the least sign of derangement.

For all this I am deeply thankful to God, and to Mrs. Eddy for showing us the way through Christian Science.

CHARLES KOHLER, Chillicothe, Ill.

About sixteen years ago I had a severe attack of the grip, which left me with lame shoulders and a cough. During seven years I could not dress or undress without assistance and there was constant pain in my shoulders. I went to different doctors, until I had received treatment from five, and all said that this chronic condition could not be cured. A friend then wrote me to try Christian Science, and I went to the church on three Sundays, became much interested, and knew it was the truth, but I was not able to go the fourth Sunday. My husband then asked help for me from a Christian Science practitioner. She gave me absent treatment, and I was so much better the next day that I assisted in a large washing; on Tuesday I found that I could raise my arms to my head. Before the week was over I was perfectly well. I was very happy, and said, "This is a miracle, I feel like shouting it from the house-tops." I, however, found that my enthusiasm met with little response from my friends. One doctor had said that I would surely die with consumption in less than a year, as I was much emaciated, but I now weigh more than I ever did and people can scarcely believe I was so ill. I have been and am doing all I can to spread this healing gospel, and am able to help others very often.—MRS. MARY VAN RYN, Pittsburg, Pa.

Eight years ago I was very ill. A physician was consulted, who pronounced the case catarrh, together with the worst form of exhaustion of the heart, stomach, and bowels he had ever known. For a year previous to this my heart had given me serious trouble, and one doctor told me that the present condition was largely due to the medicine taken at that time. I continued to grow worse, until a physician told my husband that probably the outcome would be death or insanity, and that he feared the latter. After a time I seemed to grow a little better of the mental trouble, but the stomach and bowels grew worse, until I could eat no food without extreme suffering and there was no action in the bowels.

At this time I heard of Christian Science through the healing of what was called an incurable disease. This brought me great hope, and later I consulted a Christian Science practitioner. The inaction of the bowels was almost immediately overcome, the other conditions yielding more slowly.

The mental trouble is a thing of the past, and I am thankful to be able to call myself a strong, well woman. I can now eat anything I want at any time. It was in the spring of 1900 that I first went to Christian Science for help, and I can truly say I have lived more since then than in all the former years. My gratitude to God, and to the Discoverer of Christian Science, is unbounded.

MRS. EMMA E. LIBBY, Rockland, Me.

Christian Science was brought to my notice in 1904. In April, 1905, I was healed from dropsy, supposedly an incurable disease, of ten years' standing, which I was said to have inherited. I took one week's treatment in Christian Science and I am now healed. My present health is perfect.

MISS MOLLIE GILBERTSON, Coeur d' Alene, Idaho.

[Written for the *Sentinel*.]

Truth's Coming.

MERCY NUTTER DAVIS.

Blessed is he that cometh in the name of the Lord.

IN Thy name! O Love transcendent,
Cometh one proclaiming good
As the Life of all—resplendent
Everywhere when understood.

In Thy name! O blessed coming!
Welcome Thou! With joy untold
We, Truth's message now discerning,
See its radiance unfold!

In Thy name! O Life eternal,
All-perfection, Love, and Truth;
Sacred three, whose light supernal
Blesses all with tender ruth.

In Thy name! Our symbol rises,
Fair its outlines, stately, grand!
Built of loving sacrifices
Offered by each willing hand.

In Thy name! Make wide the portal;
Those who love may enter in.
In Thy light, O Love immortal,
All are purified from sin.

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From our Exchanges.

I do think I have the right to demand of my preacher who ministers to me the truth, that he has tested it by his own thinking or his own experience, that he has made it his own truth. I do not care to have him minister to me somebody else's probable opinion. I do not care to have him preach his reading to me. I would have him read; but his reading should have passed through his own mind. "Reading," says my Lord Bacon, "maketh a full man;" but when a man is constantly spilling over his reading, it looks as if his capacity was not great. What my preacher says to me from his pulpit on Sunday may not be novel or profound, or brilliant, or striking; I have no right to expect that. But I do expect that it shall be vital; not second-hand but fresh from his thought, warm with his own feeling. To such a message coming from such a man, this man whom I know and love as my pastor seven days in the week, whom I never see without wanting to shake hands with him in good fellowship—to such a message from such a man I shall listen, you may be sure.

PROF. C. T. WINCHESTER.
The Hartford Seminary Record.

If we had no higher thought of spiritual power than that of some vast and everywhere present force, ready to flow in where the will of man affords it an opening, the first condition of utilizing that force would be to open the doors of the soul to give it entrance—in other words, to venture upon it, as the chemist ventures upon chemical forces and the machinist upon mechanical forces. And here is just the point where all the churches stand in constant danger from pure intellectuality or the inertia of fixed tradition. Joy and enthusiasm are fruits of the personal experience which comes of venturing with God. Unless we heed Christ's call to this venture, we have no power to move and hold men. We have not exhausted the possibilities of joy and strength with any call to life which does not include the demand for courage in experiment. And unless our Christianity offers that joy of personal acquaintance and experiment as a present thing and not a hope postponed beyond the grave, we are outside the field of Jesus, whose favorite word is "Now."—*The Congregationalist.*

America is not bad. Our men of wealth are as a class the ablest and most generous rich men of the world. They live, many of them, the gospel of wealth. But this is not the Gospel of Christ, and the wealthy know it as truly as do the poor. Therefore, while the Church endorses this false gospel, neither the rich nor the poor take the Church very seriously. . . .

But if the Church will rise to the situation, if she will dare to follow the Christ, if she will say to the nation that it is wrong, if she will show plainly what is right, she will be surprised to find how many of the wealthy, as well as of the poor, will rally to such a Church. The multitudes are ready. Religion is not dead; but the people are as sheep without a shepherd. Let the Church declare her vision, let the Church, as a body, follow her Lord, and the Church of the Son of man will become the Church that will save the nation. His Gospel can save the world. I know no other that can.

REV. W. D. P. BLISS.
The Churchman.

Intelligent missionaries are now learning that in many different ways the Spirit has spoken to those who were once regarded as children of Satan, outcasts from the kingdom of heaven. All efficient missionary work now proceeds upon the supposition that whatever is true even in paganism is as sacred as if it were found in the Hebrew or Christian Scriptures, and that the truth may shine even through the fictions of paganism.—*Christian Register.*

In Jesus we see the revelation of the capacity of human souls to receive God. It is our true and realized humanity revealed to our untrue, unrealized selves.

REV. CHARLES S. MACFARLAND, PH.D.
The Universalist Leader.

THE CHRISTIAN SCIENCE TEXT-BOOK.—"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10 x 7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

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THE CHRISTIAN SCIENCE JOURNAL

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

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

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CHRISTIAN SCIENCE SENTINEL

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

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest.

National.

In accordance with the act granting authority to the Secretary of War to regulate the water of Niagara River for the preservation of Niagara Falls, Secretary Taft has announced that temporary permits will be granted power companies to take the following amounts of water: Niagara Falls Power Company, 8,600 cubic feet a second; Niagara Power Company, 4,000 cubic feet a second; Lockport Hydraulic Company, 500 cubic feet from the Erie Canal and 333 cubic feet from the lower level of the same canal at Lockport. The Niagara, Lockport & Lake Ontario Power Company is granted permission to receive into the United States electrical current equivalent to 25,000 horse-power daily from the Ontario Power Company of Niagara Falls, Canada, and the Niagara Falls Power Company is authorized to receive from the Canadian Niagara Power Company not to exceed 25,000 horse-power of electrical current daily. These last two permits are the only ones granted for the taking of electricity generated in Canada into the United States.

The registration for Government lands in the Shoshone or Wind River Indian Reservation began last week. Officials of the General Land Office estimate that fully forty thousand persons will register for homes. The registration will close July 31. The drawing will begin on Aug. 4 and continue until Aug. 15, when the Reservation will be formally opened. There are about 1,000,000 acres in the tract to be opened and from 265,000 to 300,00 acres will be capable of reclamation by irrigation.

Thirty-eight young Chinese, clad in American clothes and minus their queues, arrived in Cambridge last week to enter the Harvard summer school. All learned to speak fluent English at Dr. Tenney's university at Tien Tsin. They will continue their study of English at the summer school, and in the fall will enter different American colleges, fitting themselves as sanitary and mining engineers, chemists, and electricians.

The Post Office Department has announced that proposals will be received until Aug. 21 for the performance of mail service by pneumatic tubes for a term of nine years in the cities of New York, Brooklyn, Boston, Philadelphia, Pittsburg, Baltimore, Cincinnati, Kansas City, and San Francisco. In the last postal supply bill about eighteen additional miles of pneumatic tubes were provided for Manhattan.

United States Treasurer Treat says that he is confronted by a demand for silver dimes that he cannot meet. "The New York banks," he says, "have only thirteen thousand dimes on hand and those at Baltimore eight thousand. The cry for dimes comes from every part of the country. The demand for them is extraordinary and there has been nothing like it in the history of the country."

Secretary Root, who is on his way to Rio de Janeiro, to attend the Congress of South American States, arrived at Para, Brazil, on the 19th, where he was enthusiastically received by the authorities and by the people. The Governor of Para held an official reception, which was followed by a banquet. Mr. Root continued on his journey the next day.

The American Minister on the 10th at San Sebastian signed, with Foreign Minister Gullon, the new commercial treaty between the United States and Spain. The document is considered to be very advantageous to both sides.

Whites from Spain and Cubans of Spanish extraction are found to be much more satisfactory in every way as laborers at Panama than the blacks from the West Indies.

The Lighthouse Board is preparing to spend about $200,000 this summer on lighthouse and ship-saving devices along the New England coast.

A treaty of peace between Guatemala, Salvador, and Honduras was signed on the 20th on board the American cruiser Marblehead.

The foreign commerce of the United States in the fiscal year just ended aggregated $2,070,000,000.

Foreign.

The French show in their justice the same sense of artistic symmetry, says *The Independent*, that they do in their architecture. Dreyfus becomes major in the crack regiment of Paris, and is applauded by the streets that hissed him. Picquart becomes brigadier general, with priority over all other brigadiers. Both get the Cross of the Legion of Honor, which was taken from Zola when he took up arms against the Government. Zola, dying in ignominy, is to be buried in the Pantheon. The Municipal Council of Paris names a street in honor of Zola; the Municipal Council of Mons will erect a monument to him. The Senate will put in the gallery busts of Senators Trarieux and Scheurer-Kastner, who championed Dreyfus against their own colleagues. Nothing but the story of Esther and the book of Job can equal the Dreyfus case in the symmetry of its ending.

The Russian Cabinet has discussed the proposed double-tracking of the Trans-Siberian Railway, and decided to present to Parliament a project for the gradual completion of a second line the entire distance to the frontier of Manchuria, except the circum-Baikal section, where car ferries will be provided equivalent to the additional track. The double-tracking will enable thirty-four trains to pass daily in each direction.

The Russian Emperor last week approved the bill of the Lower House of Parliament, which was adopted by the Upper House, appropriating $7,500,000 for famine relief, thus supporting the contention of both Houses of Parliament against his own ministers. This law is the first enactment of the Russian Parliament and represents the net legal result of a session of over two months.

The musical copyright bill introduced by T. P. O'Connor and accepted by the Government passed the committee stage in the English House of Commons amid enthusiastic cheering. The bill is framed with the purpose of putting an end to the extensive piracy of music and to ensure the protection of foreign composers.

A remarkable instance of the feeling of Buddhists and Shintoists towards Christians is furnished by the action of their leaders, who have decided to contribute voluntarily to the cost of rebuilding the Christian church which was destroyed during the disturbances in Tokio last September.

Sir Douglas Fox, Past President of the Institute of Civil Engineers, has been invited to prepare plans for an English Channel tunnel. Parliamentary sanction for the scheme will be sought at the next session.

The whole of Germany's export trade to America for the year ending June 30 amounted to $136,000,000, exceeding that of the previous year by $18,000,000.

Industrial and Commercial.

J. R. Spence, Wellas Cotton Plantation, Deese, British India, says: "I have had the good fortune to discover that there exists a tree, practically indigenous, at present growing in various parts of the Bombay and Madras Presidencies, which produces a cotton infinitely superior both in classification and staple to American cotton and in classification alone cannot be equaled in Egypt. It is an astonishing fact that the value of this tree's product has not up to this time been discovered by any one in the cotton trade, notwithstanding the fact that the tree has been known to exist since the time of the mutiny and probably for hundreds of years previously. The only uses to which the cotton it produces has so far been put are the manufacture of wicks for lamps in Hindu temples and the stuffing of beds and pillows. After carefully examining it, I unhesitatingly expressed the opinion that it possibly would ultimately revolutionize the cotton cultivation of India.

"There are now considerably over a lakh (100,000) of trees on this plantation in a most flourishing condition, growing to a height of from four to five and one-half feet, full of buds and bolls, and bearing cotton daily after being planted only six months. The quality of the 'new crop,' 1906 cotton, is superior both in classification and staple to that of the parent tree. The yield the first year has been estimated by experts at a minimum amount of two to four ounces per tree, and, as there will be over thirty-two hundred trees to the acre, this gives a total yield of four hundred to eight hundred pounds per acre, which is above the average of Egypt and no less than from eight to sixteen times greater than the average of all India. The quality is so excellent that it opens an entirely new field for Indian manufactures, the importance of which, bearing so greatly as it does upon the future prosperity of the country, cannot be overestimated."

Mr. Spence was for twenty years a member of the Liverpool Cotton Brokers' Association and has had five years' experience of cotton growing in Egypt.

June was a record month in the movement of freight on the railroads comprising the Mexican Government merger system, the through traffic between the United States and Mexico over the National and International lines being exceptionally heavy.

The New York Central Railroad Company has placed an order with the Illinois Steel Company and the Lackawanna Steel Company for the rolling of 160,000 tons of standard rails for delivery in the early spring of next year.

An association has been formed devoted to the promotion of a great public highway from New York to Chicago. This could be done at a nominal expense by connecting existing roads.

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CHRISTIAN SCIENCE SENTINEL

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

Words of Appreciation.

[THE following letter to Mrs. Eddy gives evidence of such keen perception of the lesson to be learned from her recent article, "Personal Contagion," and of such true appreciation of her leadership, that we are glad to give it a conspicuous place in this issue.—EDITOR.]

Philadelphia, Pa., July 13, 1906.

Beloved Leader:—Your loving words in the last *Sentinel*—if heeded—mean deliverance and salvation for your followers.

I have long cherished a message you once sent me at a time when I felt that I must see you and talk with you. It healed me of the belief. It was this: "Years ago, I and the material world parted. I preserve this distance only in matter. In spirit I am coming nearer to you and to all with unseen presence, truth, and love."

Patiently and tenderly you are showing us the indispensability of obedience. Your words teach us how to be "with you" in the truest and best sense.

Could we receive all that you yearn to impart to us, we would indeed be blessed. Faithfully,

ALBERT E. MILLER.

From our Contributors.

Alive to God's Promises.

CLARENCE W. CHADWICK.

THE professing Christian is supposed to have faith in God, but unless this faith be living and active, unless it be accompanied by works, it may ignore the healing power of divine Mind and pay homage to an inanimate drug. That state of consciousness which substitutes drugs for Christ, has, so far as any practical results are concerned, relinquished a vital faith in God, having lost sight of His promises of salvation through spiritual knowledge and regeneration. The Bible promises health and salvation through the Mind that dwelt with Christ Jesus. Can it be said that the professing Christian is alive to this promise if he cannot trust God to bring about its fulfilment? Is he conscious of the activity of good if he turns away from the Principle of all harmony and perfection and resorts to matter for the cure of disease?

The knowledge of God's promises as being true and practically available for every-day needs, suggests activity, alertness, and aggressiveness rather than inertia, lethargy, and indifference. One of the first effects of reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a quickening of thought to grasp the practical import of Scriptural precepts and promises, which shine forth in the light of a new and higher understanding of the divine Word. The inspiration thus gained to study the Bible and to bring its teaching into one's daily life ought to be sufficient proof to any thinking person that Christian Science is "from above," not "from beneath." In the light of Christian Science it becomes a pleasure to study the Scriptures, because we have awakened to the fact that their sacred promises are for all mankind, and that they are capable of present fulfilment. We no longer apathetically relegate them to a dead past, as being void of all practicality, but we rejoice to find them the living expression of the unchangeable and ever-operative law of God; and through constant striving to live up to their requirements, we find ourselves in conscious possession of that peace that passeth human understanding. Our reverence for the Bible is necessarily enhanced an hundredfold, and instead of resting upon a mere profession of belief in its sacred truths, we are intent upon realizing their fulfilment in individual consciousness. It thus becomes a veritable book of Life, one that can be relied upon for wholesome and practical counsel in every hour of need.

What is the secret of such a marked transformation? Is it not the demonstration of the omnipotence of good as manifested in the healing of sin and disease? This is the opening wedge of Christianly scientific activity as taught and exemplified by Jesus the Christ, and it has come to this age in an hour of great need to lead human thought back to the essentials of primitive Christianity, back to the Christ-healing, which alone can point the way to heaven on earth and instill into the hearts of men a desire to partake of the bread of Life, to live nearer to God in this present world, and to have less and less faith in an uncertain future. The healing of one single case of disease through the application of Christian Science proves the divinity of its teaching, and should silence all unkind criticism of a subject which all the wisdom of the world can neither intelligently discuss nor disprove. Once having proved the omnipotence of God in the healing of sin and disease, we know that we have caught a glimpse of the divine Principle of all real existence, which to understand aright means Life eternal, here and now. The sense of peace, happiness, and security that this brings, cannot be appreciated by those who do not believe in the present-day activity of the Christ and who do not love Christian Science. Until they test Christian Science up to the point of actual demonstration, they cannot possibly apprehend the view-point of Truth's disciples; and they would do well to withhold condemnation, lest they "be found even to fight against God." The one sole aim of Christian Science is to tear "down the middle wall of partition" supposed to exist between man and his Maker, and all Christians must admit that this will bring men closer to God, good, and cause them to be more alive to His sacred promises. Christian Science does not rob men of one righteous thought. It does not inculcate ignorance, selfishness, uncharitableness, or dishonesty. None of these can find a resting-place in true Christian activity. Their only seeming foothold is in the divided consciousness that believes in two powers, and denies the present fulfilment of God's promises in the affairs of every-day life. The consciousness that heals and saves mankind is founded upon the Rock, Christ, and is constantly active in the practical application of everything that makes for peace, health, happiness, holiness, and good-will among men. The Christian Scientist agrees with Emerson's statement that "activity is contagious." It is the activity of good deeds, healing the sick and sinful, that is proving to be contagious among thinking people everywhere, and it is this Christian

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activity that attracts suffering humanity, and encourages them to investigate the claims of Christian Science. If they approach the subject honestly, the day-star of a new hope will arise in their hearts, and they will soon begin to realize that the Bible is full of living promises, only awaiting "a willing mind" in which to find their natural and legitimate adaptation and fulfilment.

We naturally query: What is it that has kept humanity so long in darkness, what is it that has shut out the activity of God's promises in human experience? In the prophecy of Jeremiah we find our answer: "Your iniquities have turned away these things, and your sins have withholden good things from you;" and in Isaiah we read, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." In other words, humanity has been occupied with the counterfeit activity of evil, which has placed a seeming barrier between mankind and the God who is infinite good, and consequently "of purer eyes than to behold evil." Christian Science has come to tear down this barrier of sin, disease, and death, and to reveal to the world the God of Jesus Christ, "who healeth all thy diseases," thereby fulfilling His promise to give health, strength, and life to His children.

The demonstration of Christian healing now so evident in our midst simply means that the Christ activities have been aroused in consciousness, and that mortals are beginning to work instead of trying to believe or profess their way into the kingdom of heaven; that they are beginning to prove to themselves and to others that God does "in very deed dwell with men on the earth." The absence of the Christ-healing clearly indicates a lack of faith in God's willingness and ability to fulfil His promises; it indicates apathy and indifference on the part of professing Christians to behold the spiritual, or impersonal, coming of the Christ, Truth, which is to lead thought into all Truth. If we would prove that "now is the day of salvation," must we not be practically alive to the fulfilment of God's promises? Christian Science answers in the affirmative.

The Prism of Truth.

GEORGE H. MOORE.

WHEN God endowed man with definite and complete individuality, He placed upon him the correlative duty of direct responsibility to his Maker. This response-ability is simply the ability to respond to God's law. Individuality or right being, and responsibility or right doing, these two qualities make up the equation of man's scientific being, which as an equation must perforce remain in balance at every stage of the student's demonstration. With increased understanding of one's spiritual birthright, there must be an equal acceptance and fulfilment of responsibility, if one would further his own advancement and realize his own integrity as God's child.

The intimate relation between God and man has been variously illustrated. Isaiah voiced it in the language of the court when he said that we are God's "witnesses;" Paul in the phraseology of the State, "We are ambassadors for Christ;" Jesus in the terms of the home, we are God's children. In explaining her great discovery, our Leader, Mrs. Eddy, has employed the symbolism of light and its reflection. Appreciation of her message is dependent, therefore, upon our understanding as to what such reflection includes and involves.

God is light and man is His reflection, but this simple and direct statement of relation does not relegate man to the position of an unthinking medium for the transmission of waves of light, like the hypothetical ether of physical science, nor to that of an unresponsive mirror which receives and reflects into space the rays of light. In his spiritual selfhood man reflects the self-conscious, self-contained integrity of the divine nature, and he thus radiates or distributes God's beneficence in proportion to his realization of spiritual selfhood. To measure up to the responsibility involved, it follows with scientific surety that our one individual sacrifice must be the renunciation of false material selfhood; that our true giving is simply the conscious re-dedication of God's own to God's uses and ends; and that we can best give God's gifts only as we truly understand God's ways. Through the attainment of such understanding, both our privilege and our responsibility is infinitely broadened and enriched.

Our Leader says that when Christian Science is understood, "it is Truth's prism and praise" (Science and Health, p. 558). She also says that the prism of Science serves to "divide the rays of Truth, and bring out the entire hues of Deity" (Miscellaneous Writings, p. 194). The pure, white light of full-orbed Truth is often dazzling to untrained sight, just emerging from long-accustomed shadows, but through the prism of Science man is enabled to perceive and reflect the light of revelation in its infinitely varied aspects, its multiform applications to human needs. Walking himself in the light, he may and should here reflect Love's warm ray of hope and comfort; there, the strong, clear light of the positive and healing word of Truth; here, the restful hues of peace and quiet; there, the blended tints of tactful compassion and good cheer, of helpfulness and kindliness.

Thus as the prism, through refraction, casts its wondrous spectrum of primary colors on the screen, so may we, through Christian Science, the understanding of Truth, minister to others and bring into manifestation the primary qualities of health and praise. The chief functions of a reflector are to be in place and to be clean, and the business of a spiritually conscious witness to God's ways and works is to "keep himself unspotted from the world," and to maintain his true adjustment both to the light he reflects and to the human area he would illumine.

As true reflectors, men do not confine their attention to getting; they do not think of themselves only, they acquire that they may give. If men recognize God as the source and giver of all good; that His beneficence includes all His children, and that He requires no one of them to give up that another may have; then their generosity can mean neither lack nor limitation.

The spirit of the child prompts it to share its gifts. Our surest way to lose is by neglecting to share. Our certain way to gain is to give. The urgent necessity rests, therefore, on every Christian student, to "study [make speed] to show" himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing [understanding and ministering] the word of Truth."

Seeking the Footsteps of Jesus.

JOHN K. ALLEN.

AT this time of the year large parties of tourists leave America to visit the Holy Land, that little country which for centuries has been the focus of human interest. War after war has been unsuccessfully fought to prevent its falling into the possession of unbelievers, and whither once journeyed hosts of armed and zealously devout crusaders, intent upon preventing the land made hallowed by the footsteps of Christ Jesus from remaining in the possession of those who do not accept his teachings, now resort peaceful throngs of his professed followers who desire to see with their own eyes the scenes upon which he looked, and to stand where, mayhap, he once stood. Around the life of Jesus has centered more human interest than around that of any other man. Historians, dramatists, painters, and philosophers have been as zealous in their study of it as have been the theologians. Even now a continental Government, operating under permission from the Porte,

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is carrying forward excavations in Capernaum, and the officer in charge told an American lady who visited him last summer that he had every reason to believe he had uncovered the ruins of the synagogue in which Jesus preached and healed with "power and authority." All this has been done in order that the veritable place may be found from which Jesus, in the flesh, spake as "never man spake."

It seems surprising that such a large degree of interest should be attached to the place where Jesus promulgated that doctrine which so astonished his hearers, and that so little interest, comparatively, should be displayed as to the true meaning of *what* he said, or in his marvellous works of healing. Men testified that never man spake like him, and yet for centuries the real meaning of his words was unrevealed to a seeking and expectant world.

For the last forty years the Discoverer and Founder of Christian Science has been imparting a demonstrable understanding of the true character of Jesus' teaching such as the world has not before known. Mrs. Eddy has found thousands of waiting hearts ready to accept the larger interpretation of the Christ-teaching, and this fits them to undertake his mission in its fulness,—for the Master commanded his disciples (students), "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This larger interpretation teaches us that "the divine ideal, or Christ" (Science and Health, p. 333), is ever with us, and that the recognition of the divine presence and power heals the sick to-day as surely as it did in the days of Christ Jesus and his immediate followers. With this understanding of Christ, Truth, Christian Scientists ascribe to God all-power, all-knowledge, and all-presence, and to the degree that they have this understanding they are able to obey the great Teacher's commands above quoted.

With this understanding of the power of Truth, Christian Scientists are able to realize that man is inseparable from God, and to the extent that we have the Mind "which was also in Christ Jesus" we heal the sick and help the sinful through the operation of the truth. It is this interpretation of the truth about God and the Christ which makes Christian Scientists grasp the fuller meaning of Jesus' words, as recorded in John's Gospel: "Abide in me, and I in you." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Christian Scientists know the all-power of God and the unity which exists between God and man. They accept as true and verifiable all of Jesus' words, and believe that all his promises will be fulfilled if the conditions stipulated by him are carried out. They are able, through the understanding gained in the study of "Science and Health with Key to the Scriptures," to preach the gospel and heal the sick; to realize the ever-presence of a loving God and a helpful Christ; to announce that the "kingdom of heaven is at hand," that health and happiness are here and now. In doing this work they may well remember the lines of a familiar hymn:—

And give me ever on the road
To trace thy footsteps, Son of God.

Picture of The Mother Church.

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

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

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

Selected Articles.

Christian Science as Seen by an Englishwoman.

The first fact which startles the British insular intelligence respecting Christian Science in America, is the general tolerance that obtains towards it here. Nay, more than tolerance, for it is respected—even where not understood or believed in—and has gradually in the last few years won its way, greatly through the high moral standing of its supporters, to a place in the front rank of religions.

The services are most impressive, from the reverence and earnestness of the congregation, in which there seems to be an equal proportion of men and women. The interval of "silent prayer" and the general sense of peace is one which must be experienced to be believed. This applies to all the churches. You may go into any one of them, having "got out of bed on the wrong side," cross, worried, anything you like, and the sense of discomfort just drops off and leaves you feeling "real good," as they say here.

The healing which results from the application of the fundamental truth of existence is an accepted fact in America, where many doctors will send their own incurable cases to a Christian Science practitioner. One instance of those that came under my notice was that of a man cured of Bright's disease in its last and most painful stages, some few years ago, and now he is in the best of health and working sometimes eighteen hours a day. These cases of physical healing, remarkable though they are, are exceeded in interest by the cases of well-known and prominent citizens who have admitted themselves healed of sin in its various forms—drunkenness being especially noticeable. Their gratitude strikes one very forcibly, and they do not spare themselves in their endeavors to help some other unfortunate, if admitting their past sins will effect this. Individual effort, self-sacrifice, the constant practice of Christ's teaching—all these go to make up a Christian Scientist.

Christian Scientists, from the simplest to the most intellectual, hold on to the ever-present God that Abraham knew; and we know that if we never let go of this fact of His ever-presence we shall realize the kingdom of God is within us (within consciousness), and that this realization brings health and peace and joy in its train.

The papers and magazines here are far more open-minded than some of our English periodicals, and will almost invariably print "both sides of the question" when Christian Science is attacked; and as it has been found out that books containing sneering allusions to this religion do not sell, and are not asked for, self-interest, if nothing else, keeps the publishers busy with their scissors when they come across such statements. ALICE MARTINEAU.

New York. *The Onlooker* (London, England.)

A critic insinuates that Christian Science cures only imaginary trouble, or hypochondria, but neglects to add to his assertion that the same troubles which are healed by Christian Science had been treated for years by reputable physicians who had diagnosed them as being "real" and had been doctoring them with "real" medicine. If it is true that Christian Scientists have been fooled in this respect, what shall we say of the physicians and the many thousands of intelligent people who have applied to them for help? Moreover, if the Christian Scientists have succeeded in driving away these imaginations which have baffled the efforts of the physicians, why should they not be praised for their good work? Usually, in the medical field, an individual who discovers a remedy which is followed by such remarkable success as is effected by Christian Science, is praised as a public benefactor.

Our critic ridicules Christian Scientists for claiming to destroy disease which they assert does not really exist. To be fair he should more fully present the teaching of Christian Science on this subject. While Christian Scientists

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realize that sin and disease do not belong to the divine economy and are, therefore, not eternal entities, yet they recognize that these exist in erring, mortal experience and must be grappled with and overcome intelligently. To illustrate: If a false charge is brought against an individual in court, notwithstanding it is false, the judge must give it attention, the witnesses, pro and con, must be heard, and eventually a decision must be rendered on the right side before the judge declares "there is no cause for action." Even a ghost must be explained away. It may seem to be very real to the child but it is understood by the adult to be simply an illusion.

The critic declares, "In asserting the superiority of mind over matter, the Christian Scientist asserts no new truth." This statement is misleading because it first assumes that Christian Science is a mere assertion of the human "mind over matter," which is incorrect. Such teaching, we admit, is not new, but we would assert in unmistakable terms, neither is it Christian Science. This Science teaches that God is omnipotent Mind, infinite Spirit, and that it is this omnipotent Mind, not the human will, which governs all things. Jesus' practice was mental, but it was spiritual, for he prayed, "Not as I will, but as thou wilt."

ALFRED FARLOW.
Indianapolis (Ind.) *Star.*

When Locke wrote that secondary qualities were dependent on mind, he did not in the least mean that they had no subjective reality. When Professor Oswald said that "matter was only a thing imagined," he did not mean that nothing was imagined. And when Mrs. Eddy says that disease is unreal, she does not mean that it does not seem real to the human mind, but that it is not of God. Consequently, she does not have to "bribe the thoughtless and the foolish to profess a form of religion by promising them freedom from bodily sickness," she has only to explain to them what Matthew Arnold once called the moral therapeutics of Jesus, and why he said, "He that believeth on me, the works that I do shall he do also."

Why should it be considered quaint to dub Christianity Science? If Christianity is exact truth it is scientific, and its truth can be demonstrated in healing sickness as well as sin. Jesus said, "Preach the gospel" and "heal the sick." It is the effort of Christian Science to obey this divine command by making absolutely practical to-day the truth so perfectly expressed by Whittier:—

> The healing of the seamless dress
> Is by our beds of pain;
> We touch Him in life's throng and press,
> And we are whole again.

FREDERICK DIXON.
The World (London, England).

A Christian Scientist in praying for the sick prays not in order that God may change, for God is unchanging, but that the patient's thought may be lifted to know the reality of divine Love which is the real substance of the universe. The vital force, the dynamic force, referred to by "Anon," has nothing to do with it. In fact, to conceive of one as having inherent force of himself would defeat his healing in Christian Science, because that would deny the omnipotence of God. Jesus, who knew more of the true nature of the universe than any man that ever lived, declared that he could of himself do nothing, and that all things were delivered unto him of his Father.

Christian Scientists follow the Christ-method. They know that mortals' thoughts are a rope of sand and their power of control a deception. Before the vision of a universe of Spirit the petty thoughts of men shrink away, and when one looks to God for his healing, his strength, and inspiration, he sees the weakness and folly of hypnotism and kindred systems and discards them.

Because of the omnipotence of Spirit, Christian Scientists use no other means of healing. God is all-sufficient. He needs no aid of drugs, no assistance of hypnotism or auto-suggestion. To attempt to heal by prayer and use drugs or will-power at the same time would bring defeat. "Thou shalt have no other gods before me" means more than mere prohibition of worshiping idols of wood or stone.

EZRA W. PALMER.
The Critique (Denver, Col.).

It is the custom to sneer at Christian Science, but it is evident that the cult will soon be beyond the sneering point. The dedication of what is known as The Mother Church Extension in Boston, the other day, was attended by people from all parts of the United States. And they were people of intelligence.

The fact is that Christian Science just goes a little beyond what almost every one is inclined to admit. The best physicians now admit the power of mind over matter. They believe that firm faith on the part of a sick person, for instance, will go far toward making the patient well. These same physicians, however, ridicule the idea of a patient getting well without the use of medicine. It has yet to be shown that of the sick who abjure medicine a larger proportion has died than among those who were medically treated. The *Journal* has kept no books on the subject, and is not a Christian Scientist, but we believe that if the figures could be given it might show that the Scientists have a little the advantage so far as this goes.—*Peoria* (Ill.) *Journal.*

The dedication of the magnificent Christian Science church in Boston has brought that cheerful and prosperous body of believers before the press gallery of commentators. They have built a huge church, which has cost them about two million dollars, and it has a dome which rivals that of the famous old Massachusetts State House. During the great assembly of forty thousand Christian Scientists in Boston they were described in the newspapers of the Hub as a contented and well-dressed body of people.

The faith of these people is certainly great. They go about telling of miracles performed in this twentieth century when "advanced" clergymen of other denominations are avowing their disbelief in the miraculous.

The higher critics and the men of science may think they can banish faith in the supernatural, but no religion of growth and vitality exists without faith in the things unseen.—*Mexican Herald* (City of Mexico, Mex.).

Christian Scientists declare that their philosophy will abolish bad temper. If such is indeed the case, it might be a good thing to have it become the universal religion—no matter how illogical it may be. Worse than any disease, and harder to cure than cancer, is a bad disposition which has been cultivated during the major portion of a lifetime. Verily if Christian Science can abolish bad temper the age of miracles cannot be said to have passed away.

Cedar Rapids (Ia.) *Republican.*

The dedication of the great Christian Science church at Boston was attended by people from all parts of this country and even from foreign lands. Whatever may be thought of this Church's faith, it must be admitted that it has had a wonderful growth. If it brings to its followers comfort and happiness, as they claim, it ought at least to silence the harsh criticism that comes from outsiders. After all, it is an individual matter, a question for the conscience.

Attica (Ind.) *Press.*

The magnificent temple the Christian Scientists have dedicated at Boston might properly be called a monument to the gospel of good temper. No sect excels them in the matter of putting doctrine into practice, and self-control is the essence of their doctrine. As a Don't Worry club their organization is a huge success.—*Dubuque* (Ia.) *Times.*

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Among the Churches.

Liverpool, England.

[We are very glad to give space to the following letter received from a member of First Church of Christ, Scientist, Liverpool, England, who attended the recent Communion and dedication service in Boston. Lieutenant-Colonel Hobart spoke at one of the Wednesday evening meetings held June 13, and a short statement of his testimony will be found on page 681 of our issue of June 23.—EDITOR.]

Liverpool, England, July 4, 1906.

To the Editor.

Dear Sir:—On my return home, I feel very desirous to express my gratitude to all for the many kindnesses received during my all too short stay of a fortnight in Boston, where, on the 10th of last month, was held that—to those at any rate who were present—never-to-be-forgotten, solemn, though joyous Communion service upon the occasion of the dedication of the Extension of The Mother Church.

Arriving in America, to sense, a complete stranger, I very soon realized that in the city of Boston, at least, Christian Scientists are members of one family, recognizing God as their one Father—hence, very many friendships were formed, and ties made, which, through the purity of motive and understanding of the one Mind governing all, will be lasting.

I feel sure that neither the church officers, The Publishing Society, the members of the various committees, nor indeed any who are in any way connected with the stupendous work of Christian Science throughout the world, or with the completion of that magnificent and costly church edifice Extension, look for any human praise—their labor of love being too self-sacrificing and noble for that—still, as one who never before fully realized what Christian Science has done, and is doing, for the welfare of mankind, I should just like to tender my heartfelt congratulations to all in any way connected with every department, whose united, harmonious, and unflagging action resulted in such a complete success as attended their efforts, whereby it proved possible for upwards of thirty thousand Christian Scientists to assemble in Boston, without causing traffic to be unduly congested, or the public comfort to be interfered with; thus gaining the highest commendation on all sides, from the railway companies, police authorities, hotel and lodging-house proprietors, tradespeople, and others.

It is easy, and the usual custom of its adherents, to "talk" Christian Science, but I have seen it "lived," and if that alone were the fruits of my visit, I should be content; but I have learned far more, for I have experienced and witnessed that it is possible, here and now, to love God supremely and one's brother also. These two commandments I saw "kept," and my earnest hope is that I may never allow the light, which was so bright in Boston, for one moment to grow dim, but that every lesson learned on the late auspicious and uplifting occasion may be more and more spiritually discerned and assimilated.

I can truthfully wish no sister or brother a happier event than to visit Boston during the Communion season, where they will be rewarded by seeing and breathing the pure atmosphere of true Christian Science.

The picture of our revered Leader, and that of The Mother Church, now adorn the walls of our Reading Room in our branch church in this town, and serve to recall the memory of a very happy visit to your much-blessed and well-ordered city. Believe me

Yours gratefully and sincerely,

GEORGE HOBART, *Lieutenant-Colonel.*

Creston, Ia.

First Church of Christ, Scientist, of this city, has leased the ground-floor room in the Creston National Bank building formerly occupied by Attorney D. W. Higbee, and has fitted up the room in a most handsome way for the purpose of holding their meetings. The congregation of this church have one of the most convenient and inviting places of worship in the city and their affairs are evidently prospering.

Creston (Ia.) *Advertiser Gazette.*

Dedication at South Bend, Ind.

In 1888 the physical healing by means of Christian Science was demonstrated in a few instances in this city, and later a few became interested in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. As the understanding of the power and willingness of God to heal sickness as well as sin was proven, there grew a desire for spiritual healing, but no organized effort was attempted until January, 1898, when public services were held on Sunday morning in the Progress Club Rooms, with a congregation of eleven persons. Very soon the Wednesday evening meetings were begun, and Aug. 26, 1898, First Church of Christ, Scientist, of South Bend, Ind., was organized with eleven members. In February, 1899, we leased the Auditorium Annex, which for the past seven years has been our church home. The first step towards a church building was taken in the Sunday School in its very early days, when one of the children suggested that they take the money saved for a picnic and "build a church." They started their church building fund with this money and have paid for the steps and doors of our new edifice, which to us is a beautiful reminder that it is through the child-thought we enter the kingdom of heaven. The history of our struggles, trials, failures, and victories is written in our hearts, and experience has taught us some costly lessons. As is the case in every community, Christian Science has had to prove itself every step of the way; and that it is bringing forth fruit among us is shown in increasing numbers, improved financial as well as moral and physical conditions; more patience in tribulation, more charity for the shortcomings of others as well as a keener sense of our own, and a growing desire and ability to help our brother.

Our new church was dedicated, free from debt, on July 8, three services being held. This beautiful building is the testimony of grateful hearts, a monument to the healing and regenerating power of divine Life, Truth, and Love, a witness to faithful endeavor to follow the example and commandments of Christ Jesus, and an evidence that we are striving to follow the teachings of our beloved Leader, who has admonished us to follow her only so far as she follows Christ.

BOARD OF TRUSTEES AND DIRECTORS.
First Church of Christ, Scientist, South Bend, Ind.

[The following interesting prophecy by the poet Longfellow appeared in the first number of the *Atlantic Monthly*. —EDITOR.]

Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise;
Honor to those whose words and deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.
A lady with a lamp shall stand
In the great history of our land,
A noble type of good,—
Heroic womanhood.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Amendment to By-law.

ARTICLE XXVIII.

CHURCH MEMBERSHIP.—SECT. 14. Neither the Pastor Emeritus nor a member of this Church shall teach Roman Catholics Christian Science, except it be with the written consent of the authority of their Church. Choice of patients is left to the wisdom of the practitioner, and Mrs. Eddy is not to be consulted on this subject.

"Healed by reading Science and Health."

IN preparing the contents of this issue of the *Sentinel* we have been especially impressed by the testimony of several persons who were healed solely through the study of our text-book, and while many such testimonies have been published heretofore, we recall none that has impressed us more profoundly than that of Edith Lamar Burch, which will be found on page 766. In conclusion she writes, "I had all the symptoms [of consumption], and they are every one gone through the reading of 'Science and Health with Key to the Scriptures' by Mrs. Eddy." The history of this text-book has been that of a healing and regenerating agency, and the constant accumulation of such testimony as that referred to is proof that the works which our Master performed are still going on in his name, and in accord with his promises.

The question is sometimes asked by Christian Scientists, "What shall I give my patients to read?" or again, "What shall I recommend to a sick friend who knows nothing of Christian Science and asks for some reading matter on the subject?" In view of such evidence of healing through the study of Science and Health as has been presented by thousands of witnesses, it would seem that these questions are unnecessary, and that the most natural thing in the world would be for Christian Scientists to place this book in the hands of every inquirer. We willingly undertake considerable labor and expense in the distribution of our periodicals, and such other printed matter as will introduce the subject of Christian Science to our friends and the public in general, yet none of these have established the record made by Science and Health in healing the sick and in awakening the sinful to purity and righteousness. Would it not therefore be well for us to give greater attention to a still wider circulation of our text-book?

There existed at one time a very prevalent belief that Science and Health was hard to understand, and notwithstanding their own experience to the contrary many fell into this false belief and tried to find some easier method of presenting Christian Science to their friends, but they are fast coming to see that this is impossible. The fact that thousands of persons have been healed or reformed through their first reading of this book, is the best evidence that it is the most efficient exponent of our faith, and that it is, beyond all other, the most valuable literature for both adherent and inquirer. The simple and learned alike are being healed by it.

ARCHIBALD MCLELLAN.

Faith in Good.

ONE of the most remarkable lessons given by the great Teacher was that in which he told his disciples that they should be ready to forgive a brother even though he repeated the trespass seven times in a day, the only condition imposed being repentance on the part of the offender. According to Matthew, he added, in answer to a question from Peter, "I say not unto thee, Until seven times: but, Until seventy times seven." We need not wonder that the disciples said, "Increase our faith;" for they must have seen that without a wonderful enlargement of their faith in good it would be impossible to carry out his instructions. His answer to their prayer for more faith shows clearly that he did not expect them to bow in helpless submission before any form of evil, for Luke tells us that he responded, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

As we study the teachings and demonstrations of Christ Jesus in the light of Christian Science, we see that we must apply our understanding of divine Principle not only to the healing of sickness, but to all the other varied problems of human experience, as in the case cited. Here was an instance in which evil was supposed to assume the reality and persistency of good, to re-appear after it had seemed to be disposed of, so that we could easily imagine the aggrieved brother saying like Jonah, "I do well to be angry." It might seem that the offence would be repeated forever, that it might outlast the power of forgiveness, if we had not learned from the Christ-teaching that evil, whether manifested as sin or sickness, is destructible, while good is indestructible because it is continuously supported by God, the divine Principle of all reality. The vital lesson for each of us is the need of increased faith in the power of good, for our problems are practically the same, whether we are striving to overcome sickness or sin. In both cases our need is to have an ever-lessening sense of evil and an ever-enlarging sense of good. If we fail in gaining this, we are not working according to the Master's commands, nor according to the rules found in our text-book, Science and Health, by the observance of which obedience is ever rewarded with success; namely, the disappearance of evil.

It is encouraging to know that every effort on our part to put into practice our understanding of Truth and Love in the overcoming of error has a wonderful influence upon our spiritual unfoldment. Even seeming failure only compels us to apply the truth more persistently, and to see that our methods are not slipshod but truly scientific. We thus gain strength in the assurance that God reigns, that His kingdom is here and now, and that we have but to know this when a sense of sickness or "trespass" would intrude upon its divine harmony. In the prophecy of Micah, God calls upon the mountains to prove His faithfulness to His people in every emergency, and in the beautiful Hebrew metaphor the mountains answer for Him: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

ANNIE M. KNOTT.

Another New Pamphlet.

"The Ministry of Truth," a new pamphlet now on sale, is made up of the following articles, reprinted from *The Christian Science Journal;* viz., "Healing as Practised by Jesus," "The True Thought Modus," "Letter from a Lawyer to a Friend," "The Word Declared," and "Here."

Price. One copy, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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Letters to Our Leader.

[MRS. EDDY has received a great many letters expressing appreciation of her article, "Personal Contagion," which appeared in the *Sentinel* of July 7, and we are glad to have permission to publish a few of them. The writers of these letters are awake to the importance of this article and their gratitude for it is manifest in their words.—EDITOR.]

Cedar Rapids, Ia., July 18, 1906.

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

Beloved Leader:—Pardon me for intruding upon your valuable time, but after reading your most helpful and timely article, "Personal Contagion," I cannot refrain from expressing my thanks to you for your loving patience, and unceasing efforts to lead us into a fuller realization of Truth. I was one of the many who recently visited Concord and drove out past Pleasant View. I afterwards caught a glimpse of your face as you drove past me on the street, and now as I read and ponder the message of love which this article brings me, the thought comes more forcibly to me than ever, that what many of us most need is to be more mindful of what you have revealed to us in "Science and Health with Key to the Scriptures,"—that man is not a personality; that it is not your personality which has done for humanity what you have really done; that all there really is of you is what you know and reflect of God, good, and we can see this only in your good works and inspired writings. We can behold your real self only in the good which you have expressed in your loving, self-sacrificing, untiring efforts to reveal God to us as impersonal divine Principle, Life, Truth, and Love. The understanding of this Principle has freed hundreds and thousands from sin and disease and given them peace and happiness in the place of sorrow and suffering.

I can now see clearer than ever before that you are our Leader and we are your followers only as we turn from the mortal sense of personality and are led by Principle. I see that the best expression of love and gratitude which we as true followers can give you, is to strive more earnestly and persistently to understand and put into practice your inspired teachings, which you have proven by your works to be a revelation of Truth! This means that we must rise above, shut out of our consciousness, all sense of personality, and have but one God, one Leader, divine Principle; and be ever awake at our post of duty, ready to give a "cup of water" to the weary wanderer who is thirsting for righteousness, and keep in mind that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

With a heart full of gratitude to God, and to you, and for all the good that has come to me through Christian Science, I am

Sincerely yours,
NORVAL M. CRAWFORD.

Kansas City, Mo., July 14, 1906.

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

Beloved Leader:—It is with the utmost gratitude that I thank you for your article in the *Sentinel*, "Personal Contagion," and in so doing I do not concede you any less place in my affection and esteem. It seemed to me three years ago, when we accepted your kind invitation to Concord, that we were taking time from your work that you could ill afford to give; for what is our gratification compared with the salvation of the world? I am so grateful that I have learned this lesson, for it has enabled me to be obedient this year, without question or regret. If we really see you in your true light, as Discoverer and Leader, we realize that you must not be hampered by us in your "passage from sense to Soul" (Science and Health, p. 566–7); that our mistaken sense of reverence and love is but a clog, which if possible would retard you and thwart the purpose of your life of self-immolation,—the bestowal upon us of the true understanding of God and man's relation to Him. My sincerest desire is that no word or act of mine may ever be a hindrance to you, dear Leader, or to the Cause of Christian Science.

Words can never express what the "fruit of your labors" has brought to me, in the understanding of God in some measure and consequent love for my fellow-man, resulting in health, happiness, and prosperity.

Lovingly yours,
EDITH C. F. KENNEY.

Columbus, O., July 13, 1906.

Mrs. Mary Baker G. Eddy.

Dear Leader:—Permit me to thank you for your inspired article, "Personal Contagion," in a recent number of the *Sentinel*. It is a tremendous help in solving the question, "What shall I do?" when appeals to personal sense invade the thought and interfere with the proper spiritual solution of the problems confronting the student of Christian Science. If God is indeed everywhere, then one does not need to seek Him as a distant friend would be sought, using railroad trains or steamship lines to visit, uninvited, distant places. I have regretted that in my seven years in the study of Christian Science I have seen neither Boston nor Concord; neither Pleasant View nor Mrs. Eddy; but, as you are reported to have once said to your students in a class, "Duty never points in two directions," and it has always pointed to my home environment, and never Eastward (in the flesh). I thank you for your letter, because it helps me to feel that I have not been remiss in any loving tribute toward our Leader or the Cause she loves.

I was glad I had listened to the inner voice and almost reluctantly remained at home from the dedication in June, when on that historic morning I stood on the platform in answer to a sudden call to take the First Reader's place in the service, and felt, as the service progressed, that wonderful sense of harmony which spread over the country from the dedicatory services and blessed the entire Field. Nothing in my previous experience as First Reader so impressed me as did that service in Columbus, on the morning of the dedication of the Extension to The Mother Church, and to my thought there came the dear uplifting, "They do well who simply do their duty where duty finds them;" and I knew that I had received a blessing which I would have missed had I smothered my real conviction of what was right to do in my case, and gone where personal sense beckoned.

As one of those who are the beneficiaries of your loving labors for mankind, it had been a happy hope that I might visit Concord this year and see you even from a distance; but when your announcement expressed the wish that faithful students would at this season fix their thoughts on God and refrain from visiting Pleasant View, I made you a visit in loving thought, and gave up the trip to Concord. I gave up the trip to Boston when the appeal was made for more money, and I knew my money was needed more at Boston than was my presence in the flesh. Now comes your loving message, which seems to me a benediction, and I deeply thank God to learn that the inner guidance was the true inspiration and that obedience thereto brings a spiritual reward in direct line with your teaching. An appeal received last Sunday for physical help, from a young woman and a stranger, was met by a perfect healing in four days of absent treatment. May I ascribe this also to the effort to be obedient to "the one divine Person," whose you are?

Yours very appreciatively and respectfully,
E. HOWARD GILKEY.

Boston, Mass., July 10, 1906.

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

Dear Leader:—Your article in the current *Sentinel*, "Personal Contagion," is so timely and needful, and the letter which accompanies it, so vital, honest, and progressive, that I cannot withhold an expression of my appreciation.

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Many of your students see clearly that you, through forty years of toil, adherence to God, and unceasing devotion, have won at every step triumph after triumph, and that prosperity has produced neither pride nor defeat. How willing we should be, therefore, to think only of adherence to Principle, not of personality. Neither should we point proudly at present prosperity, but more steadfastly look for more light.

As you so clearly point us to one Supreme God, I am glad to be enrolled in the ranks under a Teacher and Leader who teaches and leads through Divine guidance and not through personalism.

Gratefully your student,
BERT POOLE.

St. Louis, Mo., June 12, 1906.

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

Beloved Leader:—Your wondrously inspiring and helpful article, "Personal Contagion," came at a time when I most needed it, and I thank you. I wonder, dear Leader, if you yourself know how much that article was needed? I am sure God told you to write it. I want to be obedient and not intrude for one moment on your most valuable time, but I cannot refrain from writing my thanks to you. May I prolong this by telling you that your beautiful teachings reached me six years ago and saved me? Yes, saved me from myself. The state of consciousness wherein I sat was so dark that for years not one ray of light had reached me. When the first words of your teachings shed their beneficent light upon my despairing consciousness, I cried as did Thomas, when he recognized Jesus, "My Lord and my God." Thankfulness to you has made my feet swift to walk in that light. Again let me thank you for the light of Life, Truth, and Love, as shed abroad throughout your entire writings, especially "Science and Health with Key to the Scriptures," which, in the words of the psalmist, has "delivered my soul from death, mine eyes from tears, and my feet from falling."

I am glad to be your obedient and loving servant,
MRS. FRANCES F. WILSON.

South Bend, Ind., July 15, 1906.

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

Dear Leader:—I feel I must express my thanks to you for your helpful article, "Personal Contagion," in the *Sentinel* of July 7, 1906. It is an answer to my prayer. I, too, went to Concord, but I felt I had never been so cruel to any one, and I was so ashamed of myself that I longed to disappear somehow out of sight. I felt the rebuke very keenly, that I had not been invited, and remembered I had even been asked not to come. I did not see you in your drive, and was glad. I now know I was glad I had not intruded that far. It seemed as if something tried to tell me the way I felt was wrong, and that I was all wrong or I would have seen you. In this dazed sense I remembered there is one divine intelligence, and I left all with divine Mind, earnestly desiring to know the truth. You can realize my joy in having this article; it has more than answered my desire. I hope for forgiveness in a greater obedience,—obedience to divine Principle, and not to personal contagion. With love and gratitude,
MISS MARTHA B. PRELL.

List of Members.

The List of Members of The Mother Church, including those admitted June 5, 1906, is now on sale. Single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

It may help others to know that some one was really healed of severe illness through Christian Science. It is over nine years since we first became interested in the Science, and it would be hard to find a healthier person than I am now. I can go all day, from morning till night, upheld by the thought that "they that wait upon the Lord shall renew their strength." I can truly say that I scarcely know what physical weariness is any more. Before I came into Science the physicians said that one lung was gone, and that the other was affected with tuberculosis; so, from their standpoint, there was little left for me to hope for. We had tried every remedy that they had suggested. I had gone to the mountains, but could not stay there on account of the altitude; and when they did not know what else to do, they said we would better go to England—that the ocean air would be beneficial. So we spent three months in the British Isles, and when I came back I seemed much better, but this only lasted a short time. In little more than a month I was worse than ever, and my mother was told that I had but a few weeks, or at most months, to live.

At that time, a lady, a stranger to us, suggested that we try Christian Science. There was no prejudice against it, as we did not even know what it was. We knew of no Scientists in the Western town where we were living, and when we were told that we could send to Kansas City for absent treatment, we thought it was absurd. We were then told that many people had been healed through the reading of the Christian Science text-book, Science and Health, and to us this seemed a little worse than the absent treatment, but as we had tried everything we had heard of up to that time, my mother sent for the book.

It came in the middle of October and we began to read it together. It seemed to me from the first that it was something I had always believed, but did not know how to express it—it seemed such a natural thing. My improvement was very gradual, but I felt that I was recovering. After the Christmas holidays I started in at school and went the whole term without missing a day,—something I had never done before. I finished my school course without missing a day—in fact I have not spent a day in bed since that time. I feel absolutely certain that I have two sound, healthy lungs now. The hollows in my chest have filled out, and I breathe perfectly on both sides; rarely have a cold to meet, and have not a sign of a cough.

People sometimes say, "Oh well, maybe you never had consumption." Well, I had all the symptoms, and they are every one gone through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

EDITH LAMAR BURCH, Chicago, Ill.

After hearing Christian Science lightly spoken of, from a Christian pulpit, I decided to go to one of the services and hear for myself. From infancy I had been devoted to my church, and as soon as I was old enough I was ever active in the work. Feeling it to be my duty to attend every service held in my own church, I took advantage of the Wednesday evening meetings. My first visit was not my last, I am thankful to say, for I saw immediately that these people not only preached Christianity, but practised and lived it. At that time I was wearing glasses and had worn them for sixteen years. At times I suffered the most intense pain, and for this phase of the trouble, one specialist after another had been consulted. All gave me very much the same advice; each one urged extreme carefulness and gave me glasses that seemed to relieve for a time. None of them held out any hope that my sight would ever be restored, saying that the defect had existed since infancy, and that in time I should be blind.

The thought of blindness was very distressing to me, but

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I tried to bear it with Christian resignation, since I thought that God had seen fit to afflict me; but since I have learned that He is a loving Father, who gives only good, I regret that I ever charged Him with my affliction. I had no treatment, but I read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and my eyes were healed and glasses laid aside. I can never find words adequate to express my thanks to our dear Leader, through whose teachings my sight has been regained. I can truthfully say that "whereas I was blind, now I see"—through an understanding of Truth I have found my sight perfect as God gave it.—Miss Bertha Smith, Wilmington, N. C.

For three years I was a physical wreck—a martyr to sick-headaches and stomach troubles in their most acute forms, also nervousness, and in fact ills of every kind. I had several doctors, and was never without three or four different kinds of medicine, but all to no avail.—I still suffered. While in New York last summer, I met a friend who told me what Christian Science had done for her, and she loaned me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This dear book has done more for me than all material remedies ever did.

Since coming into Christian Science, in October, 1905, I am enabled through my understanding of Truth to demonstrate for myself most wonderfully, and I now know that God is not afar off but ever-present. I have been benefited in every way by Christian Science—physically, morally, and spiritually.

I am truly grateful to God, and to our dear Leader, Mrs. Eddy.—Mrs. Ada Hammerly, Hamilton, O.

In my opinion, the most wonderful healing that has been experienced by me since I became a student of Christian Science, as taught by our Leader, Mrs. Eddy, was my healing of eczema some two years or more ago. From my earliest childhood I had been doctored for this disease. In my young boyhood I was under the doctor's care for it, and and to my inquiry of my mother why they did not give me treatment which would cure me, I was informed that they had tried from my birth to have me cured and to no avail. My condition was one of continual annoyance and suffering, and I could indulge in but few of the pastimes common to boys and young men because of my physical bondage to this taskmaster. Before coming into Science, and all during my more mature years, it was necessary for me to resort to special appliances in order to secure even a small amount of rest at night. For nearly fifty years I was in bondage to a disease which medicine had tried in vain to cure or alleviate. My suffering was great, and my humiliation was even greater than my physical annoyance, when through forgetfulness I would give evidence of my trouble.

In a constant search for health I employed possibly fifty different physicians in as many years, in my effort to be cured. I tried every remedy I ever heard of, but secured no relief of any except a temporary character, until about three years ago, when I was attracted to Christian Science and began to take treatment for other troubles with which I was then afflicted. While taking treatment for rheumatism, sciatica, and lumbago, of which I was subsequently cured, I was astonished to find that the eczema was becoming less noticeable. In a short time it completely disappeared.

To me this was the most wonderful of the many benefits secured to me by turning to Christian Science. I had frequently been pronounced incurable, and believed myself to be so.—J. E. Robinson, D.D.S., Columbus, O.

Six years ago I was taken with a severe cough, went to a medical doctor for help, took his medicine and went to see him every few days for about two months, but got worse all the time. When I could go no longer, then the doctor came to see me every few days. I could scarcely eat, coughed nearly all the time, and was almost exhausted. After about six weeks I seemed better and went to work again, out of money and in debt to the doctor. I had been cautioned by him to be careful, for he said if the trouble came back it would be worse than before. I was careful, but the next fall the symptoms appeared; so I went to the doctor at once, but the medicine did me no good, though I continued taking it until the following January, when I had to give up work. I then went to another doctor, but continued to get worse, and feared that I should die and leave my family without means.

A friend had told me of his healing through Christian Science, so I inquired about a practitioner. After telling her of my troubles, I was given some Christian Science literature, and told that I could go to work in a very short time. I went back, took treatment, quit taking medicine, and went to work in six days from the first treatment. I am now well and strong and have no fear of disease.

There are seven in the family and we have had many troubles to overcome, but Christian Science has been our only healer, and we are very grateful not only for the physical healing, which has been great, but for the spiritual uplift, which is beyond estimate.

E. P. Stephens, Wichita, Kan.

Twenty-two years ago, while playing, I slipped, fell, and injured my spine. From that time on I was a sickly, miserable creature. A number of skilful physicians were called upon, and each one in turn would shake his head and remark, "Crippled for life." At last a female physician said I must go to an institute and be placed in a plaster cast. That I positively refused to do. No words can describe the days, months, and years of torture I endured. My clothes had to be suspended from my shoulders, on account of three abscesses at the end of the spine.

Finally, when nothing but despair was left, some one suggested Christian Science. I demurred for a while, but finally consented to take treatment. A practitioner was sent for immediately, treatment given, and in a few hours I was downstairs in the parlor. Next day I went to the practitioner, and walked a distance of over two miles, without any bad effect whatever. The following day I was not so well, and through the influence of friends I discharged the practitioner. I however held firmly to Science and Health, never taking one drop of medicine, and the healing was almost instantaneous. I wish to add that in the nineteen years I have been in Science, the truth as revealed in Science and Health has been my only helper.

God grant that others may be blessed through this testimony of my wonderful healing. My blessings are too numerous to mention. My family rejoice with me, and are ever grateful to God, and to dear Mrs. Eddy, for the many blessings we have received through this wonderful truth.

Mrs. Harry Lee Peebles, Cincinnati, O.

I am twenty-one years of age, and from my birth I had been sick. My parents consulted all the physicians they could, but none of them were able to heal me, scarcely able to help me. The following were my diseases: chronic cerebral catarrh, throat constantly diseased, producing a cough that nothing could quiet; five vertebræ of the spinal column weak and diseased; constant pain in stomach, at times causing strangulation, and frequent attacks of nausea; liver trouble; chronic and frightful constipation, producing at times intense pains, bladder disease, etc. There was a general condition of anemia, and I was always taking medicine.

Last September I went for treatment to a Christian Science practitioner. At his advice I bought a Bible and a copy of "Science and Health with Key to the Scriptures." I commenced to read the two books and read them every

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day. From the first treatment almost all the old pain left me, and has not returned, though I no longer use any of the former remedies. On the second day, after I left the office of the practitioner I was caught in a severe rain-storm, and though I was soaked no ill resulted; I did not even catch cold. The constipation ceased on the fourth day. I now take long walks without any of the former troubles, and can truthfully say that all my sicknesses have been healed. I thank God!

MLLE. CAMILLE SEAUTEREY, Mexico, Mex.

For over fifteen years I suffered nearly all the time, and spent hundreds of dollars in trying to get cured. I had what the doctors called dyspepsia, and various other troubles of the stomach. I was treated by an eminent physician in New York and followed his advice for nearly a year, but steadily grew worse. Then I went back to one of our local physicians, who had me examined by the X-ray, and who concluded there was an unnatural growth in the stomach. The treatment for this was so severe that I had to give it up. He told me that there was nothing more he could do except to recommend an operation. I wanted to live, on account of my family, and decided to leave nothing untried, so I engaged three of the best surgeons in the city, and after they had treated me about a month they took me to a hospital and performed the operation. They found nothing wrong with my stomach, but said the liver was badly out of order, and the gall-bladder greatly enlarged. I lay between life and death for several days, after having been on the operating table about three hours.

In about a week I began to get a little better, and in about two months I went back to the shop where I was a foreman. Not having gained much strength, I did very little work, but to my dismay, in a short time my troubles all came back, and I was just as bad as before. I was completely discouraged, and was positive that my time on earth was nearly closed. I did not want to live and suffer any longer. About that time I received some clippings from a good woman in Vermont, which she had taken from the *Sentinel* and other Christian Science literature. I did not think I could be cured, but I decided to try the treatment as they did not give any medicine. My joy knew no bounds when I found at the end of three weeks' treatment that I was completely healed. I realized something of what came to the woman who touched the hem of Christ's garment and was made whole after many years of suffering. I was healed nearly five years ago and have lost only one day on account of sickness in that time. I have gained in weight from about one hundred and forty to two hundred and four pounds. The spiritual uplifting that came to me was nearly as wonderful as the healing of my physical troubles. It is impossible for me to find words to express my gratitude for Christian Science. It has brought me and my family into the light of Truth which makes us free. We think that the best way to prove our gratitude is to strive daily to have in us that mind which was also in Christ Jesus, as our beloved Leader has taught us.

A. HENRY MATSON, Norristown, Pa.

Six years ago I came into Christian Science through the healing of a daughter who had for years been troubled with constipation, from which she has been entirely freed through Christian Science. She was very happy over the physical healing, but it was not to be compared with the spiritual uplifting which the understanding of Christian Science has brought to her. She frequently talked to me about it, and it all seemed very beautiful, but having been brought up in an orthodox faith, I did not think it right for her to leave the church in which she had been confirmed; but I am now thankful to say that I was not long in coming out of that thought, for soon after, another daughter was taken down with typhoid fever. As there was no practitioner in our town, I called in our family physician, and followed his directions, but instead of growing better she became worse, and by Tuesday my husband said there must be something else done for her. The next day she had her first Christian Science treatment about one o'clock, and in the evening she walked all around and could use her arm, which had been very stiff, as well as ever. The next day she wanted to go to school; and the following day she did go, entirely healed of the disease. We thought it wonderful.

Soon after this I was invited to visit the Christian Science church, which I did, and will never forget the happy faces I saw that day. It seemed when I went into the church that I was going into a different atmosphere, and I know now it was the atmosphere of Love. I then sent for "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to study it. I could not at first understand it, but I never got discouraged, for I knew it was the truth that Jesus taught and that some day I would understand it, and it is being unfolded to me every time I read the book. Through the understanding of this blessed truth we have been able to overcome many ills,—such as sore throat, rheumatism, erysipelas,—and a very bad abscess has been destroyed. I have been greatly helped for heart trouble, and what seemed to me the greatest demonstration of all was the overcoming of the thought of poverty. I have learned to take no thought for the morrow. My husband has overcome the liquor habit without being treated for it, simply through living in the atmosphere of Christian Science.

For all these blessings I am grateful to our Leader, Mrs. Eddy, for having brought to us this truth, and above all I am grateful to God, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights."—MRS. TILLIE WAKER, Glen Carbon, Ill.

I visited the World's Fair in Chicago, in July, 1893, carrying a burden of health-destroying, man-made laws. In September I was advised to try Christian Science, and being tired of a five-years down-hill road in *materia medica,* I willingly did so, and was healed in a few weeks. I returned to the Fair in October a changed woman; Christian Science had made me whole, and given me the ability to walk all day and enjoy that great White City with its beautiful treasures. When the old fears of cold or over-exertion would try to make themselves real, in those huge, cold buildings, I would use the "scientific statement of being" (Science and Health, p. 468), and with my sight understanding that God's law is the only law, and His power the only power, all the effects of old beliefs would vanish.

How thankful I am for that experience. I had first seen and felt the healing power of Christian Science, as demonstrated by my practitioner; now I was making the truth mine. Nothing is ours in Science until we prove it, and in those days of proving was the firm foundation laid on which my faith was built. "Science and Health with Key to the Scriptures" is the golden key given the world by that loving, patient woman, Mrs. Eddy,—a key which unlocks the Bible to the Christian, the Jew, and the atheist. For twelve years the daily study of that book has shown me the way to know God and that He is an ever-present help.

EVA BISHOP HANNA, Cincinnati, O.

Since I became interested in Christian Science, about eight or nine years ago, when I was healed through the understanding of my son, I have had many wonderful proofs of the power of Truth. One night, at two o'clock in the morning, I fell about fifteen feet, down a flight of steps, striking my head first. My weight is about one hundred and seventy pounds. As I fell I called to my son, who immediately declared the truth. I felt no pain or fear and was enabled with his help to get up and

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walk to my room in the second story. In about five hours I was up, dressed, and breakfasted with my family. For the first few days my face was black and blue, my back seemed to be badly hurt, and my nose was cut; but very soon these effects were overcome, and the nose healed without a scar. For this wonderful demonstration of God's protecting power I am inexpressibly thankful.

I feel endless gratitude for the noble life of our dear Leader, who by her purity and consecration has made it possible for this truth to be revealed to a hungry and waiting world.—Mrs. Alice Jennings, Washington, D. C.

I wish to tell of the great blessings and benefits we have received through Christian Science treatment and the reading of Science and Health. About eleven years ago my husband was a great sufferer from nervous dyspepsia. He had suffered about nine years, and at times would be confined to bed for six weeks. At one time he was so emaciated and weak that he had to be lifted. He could take nothing but liquids without great distress, had heart palpitation, and other troubles that caused great misery. We had spent a great deal for medical treatment, yet nothing gave any permanent relief. I was indeed a miserable woman; the suspense I endured is beyond description.

One day, a blessed day for us, a kind friend told me of the wonderful healing of her sister through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. We then went to see a practitioner and my husband was healed.

Soon after his healing, I became almost a nervous wreck. Insomnia, despondency, and other troubles came up to be destroyed by the truth. My healing was slow, yet, in the words of the psalmist, I can say, "Before I was afflicted I went astray: but now have I kept thy word." The reading of the Bible and Science and Health has been a great help to us, spiritually, physically, and financially. We have had to fight, but Truth always gains the victory. I enjoy the Wednesday evening meetings, but as we live some distance we cannot always attend. We, however, realize God's ever-presence and loving care and protection.

Mrs. Kate Massey, Massey, Tenn.

It is a year since I began to read "Science and Health with Key to the Scriptures," by Mrs. Eddy, and I will now try to outline what a knowledge of its teachings has done for me.

My condition was then very trying; my eyes, which had caused me much trouble since childhood, were very painful. For these I had been treated by some of the best specialists in my native land, and after coming to the United States I had been doctored much and had worn glasses for four years. I also had catarrh, for which I had taken much medicine without being helped. In addition to this I was an excessive smoker, using tobacco in some form almost constantly. I had contracted a smoker's heart, and used liquors freely.

The one who brought to me that which I now prize so highly, was a book agent. I told him that I would be forced to leave my trade on account of my eyes. He then told me of having been healed of a cancer, through Christian Science treatment. He showed me a copy of Science and Health, which had the signs of much use, and after being assured that if I did my part I would be healed of all my diseases, I sent for a copy of the book.

My recovery was very rapid, for after reading the book only three weeks I was completely healed of the tobacco habit. I will say, in regard to this healing, that it did not require even as much as a resolution on my part. I was smoking a cigar, while reading Science and Health, when all the desire to continue smoking left me, and I have never had a desire to use tobacco in any form since then. My eyes were the next to manifest the influence of the new knowledge gained, and had soon so far recovered that I could go about my daily work with ease, and have had no more use for glasses. To-day my heart is normal, the catarrh has totally disappeared, and I am not addicted to the use of liquor.

Christian Science has proved to be an ever-present help, not only in overcoming physical ailments, but in business and in daily life. It has also overcome a great sense of fear. The Bible, which I regarded with suspicion, has become my guide, and Christianity has become a sweet reality, because the Christian Science text-book has indeed been a "Key to the Scriptures" and has breathed through the Gospel pages a sweet sense of harmony. This and many other things has the reading of Science and Health accomplished in me, and daily I thank God, who through our dear Leader, Mrs. Eddy, has shown us the way from "sense to Soul."—Abraham Filarski, Sioux City, Ia.

I was at a Wednesday evening meeting, and when I returned home had a message to come to my mother's, as she was very sick. When I arrived I was told that she had had another stroke (she having had a slight stroke the previous November), that the doctor did not think she would live, and had told my sister that the only thing she could do was to relieve mother of some of the pain by injections of morphine. I at once said that we would try Christian Science, and called up a practitioner, who agreed to take care of her. I went back to the house and found the convulsions broken and mother quiet. In a short time she opened her eyes and spoke to me, but we could hardly understand her. In about ten minutes she again went to sleep, and the doctor said her pulse was getting stronger and that she seemed out of danger. After mother awoke, early in the morning, she talked with us, and felt very much better, so much so that she sat up in her chair, but she did not have the use of her right leg or arm. The doctor called in the morning and said mother was very much better. She also said she supposed we did not want her to prescribe, and my sister replied that we did not. This same doctor had given mother electrical treatment to within one month of her second stroke. In one week's treatment under Christian Science mother was well, and even better than she had been before the other stroke in November.

Truly God is with us as an ever-present help in time of need, and our hearts go out in love to Mrs. Eddy, and gratitude to God for the revelation of Truth which has come to us through Christian Science.

George E. Braker, Philadelphia, Pa.

[Written for the *Sentinel*.]

Healing.

MARY MC CRARY.

Egyptian darkness,
Pharaoh's slave,
Hope's star gone down,
The doom—a grave.

But, bending low
O'er couch of pain,
With healing touch
A whisper came.

"Come unto me,"
The sweet voice said.
The slave awoke,
Lo! pain had fled.

O radiant dawn!
O "still, small voice"!
Life rends the tomb,
Love cries, "Rejoice!"

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From our Exchanges.

Our churches lose their grip only as they fail to let go of the outlived and outloved. They have to recognize that the people have become utterly indifferent to those affairs which dominated the old pessimistic era. Who indeed constitutes the Church to-day, and who are best qualified to represent Jesus Christ to the present generation? Is it those who have formulated creeds out of antiquated science, which they insist that we shall fight for, whether we believe it or not, who have built costly churches which they lock up for six days in the week? Or is it the industrialists who work six days in the week and do all their work, but, if, on the seventh, are not found in the assembly with the minority, are somewhere giving themselves for the betterment of the world? The matter has got to be looked into. Who are the Christians of the twentieth century, and to what class does Jesus naturally belong?—*The Christian Register.*

If again, we are to do our work in the present day, with all its sociological and economic problems, the Church must speak the language of the people. It must, to take an instance, know the manual worker and the social reformer, it must feel what they feel of the injustice and oppression at which their souls burn, and it must apply Christian principles to the solution of their problems. The victory will be more than half won if the Church can make them understand that it knows their speech; the work will be a miserable failure, and the Church will repel men who ought to be won to its ranks, if it cannot bring them its inspired message translated into a language that they know.

The Churchman.

It is an old-time question, How shall we escape if we neglect so great salvation? The attitude of the present age is one of neglect of Gospel rather than of positive opposition to it. The Golden Rule is admitted—and forgotten. It is not a case of theoretical, but of practical irrecognition of Gospel. But neglect of the Word of God is really contempt of it. There is no neutral zone where that may be found which is neither Christ nor anti-Christ. The type of character demanded to-day is that which is out-and-out for Jesus Christ. Nothing else is satisfactory; nothing else is safe.—*New York Observer.*

"Great is thy faith: be it unto thee even as thou wilt." The man of great faith may always count on having his way. The statement sounds unwarranted, the promise dangerous. The warrant and the safety are evident to him who knows what faith is. Through faith man's will is made one with God's; the only possible prayer for a man of great faith is the prayer of Gethsemane, "Not my will, but thine, be done." Large faith prays until it has its own way, because it comes in any event to desire God's regnant way.—*The Pacific Baptist.*

Can we who believe in Christ doubt that to-day, as of old, he, the unchangeable, comes to offer the healing touch? While we wail loudly, "If thou canst do anything to help us," surely he waits, saying, "All things are possible to him that believeth," for he does nothing unlawfully.

The author of "Pro Christo et Ecclesia."

The Hibbert Journal.

God's delays are not refusals. Sometimes we have to say to ourselves, "This is trial time: now, if ever, I am to put my faith to use." For what would be the worth of a faith which could only be taken out, like a delicate garment, in fine weather? ISAAC O. RANKIN.

The Congregationalist.

Life is continuous and unbroken. There is not this world and another world; there is one world. There is not time and eternity; it is all eternity. Immortality is not a future hope; it is a present possession.—*The Outlook.*

The Lord of Life cannot be enthroned in our hearts, unless the life of the Lord is lived in our daily deeds.

REV. W. D. P. BLISS.

The Churchman.

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

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Items of Interest.

National.

Congress in its recent session took the position that as a navigable river and boundary Niagara comes under the control of the Nation, and thus even the privileges already granted by New York are of no effect. While those now obtaining power from the stream are not forced to give up their business, they get notice that they are not entitled to what they already have, and that any further favors will be granted subject to recall at any time. Permission to use the water may be granted, but to a limited extent. All privileges granted by the bill passed by Congress are to hold but three years.

The plans for the new Boston Museum of Fine Arts have been approved. The institution, which is to occupy an imposing site in the Back Bay section, will be ready for occupancy in about three years. The main building of the group, planned to cover an area of about 320 by 200 feet, will be for the greater part not over two stories high, and will be the first edifice to be constructed. The other buildings will be grouped harmoniously about the main structure, following the plan of the best museums in Europe and America.

By a decision of the Supreme Court of Michigan the State is entitled to collect from the Michigan Central Railway $4,000,000 back taxes, covering the years 1856 to 1893. Suit was brought on the ground that the company had made a fraudulent report as to the amount of property it had subject to taxation. The company filed a demurrer alleging that the State was barred by the statute of limitations. The Court overruled the demurrer and the company appealed. The Supreme Court sustained the lower court.

The American Library Association, having a membership of library workers of the United States and Canada, decided at its recent meeting at Narragansett Pier to establish permanent headquarters in Boston.

Foreign.

The first official announcement respecting the British battleship Dreadnought is contained in a White Book on naval construction the past year, which has just been issued. Besides the ten 12-inch guns, the Dreadnought will have twenty-seven 12-pound quick-firing anti-torpedo-boat guns and five submerged torpedo tubes. In the arrangement of armament six of the big guns are mounted in pairs in the centre line of the ship, and the remaining four are mounted in pairs as broadsides. After thorough consideration from every point of view, the White Book states, experts had no difficulty in arriving at a decision to adopt turbines, which are considered more advantageous for sea-going speed, providing sufficient stopping and turning power and for purposes of quick and easy manœuvring. The speed is designated to be twenty-one knots. The bunker capacity is 2,700 tons, with which the Dreadnought can steam 5,800 sea miles at economical speed and 3,500 miles at 18½ knots. The estimated cost of the Dreadnought, including guns, is $8,987,485.

Sir Robert Hart is said to be preparing to return to England after having been at the head of the Chinese Customs for nearly half a century. On May 9 an imperial edict was published in China, appointing Ti Eh-liang administrator general, and Tang-Shao-yi assistant administrator of the whole customs system of China, including the imperial maritime customs, of which hitherto Sir Robert Hart has been director. He and his fifteen hundred European officials and large native staff were placed under the control of the new Chinese administrator. The imperial maritime customs have been for long the only honestly and efficiently administered department in China. It alone has stood between China and attempts at dismemberment at the hands of the irritated Powers. It was the sole reason why she has been able to borrow and why certain indemnity payments have been spread out over terms of years.

There are fifty-four mountaineering clubs in Germany with 142,603 members. The Baden Black Forest Club, with 10,710 members, does much to popularize the mountains by making paths, roads, etc., and publishing illustrative matter. The annual membership fee is $1.25, and American Consul Liefeld suggests that Americans form similar mountain associations and make the White Mountains, the Catskills, the Adirondacks, the Allegheny Mountains, etc., their field of operations. The thought of employing a guide never occurs to a person tramping around in the Black Forest, for the many guideposts and maps render it unnecessary.

A commission, composed of members of the United States internal revenue officials, has arrived in Berlin, Germany, to investigate the denaturization of alcohol and the use of alcohol for fuel and light. Alcohol for these purposes sells at wholesale there at about twenty cents per gallon, and probably more is used there than in any other country for cooking, illuminating, and motors.

The Pan-American Congress met on the 23d ult. in Rio de Janeiro in the Pavilion of St. Louis. The meeting of the Congress there was the greatest international event the city has ever known. The American delegates have a prominent position on the floor.

The Venezuelan Government is suing the French Railway Company of Venezuela to annul their contract. It demands $10,000,000 damages as a penalty for alleged non-fulfilment of contract.

Industrial and Commercial.

Statistics collected by the United States consulates throughout France and tabulated by Consul General Mason show that exports from France to the United States for the year ended June 30 reached the record total of $107,240,547, an increase of seventeen per cent over the previous year. All the great commercial centres except Lyons, Havre, and Calais, increased their shipments to the United States. The decrease at Lyons is chiefly due to the development of the silk industry in the United States and a corresponding reduction in the demand for French silks.

The Carnegie Steel Company of Homestead, Pa., has completed a new open-hearth department, which will add 35,000 tons a month, or 420,000 tons a year of open-hearth steel to the Homestead production, and will supply the plate mills with raw material in larger quantities than has been possible before. Considerably over $1,000,000 will be represented in the huge plant. With this department in full operation it will give Homestead the largest group of open-hearth furnaces in the world.

Assessed values of property in the South, according to the *Manufacturers' Record* of Baltimore, are likely to show an increase over those of last year of at least $500,000,000, judging from facts in such typical States as Texas, Georgia, Louisiana, and Tennessee, which would indicate an increase in true values of at least $1,250,000,000.

It is reported that the output of the Sicilian sulphur wells brought to the United States is to be handled exclusively hereafter by the Union Sulphur Company, a concern which already controls the brimstone trade of the United States.

General.

Consul Sharp, writing from Kobe, says that raw cotton forms the largest single item of import into Japan, its manufacture being also the most important industry. He continues: "Japan, having seen that Great Britain, though not a cotton producing country, spins and weaves that staple for about fifty per cent of the people of the world, and having seen that many of the conditions in the two countries are parallel, no doubt wishes to profit by the example of her prosperous ally. Thus cotton mills have been established throughout the country, more particularly in the Kobe district, and in those American and other cottons are transformed by cheap labor into fabrics that not only go toward supplying the home demand, but in certain lines are largely exported. The imports of raw cotton, ginned and unginned, from all countries to Japan during 1905 amounted to $55,000,345, of which Kobe received $44,370,904 and Osaka $480,364.

The Harvard University eight-oared crew that defeated Yale on June 28, on the Thames River, Connecticut, will race against the eight-oared crew of Cambridge University that defeated Oxford on April 7 on the Thames River in England. The contest will be held on Sept. 15 and will come off over the historic English course of four miles and three furlongs. The Harvard crew has already sailed. It will be the first meeting between English and American eight-oared university crews. Harvard made the first overtures for a race with the winning Cambridge crew shortly after the defeat of Yale in June. The negotiations have since been going on by mail and cable.

An Austrian inventor, Richard Szigmondy, is reported to have made a new kind of window glass whose chief peculiarity is that it prevents the passage of nine-tenths of the heat of the sun's rays. Ordinary window glass allows nearly all of the heat derived from the sun to pass through, but intercepts all heat coming from non-luminous sources, such as a stove or the heated ground. If covered with Szigmondy's glass a hot-house would, it is claimed, become a cold-house, since the heat could not get into it.

A very large increase in the manufacture of explosives in the United States is shown in a preliminary report just issued by the Census Bureau on that industry for 1904. Establishments numbered 124, an increase of 28 per cent over 1900; capital invested, $41,236,945; total value of product, $29,602,884.

With a population not much over four million, the external trade of the Commonwealth of Australia is one and one-half times that of Japan, and five times that of Portugal. During the last ten years the external trade has increased from $280,000,000 to $500,000,000 a year.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Progress in England.

ALICE A. HOUBLON.

APART from the many in this country who have found in Christian Science, health, happiness, and peace, its progress has reached the stage when not only have most people heard something of its healing work, but many have come to recognize that they are confronted with phenomena not easily to be explained away, whatever the supposed power behind may be.

Though the roots of Truth have been strongly fixed in the soil for some years, the growth has been in part unnoticed in the great whirl of conflicting thought. But the plant has now shot up into a stately tree, and can no longer be ignored or hidden amongst the stunted growths surrounding it.

London is the heart of Great Britain; in it the intellect and progress as well as the unconscious impulse concentrate, and the thought strikes out and feeds a movement away from its center. It is partly because of this, perhaps, that the work of Christian Science in London has been so far-reaching.

In 1902 the final volumes of a great work which had taken its author many years to compile and write were published. This work is called, "Life and Labor of the People of London" (Charles Booth; published by Macmillan, London). The object has been to describe London, in this particular, as it appeared in the last decade of the nineteenth century,—"to chronicle the actual, leaving remedies to others." The concluding volume deals specially with "religious influences." The author of this book knows more about the life and thought of London than anybody else living; and the results of his close investigations and the drawing up of charts and statistics of these results, reveal facts at once sad and significant. If this is so to the ordinary observer of human conditions, it is easy to see what it lays bare to the Christian Scientist. We quote from the author's concluding sentences as follows: "I have made no attempt to teach; at the most I have ventured on an appeal to those whose part it is. . . . The dry bones that lie scattered over the long valley that we have traversed together, lie before my reader. May some great soul, master of subtler and nobler alchemy than mine, disentangle the confused issues, reconcile the apparent contradictions in aim, melt and commingle the various influences for good into one divine uniformity of effort, and make these dry bones live, so that the streets of our Jerusalem may sing with joy."

With us in England—apart from the liberty claimed by one and all—certain influences have hitherto controlled and directed the channels of religious "belief," perhaps often unconsciously, but almost invariably. These are class-tradition and politics. But that *something* is breaking down these ancient influences is patent, and the disintegration is already a central fact in the religious attitude of the moment. Down the ages the State Church, viz., the Church of England, has been the denomination of the upper classes. The great pious middle and lower middle classes are non-conformist to the State religion—arbitrarily speaking—for its wide fringes merge into either border. While in the country the "poor," a great body of people, have lived upon the land (coming and going) from father to son, the majority of whom have been content to abide under the shadow of parish church, squire, and parson, —the artisan both in town and country is usualiy of "radical" opinions, and being so, is likewise a "dissenter." This is also the case among those of the agricultural population who share his political creed.

It is not possible here to enter into the conditions under which the State Church holds a unique position in this country; nor yet how the education of a vast number of the children of the people is controlled by the Church and clergy. It seems likely that this privilege is about to be withdrawn, chiefly with a view to eliminating dogma from the syllabuses of religious instruction in the schools. That a chemicalization—the result of this far-reaching project—is in progress is recognizable to the Scientist, also that whatever the result of the ferment Truth must reign and gain. The effect of emancipation from a continuity of teaching, given as of right by the Church, must ultimately be as great as that which has already taken place among "educated" people. In respect of these, it is a fact that the standpoint of the religious attitude has changed, and is daily changing in a variety of ways; and it is not that people have become more irreligious; on the contrary, the gravitation toward good is unconsciously at the bottom of the revolt against accepted formulas.

Amongst a vast number of well-meaning people in this country, of whatever class, attendance at "divine service" has been at once the roll-call and the expression of religious sentiment. Beyond this, except in sections, English people are as a rule "unget-at-able" by the clergy. Apart from really devout worshipers thousands of people have attended church year after year from mixed motives: either because it was "expected" of them, or because it was usual for respectable persons so to do, or because it was a good example to others. If persuasion has been brought to bear upon those who stayed away or otherwise sinned, coming to church has generally healed the breach. From this act deductions have been made and statistics and reports drawn. It is in respect of this attendance that a vast change has come about; steadily and surely it has diminished, but only now are men beginning to recognize why the hidebound trammels and prejudices of class and temperament are breaking down everywhere, and "conformity" is no longer regarded as the "outward and visible sign of an inward and spiritual grace," except indeed by the saddened clergy, who rejoice or lament as the attendance at the services and communions is great or small. In the press, among thinkers other than heart-whole church men and women, and in the more serious strata of society, the absentees from public worship are no longer regarded as necessarily antagonistic to religion, nor even as indifferent to its claims. In one place it may be claimed for dogma that it is the "essence of religion," but in others it is recognized that among the mass of the people, of whatever class, it is

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the chief thing which bars religion from the acceptance of men. Renan voiced this thought in France when he declared that "Truth and Love are true religion;" and he is quoted to-day, unconsciously, since the thought comes not from him, but from the living, acting, pulsating Christ Science in our midst. Meanwhile, modes of expression, ways of approaching subjects, sermons, the press, even quotations show the hidden influence. The lump is rising, and the weight—the mesmerism of old things in this old country—has begun to ferment, and move, and expand.

While the quiet work of Christian Science has already stamped thought with its seal, it has also borne much fruit in healing, while of late various circumstances have tended to bring it more prominently before the minds of the public. That adverse criticism should have unwittingly done this is no new thing to Christian Scientists, for truly "all things work together for good." There have been several references in the *Christian Science Sentinel* to the Bishop of London, whose words on Christian Science have had a more far-reaching effect than he contemplated when they were uttered; as he himself has since remarked, "They have gone round the world." As it happened, the meeting for women workers of the Church of England (on which occasion the Bishop alluded to Christian Science) was held last winter the very day before the first of the Christian Science lectures given by Mr. Bicknell Young in London was advertised to take place. While warning his hearers against the "gigantic heresy" of Christian Science, the Bishop admitted the actuality of the healing and urged greater spirituality and faith on the Church. The next day the morning papers reported the meeting and the "Bishop of London on Christian Science." The result was a large attendance at the lecture of all kinds of people hitherto indifferent or skeptical. While many possibly went empty away, others heard the good news to their abiding advantage. So far as orthodox thought is concerned there is no doubt that its attitude in respect of Christian Science has since undergone a great change. A case I personally came across shortly after this, was that of a lady who in a quiet country village read accounts of the Church meeting and Christian Science lecture, together with press comments thereon. Struck with conviction, she exclaimed, "Why, if this is true, then *this* is *nothing!*" clasping her throat. She was instantaneously healed of a chronic affection which had troubled her for years.

Doctor Ingram, Bishop of London, formerly worked amongst London's poor. He wrote many little books for lads, working artisans, etc. Before I became a Christian Scientist I read some of these books, and in one of them I found: "We are looking for the truth; and we will accept it, whenever and from wherever it comes." These words later came to my mind. I was deeply attached to my church; but the truth as presented by Christian Science was so evident, so plainly solved all the problems of existence, that I knew from the first the truth had come in plain and mighty strength.

Many of the clergy have now awakened to Christ's command to heal; some are seeking to learn how to do it. Some urge that the rite of anointing with oil should be revived; the Bishop of London urges prayer and conviction; and co-operation with the medical profession is advised. An organization called the Guild of Health has invited discussion from all interested; and here the blind have for some time been successfully leading other blind into the ditch of mortal mind, with its accompaniments of will-power, hypnotism, spiritualism, and the like.

Meanwhile healing is preached and talk heard in the pulpit about matter. Some Englishmen of science have abolished matter; others are investigating the "spirit world" in expectation of finding the solution there. The search is serious, whether from the standpoint of natural science or on the religious basis. Although it needs no telling, that where ignorance and frivolity approach the subject of Christian Science, cheap ridicule and silly jeers in respect of it sometimes disgrace so-called Christian people,—this attitude is lessening, and is altogether absent when individuals have come into contact with the actual work or with the literature. It is taken seriously, in short, and those who deride it do so rather on the score of its "dangerous tendencies,"—its supposed results of separation between individuals and families,—while apart from its supposed impiety, it is regarded as bad taste to take up with a *sect!* It is natural, then, that strong efforts should be made to hold back those who are attracted by the teaching and struck by the power of Christian Science. Where there is perseverance in spite of obstacles, the inevitable reward is reached, but through an avenue of many thorns. Scorn, gossip, amazement, reproaches, and arguments galore; then oblivion, in so far as the world is concerned. Nevertheless there is much wonder at the happiness and health of those who have left all for Truth.

Four years ago I and my family had heard nothing of Christian Science beyond its name. At that time it had not yet been proclaimed a "heresy," and we thought it was come as an onward step in the Christianity of the world. Many of us accepted it at once as a fresh revelation in the continuity of Truth, and told our good news with the certainty of its acceptance. How it was met, those who have suffered the like rebuff know well. On the other hand, peace, health, mental quiet, freedom from care, conscious security in the ultimate triumph of Truth over all difficult conditions, whether of health or circumstance,—these are mine, and the ever-abiding joy with which I wake in the morning and lie down at night. The orient of the rejected pearls is ever brighter and more precious. Likewise, I know I shall come again with joy and bring my sheaves with me. As time goes on, the halt between two opinions, which is so often the "passing by" of the traveler, will surely be shorter and more fruitful of result. Of those who come to see, out of the crowd of seekers after "The Lost Chord," an increasing number will find what they seek and will drink of Christ's cup and partake of his joy and sorrow, triumph and sacrifice. As Christian Scientists daily grow in unity, and in the love which hews a path for the march of Truth, so will that path be trodden which leads to God.

In the Mother Country we look across to the West with love and gratitude to the leading of the younger country of our race; and above all, with veneration and loyalty not to be expressed, for the dear lady who has given to the world this great and mighty revelation of Christian Science. Jesus said, nineteen centuries ago, "I have yet many things to say unto you, but ye cannot bear them now." That these things kept secret from the foundation of the world have been made known to her whose life proved her capacity to bear them, we owe our endless gratitude; also, that the increasing toil of our Leader has taught the world to bear them too. Dutifully we accept her rule, obey her mandates, love her, and follow her footsteps. For we know that she is the chosen instrument of God to bring again to His waiting children the Light that had waned, the Truth that had been obscured, and the Love that had been hidden through the ages, since Christ—the Truth—came with the message of peace and at-one-ment with the spiritual idea of God.

The New Tongue.

M. G. KAINS.

WHEN two people who know no common language try to express their ideas to each other, their means of conveying thought are limited to signs, gestures, and facial expressions, and only in modest degree can they grasp each other's meanings. Such human experiences as hunger and thirst are so readily expressed that even a savage and a civilized man can understand each other perfectly. Mirth and sadness may also be expressed and understood very

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readily by civilized people without the utterance of a word. In such ways thought, not speech, is proved to be the universal language, and words of the so-called mother tongue are merely the signs or symbols agreed upon by different peoples, races, or tribes to designate thoughts. Thus words become the limiting counterfeits of thought to those who do not grasp their full meaning, and in a sense the statement that words were invented by man to conceal his thoughts is seen to be rather nearer the truth than at first appears.

Every science, art, or business uses distinctive terms, —terms which, to those who have not learned their application, are as meaningless as are the words of unlearned foreign languages. In the acquisition of a working knowledge of the language used in any department of thought, whether a science, a trade, or a religion, it is of fundamental importance to understand its terms. Not only so, but it is absolutely necessary that this understanding be exact and that the participant be able to give so cogent and convincing a definition and explanation of each term that the inquirer who knows nothing of the trade or science may grasp clearly the idea for which the term is used and, further, be able to use that term with exactness when himself essaying to convey his ideas. Unless this exact knowledge be acquired the participant cannot claim proficiency. He must recognize the fact that in order to make himself clear in audible or written speech he most broaden his understanding, and as he views a wider horizon he must step down from the little summit of his acquisition to the level of those striving to attain his point of view, because having scaled thus high he will be in a position to lend a helping hand to seekers of the light.

In nothing are these statements more strikingly true than in acquiring a working knowledge of Christian Science. When first approaching the subject the inquirer is apt to be more or less disconcerted to find words employed in a sense in which he may never before have heard them used. If, however, he will recall his study of a science or trade, he will find himself confronted with a parallel case. The terms in Christian Science are all used either in some one of the often many meanings recognized by standard dictionaries, or else the specific sense in which they are employed is distinctly set forth in the text itself. In the first case the inquirer is alone to blame for not knowing or acquiring the recognized, legitimate meaning of the word, or for restricting its meaning to his limited experience; in the second case he must exercise the same patience he would have in acquiring proficiency in learning a new profession.

More than this, however, it must be apprehended that the acquisition of terms and proficiency in their use does not necessarily imply an understanding of the new tongue of Christian Science. This is neither expressed by voice, nor cognized by ear, for "ear hath not heard, nor hath lip spoken, the pure language of Spirit." "God is Spirit; therefore the language of Spirit must be, and is, spiritual" (Science and Health, p. 117). Christian Science must be and is apprehended, comprehended, and expressed spiritually. For this reason it is of paramount importance that the aspirant to its knowledge and command patiently strive for that Mind to be in him which was also in Christ Jesus, so that he may think truly and intelligently, and speak and act in accordance therewith. Faithfully to do this is to acquire that proficiency evidenced to-day, as during the first three centuries of the Christian era, in those reciprocal signs which accompany spiritual understanding; namely, the reforming of the sinner and the healing of the sin.

A Reminiscence.

WILLIAM W. PORTER.

(STANDING beneath the great white dome in the Extension of The Mother Church building at the first dedicatory service on the never-to-be-forgotten Communion morning of 1906, and as the words of the dear Leader's hymn, "Shepherd, show me how to go," rose from the hearts and lips of the assembled thousands, filling the vast dimensions of the magnificent auditorium in the hush and calm of the early Sabbath morning—something of what it all meant filled a wondering consciousness. The words, the book, the notes, the people—all, for a moment, were lost to sense: and there and then the infinite love of God and the harmony of the Christ-truth were manifested as never before. Then there came something of what the occasion commemorated, of cross-bearing, of faith assailed, and of consistent, undisturbed tranquillity on the part of Mrs. Eddy, which filled the heart with unspeakable tenderness and gratitude. Like a great canvas, rose, too, the future, with the duty of to-day, and while the tear-dimmed eye refused to trace the lines on open page, the holy calm of heaven within, subduing every sense of self,—a consecration strong and pure,—inspired thought to higher demonstration and to holier deeds.)

What songs are these
That rise and swell in cadence grand,
Then, lingering soft and low,
Float like Shepherd voice across the hills
To strayed and lost,
To storm-beat, toss'd, and crippled sheep?

What songs are these,
And whence the music,
Like the harmony of God's ages,
Thrilling and quickening the tired-sick
Beyond the memory of pain,
Beyond the touch of sorrow, grief, and woe?

What songs are these,
That bring to earth the joys of heaven,
That still the breath of tempests,
Lull restless waves to rest;
That tell of Mind's supremacy, and God as Mind;
And telling, 'wake a sleeping world
To new-born day, the reign of Truth?

They usher in triumphant
The hope of age-long span,
The reign of God's own kingdom
The brotherhood of man.

When the South Wind blows Softly.

REUBEN POGSON.

And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon.
ACTS 27.

THE story of Paul's voyage and shipwreck has many lessons for the student of Christian Science. When the scouting gusts of the north wind come riding over the ocean, flickering up a foam of rebellious white horses, and seeing a brave ship built for progress gives it a few challenging buffets, picks up a few loose articles on the deck, impudently tries to get under the peak of the cap of the officer on the bridge; then that officer, if he is awake, softly "Ho! Ho's!" to himself, casts an all-comprehending glance over the water, and calls for alertness and readiness from his crew. There is an icy sting in the wind that challenges resistance, and it is going to get it. Experience teaches that the wind gives no quarter, so the officer tells his men that the race is not going to be a handicap; there are to be no penalty put-backs for negligence on his part, he is going to run to win, in fact he has got to. Strictly speaking, to the mariner it just depends upon the direction in which one is sailing whether a south or a north wind is favorable, but the line quoted at the commencement will convey through the imagery of words the seem-

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ingly delightful pleasure of easy, successful motion. Oh, the infinite wisdom needed in knowing when to stand still as well as when to move, to know when we are moved by a divine impulse, an inspiration, the breath of God, and when the restless human will strives to make us rush around.

It is a noticeable feature in the experience of mortals that they no sooner start the study of any phase of art or science than they almost immediately attempt to solve the most advanced problems. The consequent depression and chagrin is then charged to the art or science and the richest grapes are declared sour. The inherent indolence and dishonesty of mortal mind is the reason for this effect; it is always striving to enter in by some other way, always looking out for short cuts, royal roads, and prediges ted foods, and it is blind in its own conceits. Like the Pharisees of old, mortals declare that they can see, and heed not the warning of Truth that is ever speaking to the willing ear. Material sense declares its environment too limited; then it feels the south wind blowing warm and softly, and it leads one to loose thence, to sail forth and meet Euroclydon.

Most students of Christian Science take an occasional retrospective view of their journey Godward, and if sufficiently loosed from the bonds of egotism they can see the links in the chain of eternal truth which has been holding them to God and His universe. They then learn, often with dismay, that it was not when the storm of persecution seemingly hid the sun from their sight that they missed the succeeding links, but that often when their eyes were dimmed by undue contemplation of a personal victory, they were tricked into seeing angelic vestments where keen spiritual sight would have uncovered the nakedness of the fleshly lie. We need to be specially on guard when the soft south wind of human approval blows, for it may carry us away to meet a Euroclydon of passion and pain from which we are scarcely saved by the one pure thought that had been held as a prisoner, but which in the hour of storm and shipwreck must take command. Many who are thus saved, must yet pay the penalty of a lost ship. We may well ask ourselves how many ships we are thus going to lose? Are we going to rouse ourselves for defence and attack when the south wind blows softly, as we do when the cold sweeps of the northern blast of icy criticism strike us? Do we really desire to go through the severe ordeal that purifies us sufficiently to be successful practitioners, or do we consider our present possibilities too small, our work too material for Christian Scientists? If this feeling is allowed to dominate, the south wind of personal ambition blowing softly may cause us to loose our moorings to meet the gale we little expected, so that, perchance, we are tempted to place our troubles to the credit of a wayward God.

Mrs. Eddy says, "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified" (Miscellaneous Writings, p. 166). Christian Science needs laborers, not a professional faculty. The mere exchange of a stethoscope for a copy of Science and Health does not constitute the sole difference we have to make in our possessions to become true followers of him who said, "Heal the sick." It is all that the stethoscope symbolizes which makes up the gentle, languorous breezes of the southern wind of material sense, and of all this we must let go. When in our present haven we learn to exchange impurity for purity, fleshliness for spirituality, hate for love, material concepts of man and woman for the divine ideas of Spirit, an anthropomorphic concept of God for ever-present infinite Love, then and not till then will the "winds of God awake and blow the mists of earth away." Then will the Divine Light show that our limitations were the phenomena of mortal short-sightedness. Instead of sailing here and there for Eldorados, we build a habitation for Spirit in our consciousness, and the Christ again rebukes the winds and waves of mortal sense and reveals the grand ideas of Truth for which they stand in the universe of Soul, where the true mariner hears no siren song, feels no sensuous breezes, meets no Euroclydon, and suffers no shipwreck.

The Word Demonstration.

ALFRED FARLOW.

THE frequent misuse of the term "demonstration" prompts the following brief statement. A demonstration consists of a scientific illustration, manifestation, or achievement. In Christian Science nothing can be called a demonstration except the realization of satisfactory results. A normal condition or an advance toward such a condition is the only evidence of demonstration. An uncertain, inefficient effort or attempt to apply the teachings of Christian Science could not be truthfully called a demonstration, therefore to use the term as synonymous with the term treatment is not proper. Moreover, such a use of the term is apt to appear ridiculous to the public, and is confusing not only to non-Scientists but to Scientists as well. The healing of a case in Christian Science may be properly called a demonstration of the truth, while a treatment may or may not effect a demonstration. The term treatment, as generally used, is broad enough to apply to any sort of an effort, however feeble or inefficient it may be. If every effort of a Christian Scientist resulted in an actual demonstration he would never need to give a patient more than one treatment.

In our declarations we should be very careful not to jeopardize the true sense of Christian Science by the use of misleading terms and expressions. In conversation with each other we may find such terms as "belief" and "claim" to be valuable in minimizing our sense of the reality and power of disease, but the use of such terms in the presence of non-Scientists is likely to intensify the human sense of the reality of error. It is therefore wise to guard against the use of such terms in the presence of those who do not understand them. This applies to our Wednesday evening testimonies, since we always have in attendance those who know little or nothing about Christian Science. Even among our fellow-believers why say, "I would like to demonstrate a good home or a good position"? Why not say, in plain, unmistakable English, "I would like to have a good home or a good position, if it be God's will"? But even this might be considered improper, for what we really need is to be more Godlike.

Much of the present opposition to Christian Science,—which, however, is rapidly decreasing,—and some of the criticisms which we are obliged to meet in the public press, are directly traceable to the unwise things which have been said and done by Christian Scientists. Hence may we not be permitted to hint, in reference to corrections, that "charity begins at home." The saving truth which our Leader has given us in Christian Science ought not to be subject to misapprehension at our own hands. It is much needed by mankind in general and when we offer it to others we should do it tactfully and not in a manner that will render it inacceptable. As a rule, it is not Christian Science that is rejected by the honest critic, but what he in his misapprehension believes it to be.

List of Members.

The List of Members of The Mother Church, including those admitted June 5, 1906, is now on sale. Single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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Selected Articles.

The healing in Christian Science is not the greatest tenet of the belief. It is but a side issue. The strongest and highest attainment is to bring the kingdom of heaven from beyond that vague ether which we call the sky. Other teachers promise us that if we are good, we shall have heaven after we die. The Christian Scientists try to bring that heaven to us now. The ideal man is one who is ever thoughtful of others; who brings happiness and does good; who sheds sunshine and love unconsciously. . . . If a religion is so broad, so liberal, so effective that it can make a man hold up his head and say "I am a man;" if it can make a man go deep into his pocket for money (and that's a mighty searching test); if it will make him give with a joyous heart; if it will make him love his family and his neighbors—to do for them all he can; if it will turn a squalid home into a sweet and beautiful abode where love and happiness are hand in hand; then it seems to me that it's a pretty good religion, even though in addition it does away with the doctor's bills. What matters it that the religion emanates from a little New Hampshire town, and is voiced by a woman? Perhaps the main objection is due to the fact that it does not look like religion. When you come right down to it, what does the pomp of the church amount to? The burning of incense does not get beyond the church door, and perhaps God wouldn't care for it even if it did. And maybe He really doesn't so much want bright, showy vestments on His altars, as He does good Christian hearts. I don't know; I am only surmising. But after all, what does it matter where a man kneels in prayer, so long as his heart goes out to God? Does it make any difference at the great white throne whether that prayer comes from a dim church with the gentle tremolo of a big organ to accompany it on its upward flight, or whether it comes from a forest glade, nought but the blue sky above and the whispering of the birds to carry it upward; whether it comes from the solitude of one's closet or from a bright, sunlit Scientist church? The prayers all go to the same God, and He loves us all, whether we be Episcopalian or Baptist, Catholic or Presbyterian, Methodist or Christian Scientist. It is results that count, and the Christian who can make a heaven on this old prosaic earth of ours is, I have faith to believe, going to lead in the long, white-robed procession that we are told will come to the foot of the eternal throne on that last day.

So perhaps it would be just as well if the minister who assails the Christian Scientists would go deeper into the teachings of that big book that he opens every Sunday morning and night, and remember that they are all God's children, after all. ROBERT MARSHALL.

Rutherford (N. J.) *Republican.*

To the Christian Scientist it is quite clear that God, being infinite, omnipotent, and omniscient, the author, the creator of all that is, could not create or permit that which is absolutely unlike himself. In Habakkuk we read, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Omnipotence signifies all power; omniscience signifies all knowledge; for God, who is omnipotent and omniscient, to know or permit sin would by the inevitable logic of the thing make Him the creator of it. This Christian Scientists cannot reconcile with the fact of a God who is infinite good and with the statement in Genesis, 1 : 31, "And God saw every thing that he had made, and, behold, it was very good." The logic of Christian Science is irrefutable. Its teachings have brought the truth of an ever-present God who is infinite Love to the understanding of thousands of people who formerly disclaimed any belief in God. It teaches a real world and a real man with a real body on the only possible basis of reality; namely, the spiritual. JOHN L. RENDALL.

Mason City (Ia.) *Times-Herald.*

Not long since two gentlemen entered a railway coach. One of them was denouncing Christian Science in a heated manner. By and by his friend left the train, and a Christian Scientist who had overheard the conversation politely occupied the vacant seat and began to speak of some of the benefits which he had observed in connection with Christian Science treatment. The critic at once changed his tone and began to refer to benefits which he too had observed. This incident serves to suggest that which fosters and perpetuates the apparently unabating interest in the Christian Science movement. Whether or not we are ready to endorse Christian Science, it cannot be denied that its propagation is followed by good results; that Christian Scientists are an unusually healthy, happy people, and that they are richly endowed with that rare accomplishment, brotherly kindness.—*Cedar Rapids* (Ia.) *Evening Gazette.*

A casual observer cannot fail to recognize that to the skill of Mrs. Eddy as an organizer and to her genius as a religious leader is due the present impetus of the Christian Science movement. The completion of the splendid edifice recently dedicated in Boston may be counted among her most brilliant achievements, for the funds which were thus expended were given as an expression of appreciation and love for her no less than in recognition of the needs of this great movement, the credit for the initiation and successful guidance of which is due to this remarkable woman.

Cedar Rapids (Ia.) *Evening Gazette.*

Mary Baker G. Eddy may well be proud of her enormous following. Perhaps she is wise in keeping out of sight of the enthusiastic throng that gathered in Boston in her honor this week. She is a woman who does nothing without a purpose and keeps calmly and persistently to one course. Therein is the keynote to her success—the like of which the world has seldom seen.—*The Oregonian,* Portland, Ore.

Another New Pamphlet.

"The Ministry of Truth," a new pamphlet now on sale, is made up of the following articles, reprinted from *The Christian Science Journal;* viz., "Healing as Practised by Jesus," "The True Thought Modus," "Letter from a Lawyer to a Friend," "The Word Declared," and "Here."

Price. One copy, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Picture of The Mother Church.

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

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

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

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Medical Legislation.

We are advised by our brethren in Louisiana that the recent attempt of the physicians in that State to secure legislation adverse to the practice of Christian Science has been defeated, the proposed bill having been withdrawn by its author in order to give it, as he said, "a decent burial." This bill, as we assume, was the outcome of the proceedings of the Louisiana State Medical Society at its meeting held about a year ago, when the remarks of one of the members was reported by the *New Orleans Picayune* as follows:—

"Dr. J. M. Barrier thought the thing to do would be to bring this down to an issue and make it a practical question, so the average politician can get hold of it. Say to the legislator, while at home: 'We want certain things; you want certain things; if not right now, later. Give us what we want; you can have what you want.' Tell him that if he don't do it, that we'll do him a plenty the next time he runs for the Legislature. That is the way to handle them. You will find them very amenable to treatment."

It would appear from the defeat of this latest attempt to enact monopolistic legislation for the benefit of a favored class, that the physician quoted by the *Picayune* was mistaken in his estimate of the gentlemen who compose the Louisiana Legislature, and that these gentlemen can be depended upon to do their duty without fear of such threats. In commenting upon Dr. Barrier's statement, shortly after it was made, we said, "We cannot believe that the laws of Louisiana are made by such men as this doctor has in mind," and it would seem that our estimate of the Legislature was correct.

The following, which we quote from the report of the Committee on Legislation of the American Medical Association (*Journal of the American Medical Association*, July 22, 1905), is significant when we consider the monopolistic character of the legislation which these medical associations have labored for in many of the legislatures. This Committee said:—

"Your Committee has felt itself embarrassed from time to time by the fact that it has had comparatively few representatives of its profession in the Congress. This was sufficiently exemplified in the Fifty-eighth Congress, in which there were but two medical men in the Senate. . . . In this connection the Committee urges that in the legislative field the duty of the profession to themselves and to the public is very distinct."

The *Medical Times*, April, 1905, in a leading editorial on proprietary medicine, says:—

"This is a subject vital to every physician. . . . We will merely repeat here the specific statement we have already made, to the effect that in one year $62,000,000 has been expended on patent medicines in the United States, enough to give to every practitioner in the country a yearly income of two thousand dollars."

This way of stating the case certainly gives ground for the suspicion that at least some of those who advocate legislation "to protect the dear public," and incidentally in the interest of the physicians, have carefully weighed the effect of such legislation.

Archibald McLellan.

"The everlasting gospel."

It is agreed by many religious writers that those who are striving for more spirituality find greater help in the study of the Gospels than in any other part of the Bible. The reason for this is very clear to Christian Scientists, who know the supreme value of demonstrations of the truth. In the Gospels we find not only the wonderful teachings of the Master, but the proof of their practicality in the healing which he accomplished; indeed he did not ask for faith in his words alone, but said, "If I do not the works of my Father, believe me not." In characterizing the Gospel narratives our revered Leader says, "Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain" (Science and Health, p. 501). The pity is that any should deny or doubt the Christ-power to do all this to-day as surely as in Jesus' time, for the need is as great now as then, and in the darkest hours the troubled heart turns instinctively to the imperishable record of his mighty deeds, when all else fails. Only those who have had the experience can know how terrible it is to be told in such an hour that the "hope in Christ," awakened by the Gospel stories, must also fail, because "the day of miracles is past." Well is it that to this enlightened age has come "the bringing in of a better hope," by which "we draw nigh unto God" and thus find all the help we need.

The naturalness of the Christ-healing is beautifully illustrated in the restoration of the nobleman's son, as recorded by John. From the Gospel narratives we learn that Jesus was ever at work, preaching, teaching, and healing. He was then in Cana, and this nobleman came from Capernaum, some sixteen miles distant, to ask help for his son, who "was at the point of death." We can easily imagine his interruption of the Master's teaching, with his almost despairing appeal. Then came the calm response, "Except ye see signs and wonders, ye will not believe." The pride of place and power must have bowed before those searching words, for the father cried, "Sir, come down ere my child die." This humble, trustful entreaty brought the cheering answer, "Go thy way; thy son liveth;" and the record adds, "The man believed the word that Jesus had spoken unto him." How great was the faith thus enkindled may be gathered from the statement that the father did not even go home to learn the child's condition, but remained, presumably to learn more of this truth which heals the sick. The next day he was met on his way home by his servants, who told him that his child had been healed at the very hour in which Jesus had declared the truth for him.

It is interesting to know that this nobleman and his household accepted the truth in consequence of the child's healing, as many do to-day because of the healing of some loved one. This case is of special interest to Christian Scientists, because the healer was not with the patient; the healing thus proving the omnipresence of the divine Life —which is the basic teaching of Christian Science.

Should not all Christians rejoice that we have to-day "the everlasting gospel" which John announces in the Apocalypse, in which we have Truth declared, and also a continuous record of the healing wrought by Truth, a record which can only be closed when sin, disease, and death shall have disappeared from human consciousness, and the reign of Life and Love be universally realized.

Annie M. Knott.

Diagnosis.

It has been claimed that Christian Science practitioners are unfitted to heal the sick in view of their asserted inability to diagnose disease, not having made a study of symptomatology, and to this charge practitioners have made the best possible answer by continuing to do the thing of

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which they are said to be incapable. We are sometimes called upon, however, to meet the question in words as well as works, and hence it is worth our while to examine the grounds of the allegation.

Etymologically the term diagnosis means to *know through*, or thoroughly; hence the definition, "to inquire into, to examine," and disease has thus been studied for purposes of classification. It is manifest, however, that to concentrate our attention upon things and upon conditions which are abnormal is necessarily harmful, and that this is particularly true in the case of disease, since the more we study its forms and phenomena the stronger, more fixed becomes that false sense of its reality and inevitableness which multiplies our fear of it and yet which anticipates it, opens the door for its coming and gives it cruel and desolating power in human belief when it arrives. It is coming to be seen, moreover, that fear and expectancy are not only the handmaids and abettors of disease; they are not infrequently its source. In the realm of false mortal sense they have been known to transform a mild malady into a devastating contagion. Every thoughtful person must have observed how crowded are the columns of the daily press with evidences of the pitiful prevalence of morbid and inevitably degrading interest in the phenomena of sin and disease, despair and death. It sometimes seems well-nigh impossible for one to acquaint himself with the important news of the day and yet escape the pollution of the malodorous tide which flows on and on to satisfy the gruesome appetites of mortal sense, and to these startling conditions the material study, classification, description, and general discussion of disease directly contribute.

In the presence of these unquestionable disadvantages and dangers of that diagnosis which seeks to master while incidentally exhibiting and exploiting the abnormalities of materiality, we can better understand why it should have had no part or recognition in the healing work of Jesus and his disciples, and we can better appreciate the significance of those passages in which Mrs. Eddy has called our attention to these things (Science and Health, pp. 369, 370).

A true *dia-gnosis*, that genuine *knowing-through* to the correct explanation of abnormal conditions, that analysis and interpretation of human experience through spiritual perception which discriminates between the true and the false, the real and the seeming, the mental and the material, the eternal law of being and the false claims of mortal sense,—such a diagnosis has meaning and value, for it is scientific. It uncovers error for its destruction and finds a rational explanation of both the cause and cure of every disharmony and disease.

Material diagnosis is an inherent part of a material system. It is ever looking down and not up. It always starts with matter, and clings to it, for it knows nothing else. Ignoring mental causation, it expends itself in the microscopic analysis of the tissues and fluids of the body, hunts for bacteria instead of bad thinking, and seeks its explanation of even so-called mental troubles in materiality. Under the dictum of asserted physical laws, the matter physician uses many poisonous drugs, and if the diagnosis of disease in keeping with his basis of classification and treatment lessens the ill he may do, then it is well. The Christian metaphysician, however, knowing that in truth all human ills are but the varying manifestations of false sense, which would locate life, substance, and intelligence in matter (Science and Health), and that there is but one remedy for all; viz., the Christ-truth, is laid under no necessity of knowing after the manner of false mortal beliefs; his trust is in the presence and power of the living God.

Christian Science is awakening the world to the fallacy of the material process and point of view; the inadequacy of its best intentioned effort. It is demonstrating the significance of false mentality in the inception of disease, and that of divine Truth in its cure, and it has thus already effected a great and promising change in public thought, so that over and beyond its specific healing and redemptive work, it is conferring an unmeasured benefit upon every community in which its influence has been exerted.

JOHN B. WILLIS.

Letters to our Leader.

[The reading of the following good letter has been a great pleasure, and we heartily commend both the letter and the prompt and unquestioning obedience of the writer of it. —EDITOR.]

Muskogee, I. T., July 19, 1906.

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

Dear Leader:—Since returning from Boston and thinking over the grand Communion, its example to all mankind, and the lessons of meekness learned there, I have wanted to write and express in a measure my gratitude to you for the privilege of studying a demonstrable Science, which teaches an invariable rule of right governing every circumstance, and by which any and all problems of mankind may be solved.

Before going to Boston I had always been very anxious to see you, also I had always wished for some special privilege of serving you, and when your request came for Scientists to help "throttle the lie," I thought, This is my opportunity. Although there was a sense of disappointment, yet I was determined to obey as best I understood. I had intended to go to Concord and out past Pleasant View, with the hope of seeing you, but immediately after reading your request I decided not to go. Since then I have a greater realization of my duty to mankind, and a greater desire to keep my consciousness free from every form of error, that there may be no thought from me to retard the progress of the searchers for Truth.

Our church here at each Wednesday evening service expresses from the depths of its heart loving gratitude to you for all you have done and are doing for the world.

With the desire always to have my "lamp" in readiness, I am

Lovingly,

A. CORA JONES.

Des Moines, Ia., July 23, 1906.

Beloved Leader:—We have great cause for rejoicing that the time has come for the seed, "Personal Contagion," to be sown, by our Leader, in the human consciousness. God alone knows what the harvest will be. Who would not willingly give you the time you ask for,—"to assimilate" yourself to God, when, by so doing, you can become transparent enough to reflect such a ray of light as "Personal Contagion." Such a consecrated life can but command our deepest love and appreciation. Victor Hugo said, "The sword is but a hideous flash in the darkness,—right is an eternal ray." There is only true liberty in serving Principle. "Where the Spirit of the Lord is, there is liberty."

You have taught us that freedom is obtained by seeking the honor that cometh from God only, the result of which is love and tenderness in all our ministrations. The following words of yours—another "eternal ray"—made such an impression on me: "That glory only is imperishable which is fixed in one's own moral make-up."

Yours, joyfully striving to have every thought an absolute demonstration of Christian Science.

VALERIA J. CAMPBELL.

Independence, Mo.

Mrs. M. B. G. Eddy.

Dearest Leader:—May I ask you to accept my thanks for your last article, "Personal Contagion." It seems to me a burst of sunshine after fearful storms,—a master-stroke,

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—bringing down the "Rain-drops of Divinity" to refresh the earth. God is good to give us this through you. Obeying this article will wipe out our sense of everything personal.

Thus freshened and cleansed, we should press on, to show our gratitude humbly, by our work for God and man, through Love. I have never seen your dear face, have never seen our church, or been to Boston. Only in "conscious Mind" I know it all is given from God, and am striving to live near to Him. I have been away from other Scientists mostly, and with obedience to the instruction given me, I have fought my battles alone for fifteen years (as mortal sense puts it). I realize that the only time is now, eternity.

The contagion of personal sympathy is not felt when the Divine understanding reigns. There should be no other consciousness than "sinless joy without bodily pleasure or pain." I am striving to learn also the wisdom of briefness, and to know that nothing but Love should be voiced or written.

With loving obedience, I am yours in truth,

(Mrs.) Annie E. Hinds.

Chicago, Ill., July 13, 1906.

Dear Leader:—When the *Sentinel* came to-day, and I was told the heading of your article, "Personal Contagion," it seemed that I could scarcely wait until a later hour to study it. When I first turned to Christian Science a new heaven and a new earth presented itself to me. There was no struggle, old beliefs were laid aside much as a child lays her dolls aside, because she has found something better, more satisfying; but of late years I have learned why Jesus was tempted in all things as we are. There have been temptations and struggles and victories. I do not regret them. I have learned many lessons, have learned better how to supply my brother's need, and victory has followed victory. The truths contained in your article have been unfolding to my consciousness during the last year, and through Science and suffering I have seen that we must not clothe idea with the flesh, must not personalize Life, or Truth, or Love, or good,—that these are free forever from mortal touch; that the only thing that we have a right to worship is God and His idea; that all that causes suffering is a clinging to the material, the personal sense of things. Adherence to Principle brings only joy and peace. Truth is the only attraction.

Only this year, one of your first students, Mrs. Burchard, said to me in Boston, "In an early day Mrs. Eddy called corporeal sense personal love, and we would do well to-day to handle it as such." The right idea of Love is the Saviour, and I am trying to center thought upon Principle and not personality.

I thank you for this article, it will help us to push onward and upward. Fidelity to Truth will keep us from sinking Principle in personality and leave you the freedom you so richly deserve and which is your divine inheritance.

Yours sincerely,

Kate Morey.

Portland, Ore.

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

Dearest Leader:—I desire to thank you from the depths of my heart for this last deeply significant message on "Personal Contagion." How good that you were led of God to give it to us, and may I be humble and obedient enough to see wherein its call bids me higher rise, even out of all material, personal selfhood into the glory of the one true God.

In loving, tender gratitude, yours, striving for diviner attainments. (Mrs.) Mary W. Weldon.

Testimonies of Healing.

A strong desire to let my fellow-men know what Christian Science has done for me lately, prompts me to write my testimony. Human pen would vainly try to express part of what a sin-freed conscience and a heart filled with gratitude would love to tell; but as I recount the blessings that have come to me and mine during the last four years of life illumined by the teachings of Christian Science, thought quietly goes back to the fruitful hours when I first read that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My wife had just been healed of a sickness that was taking her to an untimely grave. I myself was slowly but surely being led into unbearable bondage to a mentality growing more morbid day by day. The perusal of a few pages of Science and Health, however, brought to me the clear conviction that its teachings, if faithfully followed, would bring salvation in direct contradiction to material theories which could promise no release under such conditions. I accordingly set about to study and ponder in the light of this new revelation. The task was not an easy one. Many and bitter were the struggles that I passed through during the first year, until pride, prejudice, and stubbornness yielded to divine intelligence.

Then followed a peaceful time, when I was privileged to see many a case of sickness and disease healed by the power of divine Mind, as demonstrated in Christian Science, and when I had the misfortune to fall with a defective scaffolding, wrenching my ankle and breaking both bones of the leg, the easiest and most natural thing for me to do was to trust entirely to God. After the carpenters had carried me upstairs and laid me upon my bed, I asked to be left alone. They wanted to know what doctor to send for, as this had happened some six miles out in the country. I told them quietly, that for four years God had been our great Physician, and that I had no doubt but He was both able and willing to help me now. Their consternation at this was great, as they had convinced themselves that the leg was broken. I felt, however, absolutely no need to have the bones set by the usual material means. I knew that God, divine Mind, could do it, and I knew that all I had to do was to trust Him understandingly; but as I did not seem able to realize the truth for myself, on account of the intense pain, I had my wife telephone to a faithful follower of Christian Science in a city two hundred miles away.

The third day I could write to my practitioner that the bones of the leg had healed, and by the fifth day I could lie on my side without any fear of the consequences. The ninth day I walked a few steps, and the twelfth day I dressed, came downstairs, and have been able to walk all that I needed to ever since. This happened about eight weeks ago, and the other day my duties made it necessary for me to climb a mountain so steep that I had to lead the horse, but I was equal to the task.

I wish I were able to express my gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science, for being so consecrated to the call of God as to enable us again to touch the hem of Christ's garment. During the time of taking treatments these words of Jesus came to me imperatively, lovingly: "Arise and walk!" After the healing was perfected his admonition to his disciples rang out to me also: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The physical healing alone could never awake in us this sense of joy, gratitude, and endeavor to consecrate our lives anew to the services of a divine theology. The true import of the physical healing is revealed to us in the fact that we have found a religion thorough enough to pierce "even to the dividing asunder of soul and spirit, and of the joints and marrow," and which is "a discerner of the thoughts and intents of the heart;"

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practical enough to heal both mind and body; ideal enough to satisfy the loftiest aspirations of man.

MORRIS WEBER, Roseburg, Ore.

My mother was healed by Christian Science when I was three years old and I can say with thankfulness that I have never been ill in bed a whole day in my life. A great many ailments have come up, all of which have been met with Christian Science. In school work, in the home, and in all my experience, Christian Science has been relied upon for help and has never failed. The physical healing is but the smallest blessing which I have received. It is the moral help for which I am most grateful,—the knowledge that every error of thought, such as anger or fear, need not be endured, but can be destroyed through the understanding of God which Christian Science gives. This is a constant source of gratitude. I hope that by practising this truth which Mrs. Eddy has brought to us, I can show to some extent my gratitude for the great work she is doing for the world.

MARGO KOHN, Poughkeepsie, N. Y.

It is about four years since I became interested in Christian Science, through the healing of our little boy. He had been sick from the time he was three months old. We had the best doctors and specialists that could be had in Chicago. After he had been under treatment for about eight months without receiving any benefit, they suggested that the only thing left to do was to change climate, as they had done all they could. We then started to travel from one place to another, without any benefit whatever. When we came to Portland we had to stay, as our means were about gone, and my husband had to look for work, and the baby was getting worse from day to day, so that I did not know what to do any more. A neighbor came in to see me and asked what I was doing for the baby. I told her that we had done everything we could; then she asked if I would like to try Christian Science, and told me something about it. I said she surely did not think Christian Science could heal him when the very best doctors had failed to do so. She replied that many were being healed, and that we might try it, and then she left me. In thinking over what she had said to me, I felt that it surely would not hurt to try it.

I took my baby at once to a practitioner. He was then seventeen months old and weighed nine pounds. He could not sit up or even turn over. In this condition I took him for Christian Science treatment, and in a week he was entirely well, could eat everything, and gained rapidly. Within two months he could walk and was as strong as any child of his age. He has not taken any medicine since, and is as healthy as any child can be.

Christian Science has been our only remedy since that time. It has brought health and happiness to our home. Words cannot express our gratitude to God, and to our beloved Leader, Mrs. Eddy. My daily prayer is to know more of this truth and to live it.

MRS. AMELIA SAUNDERS, Portland, Ore.

In January, 1892, when living in Rochester, Vermont, I was taken with chills and fever, resulting in grip with many complications, one of which was pneumonia. A physician was called, as my people knew very little of Christian Science and supposed it could only be used in chronic cases. He was very kind in every respect, and with the counsel of other physicians did all that he could to relieve me, but instead of gaining I seemed to grow worse. I was told that ulcers had formed in my lungs, which caused much coughing; and my eyes were so seriously affected that I could not bear even a ray of light. I continued in this condition for some time, growing weaker and more emaciated day by day, until I could not move from one side of the bed to the other.

Finally a Christian Science practitioner was called. Like many others, I had previously ridiculed Science, not having an inkling of its worth, but at that time I was glad to accept it. I never should have accepted Christian Science if I had not been obliged to do so, although, as I afterwards learned, it satisfactorily answers the question which was oftenest in my thought and to which for many months I had sought an answer; namely, What and where is God? The practitioner came to me with such a loving and health-giving thought that I felt as though I wanted to walk in the footsteps indicated, though the way looked dark. My eyes were instantly healed, but the rest of the demonstration was slow, giving me an opportunity for much study. When I was able to walk down a gentle slope to the farm shop and weigh myself, I found that I weighed seventy-nine pounds, which was thirty-six pounds less than my usual weight. By the first of September I was able to return to my work as a student at the normal school, although it was winter before I felt that I was entirely healed. I was indeed grateful for the physical healing, but more grateful for the understanding of God and His Word which came to me through Christian Science.

ANNIE L. MESSER, Randolph, Vt.

With a heart overflowing with gratitude to God, to the Master, and to our beloved Leader, Mrs. Eddy, for her untiring efforts in behalf of "poor tired humanity," I send this testimony, trusting that it may help some one else who is trying to work out of *materia medica* and the old beliefs of theology. When Christian Science came to me, I was, indeed, without hope and without God in the world. For eight years I had been a trained nurse. Three years of this time was spent in miserable health, the result of blood-poison and its effects, following vaccination. Often my own suffering seemed greater than that of my patients. Added to this I had been preparing to enter a deaconess order, thence to become a missionary nurse. What should have been progress in the spiritual life was little more than a series of disappointments to me.

After a hard experience in a medical college hospital, sick physically and mentally, I decided that it was out of the question to go into the mission field, and I expressed myself to that effect to the superiors of the order. A long conversation followed, which resulted in leaving me in "outer darkness." I thought God might be somewhere, but where was I to find Him? In this condition I went to the home of a classmate, who was a physician's wife. As I entered she exclaimed, "You look as though you did not have a friend in the world." I answered, "I have none." She responded,—"Do you know what you need? A big dose of Christian Science." I told her I would take or do anything that would help me out of my condition. I had always bitterly opposed the Science, but that was forgotten. I began treatment and in two weeks was a changed woman. I am sure that my practitioner had a storehouse full of patience, for I was full of beliefs of scholastic theology, *materia medica,* and self-will. As soon, however, as I began to realize what Christian Science was doing, I wished to drop *materia medica* at once, but my belief in theology, unsatisfactory as it had been, was not to be given up so easily, and it was last to yield.

During the following five months I took care of an infant, which gave me ample time to read. I read Science and Health many times, and with the exception of two chapters, it seemed Greek to me, but I would argue that the Science had healed me, hence it must be the truth, and that some day I would see it. At the end of this time I was obliged to go to another State and care for two relatives who were ill. After a number of weeks it seemed necessary to take one of my patients to a small hospital in a distant

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town. I went as her nurse, but had not been there two days when the nurse in charge of the institution had to leave on account of sickness, and with no other available help it seemed my duty to shoulder the responsibility. I agreed to remain two months, but months lengthened into years, and at the beginning of the third year I was still superintendent of the hospital, but at heart a Christian Scientist, knowing that when the time came for me to leave, my way would be made clear,—and it was. This proved to me that we cannot bound away from the place where Science finds us, but must work out and upward.

During the second month, when I had gotten deep into surgery again, I found myself, at the close of a hard day, disheartened, discouraged, discontented. Circumstances, seemingly, had forced me into this position. I could not leave without doing that which would wrong others, but was it not taking my Science away from me? In this mood I picked up "Miscellaneous Writings" and read on page 19 these words, "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in Divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine Source." Through all the dark days which followed, this thought never left me.

I seldom went to bed, no matter how late the hour, without reading at least a few lines from the Bible and Science and Health. If I could not help myself and came under a sense of sickness, I called for medical aid, but drugs brought me no relief, indeed if there was any seeming effect it was to make me more miserable; then I usually telegraphed to a practitioner for help, as I knew of no Scientist in the town. Twice I seemed completely worn out and left the hospital for several weeks, had Science treatment, and then went back to work. In talking with the practitioner one day, I mentioned the good which surgery seemed to be doing, and cited the case of a tumor being removed. She said, "Yes, they have taken it out of matter but not out of mortal mind." This, and the testimony of a gentleman who wrote, "I know that the word of God is sharper than any two-edged sword and can remove a tumor from my shoulder," settled the question of surgery for me. When sin, sickness, sorrow, death, and discord lifted their voices I knew that it was only a material dream, unreal, and that some day all would see its unreality. I also saw here, as I could have seen nowhere else, what a hopeless mental condition patients are in when material remedies fail. How much the belief has to do with sickness was proven to me many times when I have seen patients put to sleep with hypodermics of water and powder of sugar of milk.

The following demonstration will show how divine Love often meets human needs. One evening I was dressed to go out, and without knowing why I walked into the ward to the bed of a patient, and found her in a critical condition from what appeared hemorrhage from a wound which I could not touch. I telephoned for the physicians, but they could not be found; then fear took possession of me, but I remained with the patient, and it occurred to me immediately that my fear was not helping her, so I began to declare that her life did not consist in the blood which was coursing through her veins and arteries, that Life is God. I then tried to realize the omnipresence of God. When the doctor came and removed the dressing he turned to me and said, "Nurse, this stopped bleeding before we got here." One evening the same week the doctor insisted upon sending for this patient's children, as he thought she would die before morning, but I could not see the material conditions as he did, and was sure she would live. The doctor acknowledged the next day that it was God's power which was at work. My prayers were known to no one but God and myself, and I could never doubt His omnipotence after that.

In the truth we gain a freedom far beyond anything that mortals can think or express, and this too was proven to me. When the thought would come, "You are wrong in leaving your church," a still, small voice would say,—"God is leading and guiding. He will make the way so plain that you will see it." When I saw that material sense was keeping me back, I listened to it no more, and became as a little child. I accepted and used as much of the truth as I saw and understood, knowing that more would be revealed. Then, indeed, Truth became the way.

While I am grateful for the physical healing, words fail to express what it means to be lifted out of spiritual darkness into the sunlight of Life, Truth, and Love and to know the peace which passeth understanding.

IDA G. BEAUFORD, Red Wing, Minn.

While playing on the ice, my little girl, thirteen years old, slipped and fell, spraining her ankle very badly. Her younger sister pulled her to the house on a sleigh, and on removing the shoe, the foot was found to be badly swollen and discolored. Treatment in Christian Science was given, which quieted the fear and eased the pain. As myself and my two little ones are the only Scientists in Lehi, there was much antagonism to meet, so help was sent for. In three days the child was walking about the house; the fifth, she walked down town and back, eight blocks. The foot was normal and she was healed. Colds, sore throat, toothache, and all other ailments have been healed through the understanding of Christian Science. It is our refuge in every trouble. Our lives and our home would indeed be empty without it. We are grateful to God, and to our dear Leader.—MARY M. ROCKWELL, Lehi, Utah.

I am very grateful for Christian Science. It has revealed to me a perfect, unchanging God, an ever-present Love, so different from the old teaching, which I could never accept though all the time longing for a God I could know and serve. This prayer was answered in Christian Science, and I do gratefully thank our dear Leader for her life of faithfulness to God, whereby she is enabled to be a channel for the glorious truth revealed in our text-book, "Science and Health with Key to the Scriptures." I know that our gratitude is best expressed in striving to attain to the same faithfulness.

Four and a half years ago I was suffering from internal catarrh. The attacks were very painful and were becoming chronic, and a great fear came that I could not survive another English winter, yet there was such a dread of death! I was healed instantaneously in Christian Science, without any treatment, from the reading of a *Sentinel*. The perfection of God, the love of God, came so clearly home to me, bringing such a sense of rest and peace—that at last I had found God—for previously I had become discouraged and weary. The orthodox teaching did not satisfy, there was so much that puzzled me, yet I was not encouraged to reason. It all seemed such a tangle, religion seemed just a bundle of human theories,—ever-changing,—but now through Christian Science we find we have a divine Principle—God, the same yesterday, to-day, and forever, even All, no matter what human belief may assert. I feel so thankful for the knowledge, through Christian Science, that good is impersonal—a truth Jesus ever pointed to. My one desire is faithfully to watch and pray, that I may serve the only true God.

LILIAN DOUDNEY, Southampton, England.

It is with the deepest sense of gratitude that I send my testimony of healing through Christian Science. As a child I was subject to long illnesses and to morbid reflec-

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tion, and by the time I was eighteen my sincerest wish was that I might pass on from this world in which there seemed to be no place or sympathy for the invalid and heartsick. I did not give up and go to bed, but for every half hour's exercise I spent several hours resting. After nearly a year's excruciating material treatment, which brought on nervous prostration, I gave up all hope of recovery. The memory of that dreadful time is so removed by the sense of Truth and Love that I now but faintly recall it. It was one of my early demonstrations in Science, not to be like Lot's wife, forever looking backward, instead of progressing toward better conditions. All I know is that after two years of almost constant suffering, with a very few treatments in Christian Science I was taken to the point where I could work out my own salvation. I returned to the school which I had been obliged to leave in the middle of my senior year, and the memory of that winter, with the victories won, and the summer following, which brought back my rightful youth, will ever remain the happiest of my life. There have been struggles since, mostly mental, and I have learned that uniform progress can be made only by daily study and demonstration. Through these I have been relieved not only of physical ailments but of worry, fretfulness, nervousness, hate, and other errors, and it is for deliverance from these, and for spiritual growth and mental development, that I am most truly grateful. I have learned that in seeking the kingdom of God these things are added.

To our Leader, who has unselfishly suffered the hardships of the pioneer in opening the way for her followers to realize the great blessings of a demonstrable knowledge of Christ Jesus' teachings, all honor is due, and I am glad that this day the prophecy of Isaiah is fulfilled, "And mine elect shall long enjoy the work of their hands."

MARIAN V. LOUD, Au Sable, Mich.

It is with a grateful heart that I send this testimony, hoping it may be the means of helping others who are searching for the truth. It was through the reading of a testimony in the *Sentinel* that I was healed of consumption. Prior to this I had gone to a practitioner to talk with her about a relative who was ill. This lady was very kind to me, and when I was leaving she handed me several copies of the *Sentinel*. Through her advice I purchased a copy of Science and Health, and next day I went to visit the relative, taking this book to her. While there I had a severe attack of the grip, which seemed to settle on my lungs, and quick consumption followed. This was supposedly hereditary, as several in my mother's family had been victims of this dread disease. I was just able to get back home, and although I thought of Christian Science, yet I decided to take medicine, and that after I recovered I would investigate Christian Science. I had the *Sentinels* which had been given me brought to my bed and I read them daily, not with any thought that I would be benefited, but I wanted to see what Christian Science was doing for others. I was especially interested in the testimonies of healing, and after I had been reading these for several days I saw that I had not acknowledged God as all-power, or I would not have turned to medicine for help. This started me to thinking, and I saw that I had many wrong beliefs, and how glad I was to be able to correct each one as I saw the truth. While I was working on this line I awoke one morning with the thought that I might not be alive when night came, and yet I saw that if I could only touch the hem of Christ's garment I, too, would be healed. That day, while reading a testimony I came to these words, "I gave all up for Christ." I then saw that this was what I should do, and I asked myself the question,—Am I willing to trust all to God? I found that I was willing, and then and there every trace of the disease disappeared. I was healed.

My husband did not want me to try Christian Science, and he asked me to wait one week, to which I consented, but would not take any more medicine. I had forgotten all about my fear of that morning, and the thought that delays were dangerous did not present itself to me. I had been lying awake most of the night coughing, but that night I went to sleep. It was New Year's eve. I awoke at twelve, and the bells were ringing in the new year. I thought I had never heard anything so beautiful before, and with this thought I fell asleep, and woke in the morning to find I had not moved in the night or coughed once. In the morning I looked up my Bible and read with wonder. It was a new book to me! The following week I read it almost constantly, and when the week was up I said, Now I can have Science treatment. Then I asked myself, What am I going to ask the practitioner to do for me? I found that I was not conscious of a single ailment, mental or physical. Then it was that I knew God had healed me and that this healing had come to me through the teaching of Christian Science. With this healing other chronic diseases also disappeared. One year and a half later I gave birth to a son, and Science took care of us. This birth was painless; baby is an unusually healthy one and is a joy in our home.

I am grateful to God, and to Mrs. Eddy, who is doing so much for suffering humanity.

MARY E. KEENAN, Chicago, Ill.

I did not become interested in Christian Science through any physical healing, but about four years ago I heard of the Wednesday evening meetings, and was induced to attend one of them. I immediately became interested, for previous to this time religion had very little to commend it to me. I was brought up in the Jewish faith, but witnessing the little interest that the Jews paid to their Sabbath, I was led to believe that it was only necessary to go to the temple about twice a year and feel that I had done my duty. The earnest attention manifested, and the class of people I met at that first meeting in one of the Christian Science churches of Chicago, interested me deeply, and I am happy to say the teachings of the New Testament, as well as of the Old, and Mrs. Eddy's Science and Health, have now become essential to my life. When great sorrow came to me, it was the comfort I found in reading these books that helped me through my grief, and with the understanding thus gained I have been able to overcome a severe attack of rheumatism, and also a terrible burn on my shoulder, which was healed in a few days.

Christian Science has also changed my disposition. I now have a greater and deeper love for all my fellowbeings, and for these and many other things I am most thankful to God, also that He has given to our dear Leader the wisdom to teach us this saving truth.

LEON A. JACOBS, Chicago, Ill.

[Written for the *Sentinel*.]

The Little Scientist.

GERTRUDE RING.

THERE are no eyes more beautiful to me
Than those that look from out her dear, round face.
They are so steadfast in their gaze, so clear,
They do not see alone, they speak, they hear,
Laugh like bright water in some pebbly place
And instantly seem deeper than the sea.

She leans so trustingly on Love's wise power,
Accepts God's promises with glad delight—
I am rebuked before the childish eyes,
They shine with so much truth, they are so wise,
So patiently they seek to learn the right,
So eloquently speak of Life's rich dower.

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From our Exchanges.

It is quite true that we have become, as a people, too reckless in the pursuit of wealth, that the nation "needs a new baptism of the old virtue of honesty." But it is not recklessness or dishonesty alone; it is the love of money and power that has undermined the character of a nation hypnotized by material prosperity. Mere honesty, fair dealing between man and man, the law might conceivably secure, and yet our national life be as materialistic as before. "The one solvent of all these evils is justice, absolute justice," says President Schurman. The Christian cannot be content with that answer. For him the one solvent is the gospel of brotherly love. The Church, guided by the revelation of divine Fatherhood and inspired by the conception of human brotherhood, has before it the task which it had in the first century and will have to the last, that of redeeming society and saving the world.—*The Churchman.*

The churches have sometimes been narrow. They have lacked real sympathy with men. May it not be that any and all failures of the churches are due to this lack of vital sympathy? Will not the genuine spirit of Christ in men and women infallibly win other men and women? It is worth a thought, at least. Concern for traditions and usages and old forms of words and antiquated opinions on theological subjects is idolatry the moment that it stifles that warmth of human affection which is the first element in winning souls. Love has the right of way in the Christian scheme. Conformity to the past is good, but Love's first commandment is, "Thou shalt have no other gods before me."—*Western Christian Advocate.*

Every Christian becomes a minister by virtue of his relation to Jesus Christ. If that relation is vital, the aims and purposes of Christ pass over into his life. The expression of the Christian purpose is ministry. There are no conditions that nullify the obligation, because there are none that make helpfulness impossible. In the measure that we recognize this obligation and discharge it does the kingdom of God advance. Others may have their larger ministry, but that does not render ours any less real or important.—*The Standard.*

While we see the pattern in the mount, we must go down into the valley to make the things; the clay and the potters are down below. We have to carry our pattern-book down and set to work with it there before us. To see the pattern we must climb, to copy it we must descend; but if we copy well, while in the valley, what we saw in the mount, the next time we go back we will see more.

PRESIDENT ENGLISH, Moores Hill College.
Western Christian Advocate.

The moral order of the world and the world's greatest literature alike reveal to humanity in the large the inevitability of judgment for evil done here, while in the flesh. This inexorable decree may fall while man is in this world; it may be postponed to another stage of the soul's persistence; but come it must. This judgment has its divine side, and its human; and the human is none the less certain and inevitable than the divine.—*The Congregationalist.*

It [the great awakening] is not the birth of a new religion, destined to harden into formalism and intolerance. It is not a mere revival of learning; and least of all is it a mere emotional upheaval. It is a vast grappling with great problems by the human understanding, and a profound conviction of the fundamental necessity of dealing with them in a spirit of righteousness, no less than with a clear intelligence.—*The Independent.*

It is not what we receive, but how we act from what we receive that determines our character. All prayer is worthless, but so far as it is an effort to cease doing the wrong and to do the right, or obey the Divine impulses which we never fail to receive from the eternally omnipresent influx of Love itself to do right. E. A. BEAMAN.
New Church Messenger.

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

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Items of Interest.

National.

The original plans of the famous old Constitution, for the restoration of which Congress at the recent session appropriated $100,000, have been found at Salem in the East India Marine Museum. The section of the naval appropriation bill authorizing the work directed that the ship should be fitted up as nearly as possible in accordance with its original construction. The Bureau of Construction and Repair has been having some difficulty in carrying out this provision, owing to the fact that the original plans of the ship could not be found.

In 1835 the Six Nations tribe of Indians of New York State, by the Buffalo Creek treaty, were to migrate from New York to Kansas, where they were to receive new lands. Some of them went. Those who remained at home asked for cash instead of the land. The Government refused to make the exchange and the Indians brought suit. Finally they have been given a verdict. The amount approximates $2,000,000. This is to be divided among the 9,627 Indians.

Forty men are working day and night to get the airship of the Wellman and Chicago *Record-Herald* expedition started toward the North Pole the latter part of August. There have been many visitors to the headquarters of the expedition at Spitzbergen, including the Prince of Monaco on his yacht Princess Alice and the passengers of two tourists' steamers.

The three members composing the relief commission which has had the relief work in charge in San Francisco, have resigned. The relief work will be carried on by subcommittees of the rehabilitation committee, to which has been assigned all the powers of an executive committee.

According to the report of the New Hampshire State Board of Bank Commissioners the aggregate resources of savings banks June 30 were $87,638,939.71. The number of depositors increased 10,000 to 174,476, and their deposit increased $5,656,674.54.

Foreign.

The Education Bill, which was introduced in the English House of Commons by the President of the Board of Education on April 9, passed its third reading by a majority of 192, and was sent to the House of Lords. The bill embodies the contest in England between the Non-conformist element and the Church of England, the former being in favor of educational freedom in religious matters provided in the bill. The main features of the bill are as follows: From Jan. 1, 1907, all schools maintained by the local education authority must be "provided" schools. The local authority has power to purchase or lease the existing schools; no public money is to be used in denominational instruction; teachers will be appointed by the local authorities without any tests; all schools receiving "rates" will give the same religious education; religious instruction may be taught in these schools two mornings a week by arrangement with the local authority; attendance will not be compulsory during religious instruction, and religious instruction will not be given by the ordinary staff. In the House of Lords, on Aug 2, Lord Crewe moved the second reading of the Education Bill. The attendance was large, not less than eighteen bishops being present. In the course of the debate which followed it was clearly indicated that the House had no intention of rejecting the bill.

In recognition of the friendly interest which the United States has in all of her sister republics of Central and South America, the President of Brazil has announced, through the Brazilian delegates to the Pan-American Conference, that hereafter the Pavilion St. Louis, in which the sessions of the Congress are being held, will be known as the "Monroe Palace."

The Bann Rowing Club of Coleraine, Ireland, has invited the Harvard crew, which is to meet Cambridge on the Thames, to race them on the Bann River on any date convenient to the visitors, subsequent to the Harvard-Cambridge contest. The Bann senior eight holds an unbroken record for the present season, having defeated all the principal Irish clubs.

The last hours of Secretary Root's stay in Rio Janeiro was marked by several incidents of interest. In honor of the presence of the Secretary of State the President of Brazil designated Aug. 2 as a holiday and all business was suspended. Mr. Root at noon visited both houses of Congress, and replied to the address of welcome by the Secretary of the Senate.

The officers of the London and Southwestern Railway admit that excessive speed was the cause of the disaster to the steamer express from Plymouth at Salisbury, July 1, resulting in the loss of over a score of lives. Up to the time of the Salisbury disaster the company had not lost a passenger since Jan. 1, 1889.

The Chancellorie of the French Legion of Honor has again rejected the nomination of Sarah Bernhardt for the Cross of the Legion, despite the formal insistence of M. Briana, Minister of Public Instruction and Worship.

Industrial and Commercial.

For some time the Kaiser Wilhelm II., with a speed of 23½ knots, has held the ocean record. The Lusitania and the Mauritania, the two new Cunarders, will have a speed of 25 knots—1½ knots an hour more than the fastest of the German fleet. To gain this little increase in speed, 1½ knots an hour, requires a sixty per cent increase in engine power. The indicated horse-power of the German flyer is 38,000; that of the Lusitania will be between 68,000 and 70,000. Her boilers will use up coal at the rate of 1,000 tons every 24 hours. She will have four screws propelled by turbine engines, which will ensure an entire freedom from vibration. She is 700 feet in length over all, 88 feet broad, and 60 feet 6 inches moulded depth—84 feet longer, 16 feet greater in beam, and 8 feet deeper, with a displacement of 40,000 tons—as against the German record-breaker's 36,000 tons. The bridge will be about 110 feet above the line of the keel of the vessel. The tip of her four monster stacks is 154 feet above the bottom plates. She will be lighted by 4,500 electric lights; will carry 550 first-class, 500 second-class, and 1,300 steerage passengers, with a crew all told of some 800 hands. Each of the floating palaces will cost, when completed, $6,500,000. The British Government lends the company $12,500,000 to defray the cost of construction, at 2½ per cent interest, and guarantees a subsidy of $750,000 a year for a score of years. The ships have been constructed under admiralty supervision with a special view to their transformation into cruisers in time of war, provision being made for armor-plating them and mounting heavy guns.

The Farmers' Co-operative Union, which has a membership of more than two hundred thousand farmers in Texas, is earnestly at work in its effort to control the cotton market of this country. In addition to its Texas membership the union has many thousand members in all of the other cotton-growing States of the South. The chief purpose of the present movement is to bring to the cotton producer the direct benefit of the increased prices of the staple. More than thirty Farmers' Union warehouse companies have been chartered by the Secretary of State during the last few weeks, and more than one hundred additional companies of the same character are in process of organization in different cotton centres of the State. A school has been opened at Dallas by the Farmers' Union, at which farmers are educated in sampling, classing, and grading cotton. Several large classes of farmers have already been graduated.

The Union Pacific in March last year completed its model Motor Car No. 1, driven by power generated in a gasoline motor. The following month Motor Car No. 2 was put in service. It is built on the plan of the yacht, with port-holes for windows and tapering, steel-covered body to decrease the wind friction. Car No. 7 has been still further improved. All these cars are in actual service. One is used in Kansas between Leavenworth and Lawrence, one between Houston and Galveston, Texas; one on the Oregon Short Line; one in California out of Los Angeles. The weight of the car is about twenty-eight tons. Each car is driven by a one-hundred horse-power, six-cylinder gasoline engine. Speed of better than a mile a minute has been made on several trial runs, and forty miles an hour is a usual performance. Another style of motor car, designed for western conditions, is the electric motor car, a combination of the gasoline engine, a dynamo, and a storage battery.

Government scientists say that indisputable evidence has just been found, showing that centuries ago the Pacific Ocean extended as far east as Colorado. This discovery has been made by the engineers now engaged in the work of building the Gunnison tunnel in Colorado, which is being constructed by the United States Reclamation Service. This tunnel, now more than a mile long, has been driven through a hard black shale. The heading has now advanced to a point where it is passing through a great accumulation of sea shells. Thousands upon thousands of them, imbedded in the shale, are being dug out, some of them of gigantic size, upward of three feet or even more in diameter.

The establishment of a line of steamers between Charleston and European ports is part of the plans of State Immigration Commissioner Watson of South Carolina, in his efforts to secure for South Carolina a desirable class of immigrants. He sails for Europe on Aug. 11, and will visit several immigration agencies and personally urge several of the big steamship companies to make Charleston a port of call. He is certain that the steerage class for passengers and the freight business will justify later on a direct line of steamers.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Did Jesus Teach a Practical Religion?

SAMUEL GREENWOOD.

THE question whether Jesus' teachings are practicable at the present time should be decided on the basis of their veracity. Are they true? If they are, and if their practice would benefit mankind, there can be no conceivable reason why they should not always be practised. If they are not true, they should not be preached from our pulpits, nor taught in our Sunday Schools, nor sent to the heathen as the revealed truth of God. That they were the utterances of the best man who was ever on earth, the man who did the most good, who so perfectly understood God to be the Life of man as to overcome death for himself and others, should have more weight on the side of their truthfulness than anything that can be urged against them by others more material and less wise and good than he.

A serious responsibility is assumed by those who pronounce impracticable—that is unprovable—a large part of our Master's teachings. Who is there wise and good enough to speak for God, and declare authoritatively what part of Christianity He has dispensed with? Who feels that he sufficiently understands the Divine purpose to declare, in the absence of Scriptural warrant, that Jesus' life and teachings no longer interpret God's will concerning man, nor point the way in which mortals must go to be saved? The statement that the healing of the sick and the final overcoming of death no longer belong to Christianity, is a tremendous one to make, on no better basis than human opinion, and should not be accepted without authority which is equal to that of the Founder of Christianity, who declared these to be among the privileges of his faithful followers. The belief that Jesus' teachings and example are not practicable beyond the point decided by mortal man has kept Christianity for sixteen hundred years out of its rightful place and power.

It is evident that whatever is true is capable of proof, and open to the practice of all who understand it; while that which has not been proved or practised is wholly problematic. Any teaching that is partly true and partly false must either throw off its error or be finally engulfed in it. Jesus gave ample evidence that his entire teaching can be proved in this present world. The burden of initial demonstration therefore does not rest with us, but the repetition thereof is logically our work if we accept the statements as already proved. Resting satisfied with Jesus' proofs of the Christ-power, abiding content in the belief of his goodness and self-sacrifice, as Christians too generally do, is to be as the barren tree condemned by the Master, in a condition which affords neither sustenance nor shelter to those in need.

One cannot conceive that truth is less practicable with the student than with the teacher, except in that he understands less. Although centuries have passed since the great Teacher personally taught, we may become students of his teaching as truly as if we had lived in his own time. The truths he enunciated concerning the Father and the Son were the basis upon which he healed the sick and raised the dead; and these truths are eternal if true at all. To become students of an impracticable teaching, or of a truth that cannot be demonstrated, would be an anomaly.

The spiritual truths which are the foundation of Christianity have no relationship with any phase of materialism, and cannot be circumscribed by its deductions. The religion of Jesus leads mortals towards spirituality, and to confidence in God's omnipotence, but takes no account of medical decrees regarding the life or health of man. If the supposed power of material law and the influence of evil have become too strong for Christianity any longer to cope with them, then is the world in a terrible plight, for it has nothing better to which it may look for its salvation. The outlook were indeed appalling if evil and matter are gaining the ascendency over men, to the defeat of Christian effort; but human experience furnishes nothing adequate for such an assumption. On the other hand, in this issue of the *Christian Science Sentinel* will be found the narration of experiences which verify the plea of Christian Science; namely, that the Christ-truth is available and practicable, so far as it is understood, in all times of human need. The success of the Christian Science movement, whose growth has been wholly the result of its healing work, is surely arousing the world's attention to the possibility and also to the duty of practising Christianity in healing the sick as well as reforming the sinful. Abundant evidence has been accumulated by Christian Scientists to disprove all that has been or can be said in support of the belief that the healing of disease is no longer requisite in Christian practice. In this great work, in which they and so many thousands have been blessed, they have been students of the scientific interpretation of Jesus' teachings as presented by Mrs. Eddy in Science and Health; and in their struggles Christward have been guided by her wise and loving leadership.

Had the Church continued faithful to the Christ-ideal it would be healing the sick to-day as it did in the early years of its history, instead of repudiating this sacred duty to the discredit of its high profession. This laxity on its part has made it easy for Christians to believe that it was no longer required of them, since they seemed unable to fulfil Jesus' command. If through its Christian ministrations this feature of its work had become unnecessary, if mankind had been lifted beyond their need of healing, then both the Church and the world might well be congratulated that the kingdom of heaven had been brought so near to earth; but in view of the fact that humanity continues in the belief of suffering, sharp and cruel beyond expression, this attitude of the professed followers of the Great Physician is indescribably pathetic and pitiful.

The religion of the Master brings out the true relationship of man to God,—not as a thing of yesterday but as the eternal truth of being, and in the fulfilment of which Jesus said every man is his brother. The difference between his understanding of Truth and popular belief proves nothing but ignorance, lack of growth in spirituality, and consequent incapacity to follow his example more fully. To thoughtlessly condemn as impracticable what we do not understand nor try to prove, is dogmatic and illogical. Such a conclusion regarding the teachings of Jesus is positively ludicrous when one remembers what Jesus and his disciples did in support of these same teachings. Truth once

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proved can never again be relegated to the problematic. That so many Christians to-day do not apply themselves to the practical demonstration of Christianity is their loss, and the world's, but is no evidence that what Jesus taught is not true, nor that his works cannot be repeated.

Our Leader's interpretation of Jesus' teachings as demonstrably true accords with his own estimate of them, a fact that should preserve Christian Science from the criticism and misjudgment of Christian press and pulpit. That Christianity, as Jesus taught and practised it, is absolutely true,—true in itself, without reference to any particular time, place, or person,—is the only foundation which we have for our hope of salvation. It is this truth which reveals the Christ to be ever-present and ever-available as the Saviour from evil; which made possible the discovery of Christian Science in fulfilment of the Master's prophecy of the coming of the Comforter, and which underlies the wonderful success of Christian Science in ministering to suffering mortals, in restoring the healing element to Christian practice; this it is which should forever silence every false and wicked word against her through whom God gave to humanity the priceless gift of Christian Science.

Life the Way.

ANNIE M. PAYNE.

THE expression, "God took him to himself," is generally used in reference to so-called death, that stage of human experience when mortal mind decides that the semi-religious, semi-material sense which men call a "soul" must part company from its supposed prison-house, the body, and seek another sphere, presumably within material space, wherein it can be "forever with the Lord."

The conclusion that death is real, that is, known to omnipotent God—yea, that it is His method of bringing man into nearer contact with himself—involves thought in many contradictions. In illustration let us look at the dictum accepted by enlightened modern theology, that "Heaven is a state and not a place." Here we have a thought which would land us at once in Christian Science, but for this older belief which maintains that spirit is imprisoned in matter from which it must be freed by death. It is surely obvious that if spirit resides in matter, or "soul" in "body," as it is commonly expressed, then spirit must be fitted for, and be cognizant of, material space relations; hence its heaven is not a state only but also a place, and hence also its consciousness or the atmosphere of its heaven is not a purely spiritual one.

Thanks be to Divine Love, that in this age and through Christian Science it may be known with absolute certainty that God takes us not to Himself through the removal of a fictitious self to another sphere, neither through the loss of any real substance, nor through the disuniting of aught which the Eternal has made one.

In Christian Science we learn that the embodiment of God's child can never decay. It can never pass from one material condition to another, for it is never subject to material conditions. Mortals must rise to see this, and seeing, gradually put away the myriad beliefs of mortality. Through Science the false consciousness called matter, and its self-styled ego, mortal mind, disappears.

But, it may be asked, how then does God take us to himself if not through death? How but through an enlarged and spiritualized sense of Life? Through obedience, patience, humility, purity, spiritual activity, the recognition of God's omnipresence—these are the avenues by which we approach the Divine consciousness and learn that we are not appointed unto death, but that our heavenly Father hath already taken us to himself.

Christian Science comes to every one whom material sense has seemingly so beclouded as to make him despondent of God's grace, telling him that the Father hath already taken him to himself through that broken and contrite heart which He doth not despise. It bids him awake, because it is his right, his heritage, to be forever at rest in God, in knowing that man is "made, not after the law of a carnal commandment, but after the power of an endless life."

Essentials and Non-essentials.

WILLARD S. MATTOX.

You cannot tell what mankind believe by what they say. Macaulay writes: "Man is so inconsistent a creature that it is impossible to reason from his belief to his conduct or from one part of his belief to another." Fortunately, we are not left entirely at the mercy of unreliable surface indications, otherwise we would never be able to estimate true worth, and character would be only what hypocrisy or fraud chose to expose to view. The mortal deceives himself most of all. He imposes upon himself more often than upon others. The average mortal shrinks from self-examination and imitates the silly bird which imagines itself safely hidden when its head is in the sand.

The inclination to substitute appearances for genuine worth is no less a temptation to the Christian Scientist than it is to others, but deception is practised with much less success in this field than in any other, for the one reason that Christian Science is a religion of doing, not of pretending. Here the individual is impartially estimated by results. "Every good tree bringeth forth good fruit." "A good tree cannot bring forth evil fruit." Now the fruits of Christian Science living are the destruction of the false belief of evil, the improvement of one's self, the revelation in consciousness of the perfect man. These are the essentials of Christian Science, the results for which we strive. By our success in this work we shall be judged, and not by what mortal mind would wish to present to the world in place of results.

Our text-book, Science and Health, clearly states our objects, motives, and aims; on page 450, Mrs. Eddy says, "The Christian Scientist has enlisted to lessen evil, disease, and death." That is the important thing to remember always. These are the essentials of Christian Science living, the vital part, without which all the outward show, the protestation, the wordy self-exploitation, are pitiable shams. Anything which would divert us from our real work, anything which would prevent us from healing the sick and reforming the sinner,—this is surely the obtrusion of evil.

From the beginning the Church of Christ has had but one business, and that was and is to do the work of its Founder. He commanded the members of his Church to do the work that he did,—to heal the sick, preach the gospel, cast out evils. These are the essentials of Christian profession and living. There are many non-essentials, and they have been so many that the Christian Church almost entirely lost sight of its real mission. It neglected the healing of the sick and the raising of the dead, in order to elaborate an intricate church organization. The time spent in dogmatizing, in arguing of worthless non-essentials, was all criminally stolen from the earnest effort to do the Master's bidding. Intellectualism, ceremony, material organization, these were the means by which error led the early Christians astray, and in the study of our Manual we see with what great wisdom and care our Leader has given the first place to essentials in the Church of Christ, Scientist.

Christian Science says that its purpose is to preach, insistently, a return to apostolic healing, a return to that primitive simplicity which was satisfied with being good and doing good. Most of us, it is true, are still "cumbered about much serving;" we are so unnecessarily "careful and troubled about many things," when all we need to know is just that "one thing is needful." To be like God, to strive to obey Christ's commands, will keep us fully occupied and we shall have no time for the non-essentials.

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The essentials of Christian Science are quite simple, altogether beautiful, and very satisfying. If all pursued them with half the energy devoted to the study of the non-essentials, they would be much happier, much healthier. That there is one creator; that this creator is Spirit, Mind; that creation is spiritual; that this creator is God, good, and His creation good; that man is like God, like Mind, and consequently, not like matter, not like evil; that matter, sin, disease, death, are not God-made, but are false beliefs, temporal and passing, capable of destruction; that the one logical remedy for error is Truth,—these are some of the simplest statements of Christian Science. These are fundamentals. To study them, to understand even a little of their potency and grandeur, would keep us sensibly occupied, and on this basis alone we should be blessed with results which would speedily "lessen evil, disease, and death" (Science and Health, p. 450).

As a matter of fact, we do not begin to take in the magnitude of these basic statements. In spite of all our understanding we are tempted to allow ourselves to be distracted about the non-essentials. Instead of trying to be good, we are troubled over abstract questions, which, if they have any value at all, are only remotely connected with our salvation. We fret about the non-essentials and ask for a solution of problems which, at best, are not necessary at our present stage of growth, and because of this we neglect the really important work of overcoming a false belief about God, man, and the universe. To get rid of a tendency to hate, to overcome revenge and resentment,—this is much more scientific than to weary ourselves with a query as to the origin of evil. To recognize and begin to destroy a false sense of disposition or temperament is much more like obedience to Christ than to be "careful and troubled about many things." The non-essentials absorb time, and that which is worth while is lost sight of. Are we healing the sick, do we understand better the love which is divine, are we taking up "arms against error at home and abroad" (Science and Health, p. 29), are we bringing forth fruits? These are the more important as they should be the more impelling questions. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"A grain of mustard seed."

ADELINE T. RICKER.

A USEFUL parallel may be drawn between our sense of the apparently insignificant mustard seed and the too common indifference to the present moment. Infinite possibilities may grow out of what seems a very little thing, so that great and small become only relative terms. Every moment's reflection of God is essentially important. When this view of living is clearly discerned, each moment becomes one of quiet enthusiasm, and we no longer neglect the present in order to look forward to next week or next year, hoping for a larger opportunity.

The essential greatness and significance of the present is for the most part lost sight of by the habit of looking idly or regretfully forward or backward. To recognize the real meaning of the present opportunity furnishes the only standpoint from which to view correctly the past and future. Jesus compared the kingdom of heaven to a grain of mustard seed. The seed presents all the possibilities of its outcome,—a fact indicated in the statement that this "least of all seeds" finally becomes the "greatest among herbs." The essence of both seed and tree is one and the same, and spiritual greatness is quality rather than quantity. The joy of knowing that the present moment is one of contact with infinite good makes us strong for work and for trials of our faith. When Peter perceived something of the glory of the spiritual idea which Jesus showed them on the mount of transfiguration, he said, "Let us make here three tabernacles." The tendency of the human is always to limit or confine the spiritual idea, whereas each moment's revelation of good has infinite possibilities. Failure to recognize this is the reason why we all have to come down from such mounts of transfiguration and go to work again casting out evils and healing the sick, but that need not discourage us. Not until the spiritual idea has ascended above all material sense can we see that God is not confined within the poor human concept. The disciple John finally saw this when he declared of the heavenly vision, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

Recently, while seeking to realize something of that grain of faith to which is promised such great results as the removing of mountains, there came to mind the early experience of a student of Christian Science, who was watching and waiting to know whether this Science were really of God or not. She was walking in the street one day, and saw some children at play whom she knew to be the children of a Christian Scientist. A violent quarrel seemed to be going on. She lingered in some curiosity, surprised that they could quarrel like that. Suddenly one little girl stood boldly up and said, "God is ever-present, and God is Love!" The tempest was stilled at once, and the lady went on, wondering greatly, and saying within herself, "This must be the truth, since it can accomplish results like that." Surely here is the quality of faith that removes mountains of unbelief, and so perhaps does the work that centuries could not do without that little seed, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The healing consciousness always involves the present moment, and is what every faithful Christian Scientist strives from day to day to cherish and unfold with all the patience and devotion of which he is capable. To bring these moments of the conscious reflection of good nearer and nearer together, until they become a continuous stream —"the river of God"—enriching and purifying human affections, is the task confronting every Christian worker. Mrs. Eddy, the Discoverer of Christian Science, has led into human consciousness a stream of truth which is rapidly cleansing it of all falsity, and it is the earnest endeavor of every faithful student of her writings to make way for that stream in his own daily living. Among the labors of the ancient Greek hero, Hercules, was the cleansing of the Augean stables, where three thousand cattle were stalled. He worked long to no purpose. One day it occurred to him to turn through these stables the course of the river Alpheus that flowed near by, and thus, by a process of continuous, uninterrupted cleansing, the task was accomplished.

Complete purification is the final, glorious result of alert attention to the present moment. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In this section our Leader says that the new birth "begins with moments, and goes on with years" (Miscellaneous Writings, p. 15).

Work.

H. S. BYRNE.

A MAN once complained to a fellow-workman, whose motive was to work for the sake of his work and not for money, that he had tried to find employment but had failed. His friend listened to his story, and then pointed out the mistake he was making in thinking he was looking for work, when in reality he had been looking for money.

The remark is sometimes made by Christian Scientists, "I have tried again and again, but there are no results," and because of this there comes a sense of discouragement. Surely this is the time to find out how and for what we

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have been working. If we have been looking or working for material results for their own sake, it is somewhat like the man who failed to get work because he had been looking for money. At such times it is well to remember that we have before us, in this age, an example for all workers in our Leader, Mrs. Eddy. Hers has been an incessant effort to know the truth and to seek "first the kingdom of God," and the glorious results of her work prove beyond doubt that she is working aright. In her message to The Mother Church in 1900 (p. 4), our Leader says, "The song of Christian Science is 'work—work—work—watch and pray.'" What a new, joyous meaning is given to work through Christian Science. In working to know God aright, and in working for God, those who manifest good in their lives have indeed a song—a prolonged song of joy and gladness. Sometimes the wonder comes as to where and what one's work shall be, but all speculation vanishes before the thought that our real work is to know God and to reflect His work—and He is everywhere. With this true concept of work there can be no weariness, discouragement, nor barren results.

To the faithful worker who by her example and life-work has lifted many a toiler out of the drudgery and weariness of material work into the joyousness of true work, a great debt of gratitude is owing, which will be best paid by striving to "work—watch and pray" in the way she has shown and is daily showing us.

[Written for the *Sentinel*.]

The Swallows' Lesson.

BEN. HAWORTH-BOOTH.

I DEEMED, before mine eyes beheld the light,—
When life was young, when I believed the story
Of wise incompetence and darkened sight,—
That He, the Lord of love, the God of glory,
Was even a tyrant, terrible and gory,
Eager to hurl His foolish children hence,
As rocks by Cyclops off their promontory,
Into the foul abyss of hatred, whence
Is no return, no hope, no prayer, no penitence.

Was this the Lord and King who bids us love
Our fellow-babes, and says, Forget, forgive
Your enemies? who came as holy Dove
When John baptized? Does earthly father live,
Would hurl his child to such a doom, would drive
His own to such perdition? Hush, ye vain,
Ye worldly-wise! The swallows safe arrive
From sacred sands of Nile to-night again,
A thousand miles of flight beyond the boundless main!

I hear them sing, "Praise to the guiding hand
That holds the swallows on their wondrous way
Beneath the pilot stars by sea or land;
He points them where the rainbow fountains play,
He loves and leads the birds." Then who shall say
He could consign to ruthless punishment
The weak and erring ones that weep and pray?
To Him each head shall bow, each knee be bent,
Each heart shall turn, contrite, converted, and content.

Shall not His sons abide, with all creation,
In the creator's all-enfolding arms,
And wait His will in trustful expectation,
Fearless, secure, and free from earth's alarms?
From pole to pole, from lands of pine or palms,
Each bird and beast and flower, each wave, each stone
Proclaims aloud, aloft, in songs and psalms
His all-sustaining love: shall men alone
Mutter of hate and hell before the Father's throne?

Selected Articles.

Resignation of a Pastor.

The following letter has been received by the trustees of the First Baptist church, Westerly, R. I., from the pastor, Rev. W. L. Swan:—

"New Haven, Conn., July 19, 1906.

"*Dear Brethren and Sisters of the First Baptist Church:* Since coming from Westerly and having thought the matter over carefully, I have decided it would be best for my pastorate to close the first of August instead of the first of October, if the church should see fit to release me at that time.

"While I still believe in the fundamental principle of the Baptist church, 'Loyalty to the teaching and example of Jesus Christ,' as stated by Dr. H. M. King of Providence, and believe all the doctrines that have been to me the essentials of Christianity for the past ten years, and that they are the same as held by many of the leading Baptists in this country, I have come also to believe that the fundamental Principle taught by Christian Science is true, that it is not inconsistent with the historical attitude of the Baptist denomination. Nevertheless, many in the denomination do not think the same. I have become convinced, therefore, that in the interests of harmony the only right thing for me to do is to resign at once.

"I want to thank you all for the way in which you have sought to be loyal to me as your leader for the past nine years, even when you have not agreed with all my theological views. May God continue His blessings upon you.

"Your pastor,
"W. L. SWAN."

The church has accepted the resignation, to take effect Aug. 1, as requested.—*Norwich* (Conn.) *Bulletin.*

Prayer—A Lay Sermon.

That the majority—large majority—of prayers go unanswered needs not to be asserted. This old world, in which we find sin and its awful consequences still rampant, would have been saved long ago had any large proportion of the prayers been answered. And it would seem that enough of them have been fruitless to leave no doubt that there must be some radical mistake in the popular mind as to the nature and modus of effective prayer. Certainly there is no lack of petitions—but are mere petitions really prayer? Is it possible to change the mind of Deity? Can He unknow what he once knows? Is it the Mind of God or the mind of mankind that needs to be changed in order to have things as they should be? Can it be that Deity doesn't realize what He should do and how He should do it, better than men can suggest or inform Him? Is it not rational to conclude that the universe is operating under divine law—doesn't the rain fall on the just and on the unjust alike? Can it be that a part of the universe operates under law, as we know it does, and that the whole does not? Would it be possible for a part to express more wisdom than the whole—for a part of it to express mathematical exactness and the rest run haphazard? Are we blessed because of prayer or are we blessed by our prayers?—important question this, as there is all the difference imaginable between the two. Is it conceivable that Deity would let a wrong condition go unrighted in His own universe simply because some one didn't request Him to set it right? As already suggested, must it not be that it is the mind of mortals, and not the Mind of the omnipotent, omniscient, and omnipresent ruler of the universe that needs to be changed in order to bring us the blessings we desire and so much need? Are not our limitations, our deficiencies incident rather to our vision than to His? Have we not, by our unbelief,—our unfaith in Him,—by our limiting view of all things, brought

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about the imperfect conditions from which we would now escape? In other words, hasn't mortal man, by a long process of retrogression, encased himself in an environment wholly unlike the universe as it appears to the immortal vision of its creator and preserver? Is it possible that mortal man has been able to do more by his disloyalty than to mar his own vision of the universe—has he been able to change the universe itself so that God does not now see it in the unmarred perfection in which He made it? Has mortal man proved more powerful than God—has he been able to really mar the handiwork of omnipotence? Or has he simply shut himself off from its perfection, and needs only a renewing of the mind, as St. Paul puts it—a more perfect mental vision—to bring into his experience the normal conditions which have escaped him, and for which he now prays? "Prayer is the heart's sincere desire, uttered or unexpressed," but there isn't the slightest warrant in Holy Writ, or out of it, for expecting an answer to prayer unless the desire ripens into "faith." The fact that "faith" is the one condition of effective prayer indicates that we are not blessed because of our asking, but by the desire—by the quality of the desire's expression—by the "renewing of the mind" to the extent of spiritually laying hold of (mentally seeing) the conditions which we would bring into our experience. In a word, by bringing ourselves to a mental vision corresponding to the Mind that sustains and keeps the universe in its original perfection,—which perfection is obscured to mortal man by his carnal, limited view of things. He retakes heaven—normal, harmonious conditions—not because of his requests, but in the ratio that he has that Mind "which was also in Christ Jesus;" that Mind which was in him who said that "all things are possible to him that believeth," and "according to your faith be it unto you." God is "of purer eyes than to behold evil, and canst not look on iniquity" (cannot see His own universe marred and deformed—cannot see His own original purpose defeated), and if we would have that for which we pray we must, through faith, see the perfection—the normality—of all things as He sees it.

Editorial in *Portsmouth* (Va.) *Ledger.*

The teaching that evil can be performed through erroneous mental influence is not new to this age, but it should be understood that the mission of Christian Science is to counteract and destroy such evil mental influence. Christian Science lifts men away from the desire to control or to be controlled by human will, and awakens the desire and effort of every earnest Christian to be possessed of that Mind only which "was also in Christ Jesus." Christian Scientists are united with all other Christians in the confident belief in and fulfilment of the Scriptural promise, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

DAVID B. OGDEN.
Pacific Baptist Advocate.

Not only her following, but the world in general, is amazed at the success of the movement Mrs. Eddy originated, single-handed, and has guided with phenomenal ability from the beginning. Her fame has just received a fresh impetus through the dedication of the great church in Boston, second in impressiveness and architectural grandeur to no church in America.—*Troy* (N. Y.) *Press.*

List of Members.

The List of Members of The Mother Church, including those admitted June 5, 1906, is now on sale. Single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Among the Churches.

Hamilton, Ohio.

As we review the past six months we have cause for much gratitude for the growth made in our church. Truly the divine Presence has been round about us, leading us onward and upward. We have not stood still, but a steady growth has marked each step we have taken, and we have only songs of thanksgiving in our hearts for the many blessings of the past year. The people here are very friendly to our beloved Cause, and particularly are we grateful to the city press for their kindly interest and help in publishing the reports of the Christian Science work from time to time. Recently they applied, unsought, for items concerning the dedication of the Extension of The Mother Church of Christ, Scientist, in Boston, and were eager to publish anything the committee might authorize.

Aside from this much interest has been shown generally in our locality. The lecture of April 10 was well attended by hundreds of Hamilton's representative citizens, welcoming eagerly the opportunity of having Christian Science explained by one of our able lecturers.

The literature racks stationed in the traction office at Hamilton are rapidly emptied, and much good has resulted therefrom, a number of persons having come to the Reading Room to purchase our text-book, Science and Health, as a result of this seed sown. The first of May we found it necessary to seek more commodious quarters for church worship, and the attendance at the Sunday and mid-week services has increased very favorably indeed.

June 1 we furnished a new Reading Room in the best locality procurable in the city. We find a marked increase in the sale of Science and Health and other Christian Science publications. There are many visitors to the Reading Room and much interest is felt generally by outsiders. Our financial obligations have all been quickly and easily met. In April we responded to the call for help for the San Francisco sufferers and also contributed to the publication work. The outlook for Christian Science here is very encouraging and we may hope for great things in the future.

Our prayer each day is for more love to God and to our noble Leader, Mrs. Eddy, through whom this Christ-truth has come. We realize, as never before, that our gratitude to her can only be shown through our obedience to her teachings.—*Correspondence.*

Richmond, Va.

In December, 1900, regular Sunday and Wednesday evening services were held in a private home, and a Reading Room was also established. As a result of these meetings a regular church organization was effected in June, 1902, to be known as First Church of Christ, Scientist, of Richmond, Va., with thirty-six members.

In August, 1902, the room, 709 East Main Street, was rented for the purposes of a Reading Room and for services.

The membership has increased until it now numbers sixty-four—eight having been transferred to churches in other cities. The removal to new quarters increased the expenses from fifteen dollars per month to one hundred dollars per month. The full amount was raised, however, by voluntary offering; and that this church is solving the financial problem it is only necessary to say that in the four years of its existence this little band has raised ten thousand dollars.

In August of last year the Reading Room was removed to the Chamber of Commerce Building, and Belvidere Hall was secured for the regular Sunday and Wednesday evening services. It is now the purpose of the members of the Richmond branch to put forth every effort to secure its own building in the near future.

Richmond (Va.) *Evening Journal.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

Mrs. Eddy's Request Granted.

[THE following letter to Mrs. Eddy, as well as the clipping from the *Boston Herald* which accompanies it, will be read with pleasure by all her friends and followers, and we are sure that they will join us in thanking the city government for its prompt and generous response to the suggestion for the improvement of the streets, made by a distinguished citizen of Concord.—EDITOR.]

Concord, N. H., Aug. 8, 1906.

Beloved Leader:—It is a satisfaction to inform you that the Concord city government, at a special meeting called last night, voted to improve State Street in accord with your letter which appeared in the *Concord Monitor*, and *Patriot* of June 21. Your friends are to co-operate with the city in this important improvement.

At the invitation of Mayor Corning, I was present at the meeting last night, and heard with pleasure the hearty indorsement given to the plan by the leading men in the city government.

It is a joy to know that, during the entire discussion wherein the city voted to expend five thousand dollars to carry out your suggestion, not one unfriendly word was spoken against Christian Science or its beloved Leader.

Among those in the city government who manifested their friendliness to you and worked actively for the success of the plan, may be mentioned His Honor the Mayor, Judge Charles R. Corning; President of the Common Council, Benjamin W. Couch; Aldermen Fred C. Demond, Joseph S. Matthews, George D. Waldron, George H. Rolfe, and Irving T. Chesley; Councilmen Harry J. Brown and Harry R. Cressy.

I have learned of the following influential citizens who spoke favorably of the plan and used their influence in its behalf: Hon. Benjamin Kimball, President of the Concord & Montreal Railroad; Gen. Frank S. Streeter; Mr. Josiah E. Fernald, President of the National State Capital Bank; Hon. Harry Dudley, Cashier of the Mechanics National Bank; Mr. Myron J. Pratt; Mr. J. Wesley Plummer, Deputy State Treasurer of New Hampshire, and Mr. J. C. Derby.

I am sure that your many friends in your native State and throughout all lands will welcome this marked evidence of the genuine appreciation of the Discoverer and Founder of Christian Science by her fellow-citizens.

Lovingly yours,
IRVING C. TOMLINSON.

[Special Dispatch to the *Boston Herald*.]

Concord, N. H., Aug. 7, 1906.—Through the suggestion of Mrs. Mary Baker Eddy, Discoverer and Founder of Christian Science, and by vote of the Concord city government to-night, the capital city of the Granite State is to have, in the improvement of State Street, one of the finest avenues in New Hampshire. This improvement is the direct result of a request to the city government by Mrs. Eddy, and the generous action of her friends, who have offered to bear half of the expense of concreting one of the city's leading and most beautiful thoroughfares.

Early in the summer the city put down a water-main through this street, leaving the roadway in bad condition. Mrs. Eddy, in a letter which appeared in the local press, asked the city government, in behalf of the public, to improve the impaired highway. Her action was in harmony with her interest in the good roads movement. Seven years ago Mrs. Eddy inaugurated the movement for good roads in New Hampshire by providing the funds for macadamizing a large portion of Pleasant Street, thereby making it one of the best pieces of highway in Merrimac county.

Mrs. Eddy's letter in behalf of improved streets not only received the hearty indorsement of many leading citizens of Concord, but also attracted the favorable notice of her host of friends elsewhere. The outcome of this interest was a letter to the city government from Irving C. Tomlinson, in which he stated that citizens and friends whom he represented would bear half the expense if the city would concrete State Street.

Mayor Corning placed the letter before the committee on finance of the city council, who unanimously indorsed it. A special meeting of the council to-night acceded to Mrs. Eddy's request and accepted the proposition of her friends.

A Plea for Fair Play.

THE following excerpts are from an editorial in a recent issue of the Matteawan and Fishkill-on-Hudson *Evening Journal*, and we take pleasure in commending them to the consideration of any who are tempted to forsake their own legitimate field of labor and discuss their neighbor's religious views from a controversial standpoint. The editor of this paper writes:—

"The other evening one J. J. Kennedy, an evangelist, who has been giving some very interesting talks in a tent at the corner of Willow and Church Streets, Fishkill Landing, took as his subject, 'Christian Science: Is it of God?' It is not our business to discuss any form of religious belief, or unbelief, here, but from the purely secular standpoint of a rank outsider we would like to ask if 'Christian Science: Is it of God?'—then why not 'Methodism: Is it of God?' or 'Episcopalianism: Is it of God?' or 'Baptism: Is it of God?' or any other ism, for that matter.

"Christian Science has taken its place among the religions of the world, and all dogmatic assertions to the contrary, it will continue to grow and win its converts. It will grow because it is constructive rather than destructive, and because its Founder was wise enough not to say: 'Take my book and throw away the Bible,' but 'Take them both.' That is the secret of all success in the spreading of any belief among the people. Not to say, 'Stop believing as you have believed before, and believe my way,' but 'Take my beliefs and assimilate them with yours.' . . .

"We have no fault to find with Mr. Kennedy, nor do we even know what he said about Christian Science. His caption, however, 'Christian Science: Is it of God?' was suggestive of that spirit of controversialism which has made the world run red with blood in the name of one whose mission was eternal peace. . . ."

It is a maxim amongst business men that one who devotes the greater part, or in fact any part, of his time to the disparagement of his competitor's wares will find little time to present the merits of his own, and while Christian Science is not in competition with other religious faiths, the course which has been pursued by some critics makes this maxim apropos.

If these critics would present their own doctrines in a manner calculated to convince the world that they are for its good, there would be no need to adopt other and less legitimate methods to attract a large following. Christian Scientists, from Mrs. Eddy down, are glad to avail themselves of every opportunity to speak well of those who are

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trying to benefit the race, and they are always liberal with their commendation of every effort for good.

ARCHIBALD MCLELLAN.

Readiness.

IN our text-book we find this statement, "Those ready for the blessing you impart will give thanks" (Science and Health, p. 570). These words were recalled by a letter from one who attended the recent dedication of the Extension of The Mother Church, and who referred to the great help received from our dear Leader's Message, "Choose Ye." Special reference was made to her playful use of the word justice—"not just ice"—and this Scientist spoke of the many who "lack human sympathy, and who therefore have no true understanding of Divine Love." Then followed a few words taken from the letter of a distant friend who had read and pondered the Message. In speaking of one who greatly needed the help which Christian Science gives, this writer said, "I think I can be a wee bit of comfort to her, 'not just ice,' but loving and warm and tender."

In Christian Science we soon learn that we must be healed of all that is unlike God's perfect idea,—His child,—not merely from our physical aches and pains. Mortals are marred by mental deformities which have greater need of healing than has any physical condition, so called, but divine Love can and does heal all our ills. Of old the Israelites were commanded to "worship the Lord in the beauty of holiness," and it should be our chief concern to have and to express this beauty in all we are and in all we do. The hardness and angularity of selfishness and fear must feel the firm, yet tender touch of Truth and Love, and "give place" to that which expresses the One "altogether lovely." We may rejoice in knowing that over and above physical healing this beauty of Spirit is earnestly sought by so many of those who come to Christian Science. In all such there is awakened in wonderful degree the consciousness of spiritual realities and their supreme value. Thus is the true healing realized. This healing meets both mental and physical needs and replaces deformity and weakness with the beauty and strength which come from the divine Mind.

In the process of healing, our consciousness should ever be of the abiding qualities of Spirit, not of the unreal conditions of mortal belief, to which we must not cling if we would get rid of them. The sense of justice which merely chills and repels is not a product of Love, and needs to be healed as much as does any bodily ailment; nay, more, its healing is sure to bring a corresponding change even in physical health, which witnesses to the world the regenerative power of Truth. We must be ready for higher and yet higher problems, and give thanks at each step of the way. Christian Scientists who are closely following their beloved and trusted Leader, receive with gladness her every counsel, whether it be a word of warning, of rebuke, or of praise, well knowing that by heeding it added blessings will follow. The important thing is to be ready, both to hear and to heed; this was the Master's warning to his students, "Be ye therefore ready." Thus shall we learn each lesson assigned us, receive the blessing, and give thanks.

ANNIE M. KNOTT.

Letters to our Leader.

Boston, Mass., July 11, 1906.

Dearest Leader:—Before leaving these shores I feel compelled to tell you with what sacred resolve I am returning to the work in London. This thought suggested itself to me so clearly on June 10, that our only duty lies in alert obedience to God, and that, if we perform this faithfully, in just the way you have pointed out, we cannot then "be false to any man." From the services in The Mother Church, and from interviews with faithful workers, I have caught a glimpse of a faith deeper and stronger than I yet possess. This has stimulated me to strive after such watchfulness and self-immolation as will surely lead to a deeper understanding of divine Love. Your students, Mr. and Mrs. Miller, longed to be present at the dedication, but could not be spared at this season. The spiritual growth of our little branch of the Vine is striking; numbers are being healed and are devoting themselves to the joyous work of liberating others. My gratitude towards you deepens as I realize the immensity of this revelation that has unmasked evil, the impostor of the ages, and is enthroning infinite good in the hearts of men, through your purity and faithfulness. I am humbly your follower,

VIOLET KER SEYMER.

Delegate Third Church of Christ, Scientist, London, England.

Tandjong Malim, Perak,
Federated Malay States, May 7, 1906.

Very Dear Leader:—Humbly I address these lines to you, thinking that they may be laid before you. Last mail brought the *Sentinel* with the beautiful letters from you and Mrs. Conger about China. A day or two before, the enclosed letter was shown to me, and thinking it might interest you, I have been granted permission to forward it. The writer is a Straits-born Chinaman,—clerk in a mine near here. He was educated in a school in Singapore. I have been in the Straits now two and one half years. For some time we lived far away in the jungle, then moved here, where I had the privilege of presenting Christian Science to a lady who has accepted it in all its loveliness. Khoo Sing Hock is amongst those to whom she has introduced it. She talked with him, and after reading one *Sentinel* he wrote the enclosed letter. Since then he has read "Retrospection and Introspection," is now reading Science and Health, and hopes soon to send for a copy of his own. Some of our neighbors are reading my Christian Science literature until they can have their own sent. I am a member of First Church of Christ, Scientist, London, England. My little boy is an attendant of the Sunday School there. I pray that I shall be enabled to do more faithful work, and deeply I would thank you for showing us that God is always with us, and how to live near to Him. I can never be grateful enough to you, our dear Leader, for the wondrous truth given us so freely through you. Your ever obedient follower,

CLARISSA MARY ALLARD.

[The following is a copy of the letter mentioned in Mrs. Allard's letter.—EDITOR.]

April 27, 1906.

To Mrs. Proust, Prangin.

Madam:—In returning this copy of the *Christian Science Sentinel*, I crave the liberty of saying a few words, besides thanking you most sincerely for your kindness. The proposition, as set forth by Christian Science, that mankind can and should do without doctors of medicine and drugs, appears to me, at first sight, a "big order," especially when one takes into consideration the years and years of hard study and labor, the heaps and heaps of money bestowed upon the medical institution—or rather, profession. Therefore, at first sight, as I said above, Christian Science *vs.* The Medical Profession, appears to be a very great problem, and would be a most suitable subject for heated discussion in the debating hall. However, the solution of the problem is not far to seek. The subject is just like the story we read in our schooldays, about two boys quarreling over the question of the color of a lobster. One insisted on its being red and the other black, and the two boys were on the point of coming to blows when the uncle of one of them appeared on the scene and settled the dispute by explaining that raw lobster was black, but when cooked it became red. One of the boys only saw a lobster on the table after

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being cooked, but the other's father being a poor fisherman he used only to see a live lobster.

So long as there are vices in this world mankind can never do without medicos. Men overworry themselves in pursuit of wealth and some strive very hard even to get a living. The overworry taxes the constitution, and it often happens that nothing but medical treatment can cure the patient. On the other hand there are those who are content with the little they get, and instead of striving hard to get more, either to lay by for old age, comfort, or to spend on pleasures or luxuries, leave all their destiny in the hands of Providence, meantime serving God by leading virtuous lives and practising self-abnegation as Buddha did and preached. To such as these the name of drugs is an abomination, and really drugs are no good to them, for they can never want them.

Christian Science, as I understand it, is a great blessing to mankind, and as it is said to be applicable and beneficial alike to Christians and non-Christians, its merits must be inestimable. Words cannot adequately describe my gratitude to you for first impressing it upon me, madam, and I can assure you that whatever benefits I may obtain from Christian Science, I will distribute, to the best of my abilities, among neighbors, friends, and relations.

Yours most respectfully,
KHOO SING HOCK.

Columbus, Wis., July 18, 1906.

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

My Dear Mrs. Eddy:—Can you take time to read a word of earnest, loving gratitude for your timely article, "Personal Contagion." It is because of individual experience in striving to be free from said contagion, that my sense of joy on reading your words seems to demand utterance. I also wish so much that you should know how lasting and delightful is the blessing I received while listening to your address in the Christian Science Hall at Concord, Feb. 27, 1898, when all doubt and unbelief vanished and I saw you as the inspired Revelator of the truth in Christian Science. I have since told this experience to many rejoicing ones.

With thankful love,
MRS. CLARA SAWYER.

Rutland, Vt., July 17, 1906.

Beloved Leader:—Many times have I taken my pen to write you words of love and gratitude, and as many times laid it down, feeling that I should not trespass upon your valuable time; but to-day I feel strongly that I must write you somewhat of my joy, even though your eyes may never read my lines. After years of earnest study of Science and Health, with the Bible, it was my precious privilege to be a member of the college class of December, 1904. The results of that experience, if told, would occupy more pages than you would care to read; and when I think of all the other dear members of that class, then of all the other classes, and realize how the same splendid teaching must have blessed the efforts of all, I begin to faintly comprehend the truth taught by Jesus in the miracle of the loaves and fishes.

In the capacity of Publication Committee it has been my privilege during the past year to know more of the work of Christian Science in our State, and I am rejoiced to note the increasing interest and activity of our churches as well as a growing interest of the people generally in the subject of Christian Science. Your last message to the Church is my daily study; and now I thank you deeply for your words in "Personal Contagion."

In loving anticipation of the good work which I feel sure our State will do this coming year (the State which stands as sister to the one that shelters you, dear Leader), I am

Lovingly and obediently yours,
HELEN S. B. ROSS.

Testimonies of Healing.

Six months ago the words Christian Science conveyed to me nothing more than the bare fact that some people, Americans mostly, called it a religion, and that it denied the existence of pain. I knew no one who was of that religion, did not even know the name of the text-book or that of its author. When in trouble, it had been my habit to take up some study, of such a nature that I should be prevented from dwelling on the misery I could not avoid feeling; and once more, in what seemed the greatest and has proved to be also the last of such wretchedness, I looked about for something of the sort to help me through weeks of suspense. There seemed no earthly reason why I should take up Christian Science rather than the thousand things I had often wanted to study, and yet strongly and insistently I was driven to it. It was after a whole month, and a great deal of trouble, that I got the name of the book; then, before I could get a copy, I heard of the church in Sloane Square. The wrong address was given me, and the wrong time for service, and I almost gave up my search for it, when on a rainy morning in June I found the church closed. I could do no more than note that there was a service on Wednesday at eight. There ended my difficulties. On Tuesday I received a copy of Science and Health which had been lent to a friend by a Christian Scientist.

On that Wednesday I realized that healing was an essential part of the religion. It did not occur to me to doubt that I could be healed. The sequel is an old story. For years I had been very nearly an invalid, and for a year I could not move from my sofa. For the six months previous to this date, it was only dire necessity that had forced me to my feet. For years I had suffered severely from mucous colonitis, and had tried all sorts of diets. I digested next to nothing, and was greatly reduced in weight. I had frequently had abscesses in the jaw, for which doctors could do nothing except give me morphia when the pain became excessive. In fact I was never entirely free from pain, and very often I was in agony. I had also a growth in my side, but my condition was such that the surgeon refused to operate, as he did not consider it safe. My control of the body was already affected, and the prospect was that I should be helpless.

This was the mental and physical condition, with the added knowledge that the one thing I had relied upon in all my troubles was about to fail me, and that in a very miserable way. On that Wednesday in June I was given the name of a practitioner. On Saturday I wrote to her, and that night I went to bed at ten o'clock. At seven the next morning I opened my eyes, having slept dreamlessly and peacefully all those hours. As I opened my eyes and realized that the night generally so full of misery was over, the words, "the hem of his garment," leapt into my mind. I had not looked at a Bible for twenty years, but I knew it was just that, and that I was healed. I never again lost a night's sleep. I could eat and digest anything and everything. In four treatments all symptoms of the mucous colonitis had disappeared forever. In all I had eight treatments, but two of those were only because it was so hard to believe I really was well. Everything I took to the truth was cured, and cured completely. The growth disappeared and I could wear my clothes as others do. I put on flesh at the rate of a pound a week, slept and ate like a healthy child, and most glorious of all, my other troubles fell from me as if they had never been, as in truth they never had. In place of misery, I had peace, joy, and gladness. Instead of an overwhelming longing for speedy annihilation, my days were full of energy and absorbing interest; and yet my troubles and the stress of circumstances were what others would have thought even harder and sadder than before; but I was coming into my inheritance, daily learning where to look for and how to reach the divine

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source of all good. Steadily and gently the way to God was shown me; every difficulty and doubt was met through the Bible and Science and Health.

My deeply appreciative gratitude goes out for the wisdom which kept me reading and searching my Bible and Science and Health, and which forced me from the very first to realize that such wisdom was not of man, but of God. Who can speak of what it means to find God? I begin to know Him, and to know that to live means to know Him more and better. It is everything,—riches, beyond the dreams of avarice; spiritual hunger, divinely satisfied.

Beyond my thankfulness to God for my moral and physical healing, deep as that is, is my great and throbbing gratitude for His gift to suffering, starving humanity of her whom we know as Mrs. Eddy.

WINIFRED M. PLAYFAIR, London, England.

There are no words that can express my gratitude to God for what Christian Science has done for me and mine. For eleven years I was afflicted with many plagues,—female trouble, constipation, catarrh, etc. I had given up all hope of recovery, had been told by physicians that I could not be cured, so I told my husband to prepare himself to give me up, and prayed to be taken out of my suffering.

Just at this time—the darkest hour—a friend called and asked my husband to try Christian Science. I had little hope of its doing me any good, but the next day a practitioner was called, and I took my last dose of medicine. When she came all was silence for a few moments; then she took my Bible,—which impressed me, as I had heard that Christian Scientists used a Bible of their own,— and during her reading of it a new light dawned upon me. I saw that all God made was good, therefore He never afflicted me. I was free from pain. When she was leaving she told me to read the 91st Psalm that evening. I had my husband place me in a comfortable position to read, and I read it over twice. I was reading it the third time when I felt every evil leave me, and I praised God, for I was healed. The next morning I attended to my household duties, have enjoyed good health ever since, and I do thank God for the light and understanding He has given me through Christian Science, as taught by Mrs. Eddy.

MRS. SARAH LYDIA NORRIS, Laurel, Miss.

For four years I had been a helpless invalid from an injury to the spine, and during that time was under the care of a number of physicians without receiving any help. They tried nearly everything in the line of *materia medica*, external and internal. I was subjected to some very painful applications.

After four years of medical treatment, not having received any help, and having been given up as an incurable, I was healed by Christian Science in less than two weeks. Since then I have been able to work constantly, at hard work. Word of my healing reached the doctor before I went to see him, and when he saw me he said, "Well, I see Christian Science has made a new man of you!"

I am truly grateful for the little understanding I have of this truth, for it is the All in all to my wife and myself. It has brought sunshine, health, and harmony into our home. We give our heartfelt thanks to God for His loving-kindness to us, that through Christian Science we have been brought out of Egyptian darkness, and for this we owe endless gratitude to Mrs. Eddy.

PAUL H. ALFORD, Detroit, Mich.

I wish to express my gratitude to God for the benefits I have received in Christian Science. A short time ago I had a very severe attack of what seemed to be apoplexy. A practitioner was called as soon as possible, and I do not think it was more than five minutes after she received the message before consciousness had fully returned. This being the second attack of the kind, I feel sure I owe my life to the truth taught by Mrs. Eddy. I am trying to understand and obey the divine law which is made plain to us in our text-book, Science and Health.

MRS. J. H. EMERSON, Denver, Col.

For a long time I have desired to express a little of the gratitude that fills my heart for the freedom which I have gained through the study of Christian Science as taught by our Leader and the world's benefactor, Mrs. Eddy. Six years ago I was bound down by all kinds of limitations, mental and physical My last physician had told me that I would live but a few months at most. I had suffered for fifteen years from asthma and kidney trouble. My suffering from a spinal disease was also very great; while a cough and debilitated condition made every effort a burden,—in fact, I had lost all desire to live.

I was satisfied with my religion, having been a church member for thirteen years. My prayer was all the time that I might know God's will and be found ready to do it, but I believed that the suffering which was constantly with me, and had been for so many years, would remain until I was freed from the body by death.

One day my church paper contained a long article entitled, "Is Christian Science Christian?" In it Christian Science was denounced as a great fraud, imposed upon the world by Mrs. Eddy, etc. Passages were quoted from Science and Health, supposed to prove the folly of the teaching. As I had never heard of such a book, or of Mrs. Eddy, I desired to know more of this doctrine which was undergoing such severe criticism, but it was several months before I learned, through a relative whose daughter had been most wonderfully healed, that there was a Reading Room in the city where I could learn something of Christian Science. I went that same day. Two *Journals* were given me and I was told that "Science and Health with Key to the Scriptures" by Mrs. Eddy, was in all the branch libraries of the city. I got the book at once and read it through. I found that the truth it contained had been very much misrepresented in the criticism. I found that it taught a very high ideal of Christian living and it gave me a hope which I did not have before. The thought of being healed by trusting in God was very beautiful to me, yet I wanted the authority for my acceptance to come from God's Word.

I now began searching the Scriptures as never before. I got Science and Health the second time and read portions of it. After loaning it to a dear friend, who read it, I continued to study the Bible, finding, after my thought had been awakened, that from beginning to end of its sacred pages those who trusted and obeyed God were healed. I was uplifted by this thought, and began to realize that if God could heal our sins now, as I had always been taught, He could certainly heal our diseases; that this power had never left the world, and that the practice of healing in the Christian Church need never have stopped, had there been any left to follow the teachings of Christ closely enough to attempt such holy work. Through this spiritualization of thought I learned that God is our only healer, and I knew I was healed. My healing had been so gradual that I could not tell when it took place, but it was none the less beautiful and complete. I had not attended any of the Christian Science services nor talked with any Scientists up to this time. I thank God that for over five years I have been a well woman and can do anything I desire to do with perfect ease, scarcely ever feeling even tired. Although my healing came simply from my own study of the Bible and Science and Health, it was so effectual that I have had very few troubles to overcome, but would like to tell what one treatment helped me to accomplish. I went to a dentist and had seventeen teeth extracted with no fear or suffering whatever. To me this was a beautiful proof that God's

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Word "is quick and powerful" to protect from or destroy suffering; and that God is able to care for us, no matter how great the difficulty to be met. My husband has been healed of sick-headaches, from which he had suffered for twenty-five years; of fistula, the grip, and other minor troubles, and he rejoices with me in this saving truth.

I rejoice more and more in the study of the Bible, in trying to gain more light, and in fellowship with all who are learning to follow more closely the teaching and example of our Master. Although I have many times had to leave the mountain-top and go down into the valley, I can thank God for every experience, and can never doubt the power of divine Love to lift me higher after every rebuke; and in proportion as I seek His wisdom in meekness shall I be able to declare the Word with power to destroy every evil which I am called upon to meet.—Mrs. Osta C. Brooks, Cleveland, O.

From the time I was thirteen until shortly after my eighteenth birthday I suffered from what the family physician diagnosed as uterine trouble. For three years I was treated by a reputable physician, but received no help whatever. This continued until March, 1905, when I was at home with my mother, from whom I had been separated for fourteen years. She was a Christian Scientist, and upon the recurrence of my trouble she called in a practitioner, who gave me my first Christian Science treatment. A half hour after the practitioner left the house I was able to be up, and since then have never been confined to bed. The treatment was continued one month, when normal action was established and it has continued.

To say that I am grateful would be expressing myself very mildly. I know that I have found the pearl of great price, and I am beginning to taste the joys of life, wherein they who wait upon the Lord shall "run and not be weary."

Orlena A. Kirk, Joliet, Ill.

[Translated from the German.]

I had a severe attack of inflammation of the throat, and a tumor formed which the physician lanced to give me relief; but instead of its getting better, another one formed, worse than the first, and I could not swallow even liquid food. I would not consent to have the throat lanced again, and instead I was treated by a Christian Science practitioner. Immediately after the first treatment I felt a great improvement, and after two days the tumor had disappeared and I was well.

I am deeply grateful to God, and to Mrs. Eddy, for all the blessings which I have received through Christian Science.—Emilie Lutz, Stuttgart, Germany.

[Translated from the German.]

I feel that it is time for me to give my testimony of what Christian Science has done for me and my family. It is now almost two years since I first became acquainted with it. Some friends gave us *Der Herold* and other Christian Science literature to read, and then Science and Health. This I could at first understand but little, because I could read very little English, but I became interested and asked our little daughter, eleven years old, to read to us, and thus we gradually learned to understand it. It is a wonderful book. It has brought us many blessings,—health, happiness, work, and peace. Words fail me to express what it really has done for us. Many diseases have been conquered with my friends' help. We are a large family and receive blessings daily. It is impossible for me to relate it all, but I would like to speak of a recent experience.

Last summer I hurt my left eye with a fine gauze wire. I did not pay much attention to it, and felt only a slight pain until evening, when I suffered terribly. The eye was inflamed and I could not endure the light. As I was but a beginner in Christian Science, I sent for a friend the following day. He came and gave me treatment, and in a few days the eye was improved. Two weeks later I thought that I was well enough to go out to work, which was in a physician's house. He noticed my eye, and I permitted him to examine it. He pronounced it a bad case and said that I must go to an oculist immediately. A sense of fear made me waver, and I let him persuade me. He took me to an oculist, who treated me for several days, but the eye did not improve any, rather grew worse. He said that I must go to the hospital, but I refused and returned to Christian Science and remained there. It seemed a hard struggle, and there were times when I thought that I must submit, but gradually error yielded to Truth. My dear friends had to stay patiently with me for many days and nights. It was several weeks before I was healed, but the healing was complete. I can now see, and am a happy woman that I have been led from error to Truth. We are thankful to God, and to dear Mrs. Eddy, who has brought this wonderful light to us and to all the world. We hope to come more and more into this light, and we shall strive to lead lives which please God.—Mrs. Rosa Tritten, Rome, N. Y.

I have seen so much good done to myself and others by the reading of the Christian Science literature that I wish to tell my experience. I started to take Christian Science treatment as soon as I heard of it, because I was tired of wearing glasses, but stopped several times because I could not see that it was benefiting another who talked a great deal about it. I have since taken off my glasses and have no headaches. The effects of a blow on the head and severe sore throat were also overcome through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was all worn out with work, and Christian Science is daily teaching me that truth rests us. I have seen so much justice demonstrated through another's understanding of Christian Science that I am daily learning there is but one omnipotent Mind governing the universe and man. I am grateful to our Leader, Mrs. Eddy, whose writings are daily teaching me what Life really is, and because of this I united with the Christian Science church one year ago.—Eleanor C. Hatch, St. Paul, Minn.

I had suffered for many years and was under the doctor's care, but nothing seemed to relieve me from suffering. I went through an operation, but my case was pronounced incurable. The disease was said to be internal cancer, and I suffered from sick-headaches, nervousness, indigestion, and the morphine habit. I cannot thank God enough that I was led into Christian Science, and to-day I am perfectly healed from all disease. I am also able to meet any ailment that appears in my home, and have had some beautiful demonstrations of Truth's power. When Christian Science was presented to me, about nine years ago, I saw clearly that it was Jesus' teachings, and just what I had been looking for. I cannot thank Mrs. Eddy enough for her teachings. It has not only healed me of sin, sickness, disease, and the fear of death, but has saved me from the fear of hell. Through Mrs. Eddy's writings I have learned that God is Life, Truth, and Love, and the Bible and Science and Health are my daily helpers.

Mrs. C. Schell, Guelph, Ont.

I first heard of Christian Science about nineteen years ago, and soon after this I saw the healing of a member of my own family by its means. I had always believed that God was good, but His "awful judgments" I could not clearly reason out. The stress laid by Scientists upon trusting the heavenly Father as the source of all good—as "good" itself—appealed to me from the first.

I was, however, in the world and of the world at that time, and so relegated the study of Christian Science to "a more convenient season," and that came a few years

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later—not as I had planned, but in a far different way; not after a well-spent life, a successful career, but after failure,—the darkest time of my life, it seemed. Then I saw the husks upon which I had been feeding, and returned to my Father's house. I was "afar off" and my progress seemed very slow at first, but, holding steadfastly to the thought of God, I have been led to a better understanding of Him as Life, Truth, Love—the divine Principle of being, and now I rejoice in Him always.

I have much to be thankful for in physical healing—more than I can tell—and for the cure of the "saloon habit" of thirty years' standing. If I had had no other single benefit than this, it would be enough of itself to keep me grateful, but above all I thank God continually for the general cleansing of my daily living, mentally, morally, and spiritually.

To our Leader I am very grateful. The reading of Science and Health has opened the Bible for me until it has become "a lamp unto my feet, and a light unto my path," and I am trying to let my life prove my sincerity. I am trying to *really* trust God every moment and be at peace.

G. M. D. HEARD, Painesville, O.

When Christian Science was first brought to my notice, I was indeed in bondage. Now, in the light of Truth, I am amazed at the patience and resignation with which I bore my troubles. Suffering as I was from three serious physical ailments, as well as several minor ones, I wonder that my dull and sleeping senses were not sooner awakened, but the divine remedy came at last through Christian Science, bringing the health and harmony for which I had long been searching.

This opened my eyes, and I saw that my blinded sense had accepted the verdict that it was only a matter of time when I would lose the sight of both eyes. The next most formidable trouble was with a weak heart, on account of which I was afraid to go out anywhere alone. The third difficulty was a troublesome and painful knee, also pronounced incurable. These and many other ailments have been overcome so thoroughly that when questioned recently as to the efficacy of Christian Science in the healing of blindness, I had quite forgotten at the time my own former serious condition of the eyes.

Words are insufficient to express my sense of gratitude for Christian Science, for its Founder, Mrs. Eddy, neither can I express in few words all that Christian Science is and has been to me, as for a period of several years it has never failed me when faithfully applied. I am understanding and appreciating more and more what Mrs. Eddy has done and is doing for humanity, and am most grateful for the privilege of having demonstrated this healing, life-giving truth for myself and others, over and over again.

ADA L. LAPHAM, Darien, Conn.

I knew nothing of Christian Science until this last fall, when two ladies, Scientists, came to our city. They came to our home and found my wife and myself groping in the darkness of sickness and sin, and they said they would try and help us if we would let them. My wife had been able to walk but a short distance for three years, and I had had stomach trouble for eight years or more. I had six doctors in that time and used a great deal of medicine, but did not get well. My wife read the Bible a great deal, but we could not see the truth. The ladies told us that God is Truth, Life, and Love. We now see that we had lamps, but did not have them trimmed and burning so that we could see, for we had no oil in them. These Scientists asked me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy, and before I had read the book through I was healed, and my wife is getting better every day. Where there was darkness now there is light; where there was sorrow now there is joy. We are glad that those Scientists found us as they did and told us how to live and be well. We are learning better each day how to know God, and to know that He is with us always. I trust that Mrs. Eddy's book may find others and help them as it has helped us.

JACOB BREHMER, Chillicothe, O.

I have received so many benefits through Christian Science that it is hard to know where to begin to enumerate them. I will, however, mention a few of the things from which I have been freed through even a limited understanding of this truth which has been given to the world in "Science and Health with Key to the Scriptures" by Mrs. Eddy. For twenty years I used alcoholic drinks to such an extent that it was impossible for me to keep a position for any length of time, but through the help of a practitioner, and the study of Science and Health, all desire for intoxicating liquors left me entirely, and I know that I will never be in bondage to it again. I was a slave to tobacco for twenty-five years; also a very profane man. These habits also have entirely left me. Through the understanding of this Science I have also been enabled to regain a position with a firm which some twelve years ago had to dispense with my services on account of my drinking habits.

I wish to express my thanks to God, and to Mrs. Eddy, for this beautiful and practical religion.

WILLIAM W. MACFARLANE, Chicago, Ill.

When my attention was called to Christian Science I opposed it like a great many others, but after seeing a relative restored to good health and other members of our family being benefited by it, my wife became interested in its teachings. Finally, about two years ago, I became afflicted with a high fever, organic trouble, and weakness. I placed my case in charge of a Christian Science practitioner and soon regained health. At the same time I was relieved of all desire for tobacco, which I thought was impossible. During all my previous life I had indulged in the use of intoxicants. On two occasions since then I drank some wine, but now, I am glad to say, I have no desire whatever for these beverages. I see the nothingness of false appetites.

It is impossible to enumerate all the good things that Christian Science has brought to our home. I have a different view of the world since God has been proved good beyond all our expectations. For all the blessings received, and for a clear understanding of the truth, I am grateful to God, and to Mrs. Eddy.—CHARLES LAHMANN, Dayton, O.

Picture of The Mother Church.

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

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

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From our Exchanges.

The Rt. Rev. Charles Gore, D.D., D.C.L., Lord Bishop of Birmingham, in a sermon preached at the University of Oxford, said: "I speak now only of the Church's spiritual life. But here, again, we appear to be failing equally as much, that is, as we appear to be failing in the definition of negative law The perilous tendency among us is to appeal always to averages or majorities; to ask ourselves what sort of religion we can induce men in general, rich or poor, to accept and welcome; to make religion easy; to abstain from asking too much; to accommodate the requirements of religion to what we suppose men in general will be ready to accept. Nothing could be so directly contrary to the method of Christ. He never will suffer the best to be sacrificed to what may be supposed to be the average requirement. He moves on his way relentlessly, presenting the high and complete claim, though it become more and more evident that his people as a whole may reject it. He never turns aside to remodel his religion, and to accommodate it to what would be found generally to commend itself to each class; to Sadducee or to Pharisee; to accommodate it to what would be found compatible with the politics of the one and the prejudices of the other, or to what the mass of the people might be prepared to accept without too much effort. Our Lord chose and sanctified exactly the opposite method. He appealed with the whole truth, for the whole of the man's heart."

The Churchman.

The stirring of the great heart of the under-world waits for clear and abundant evidence that Christians are really Christian, and that evidence is found only in life. When business men and professional men, when the wives and daughters of those who live in comfort, when all who claim to be followers of Jesus Christ look out upon life through his eyes, share in his love and longing, maintain his attitude in all of life's varied relations, then will the Christian Church discover the only dynamic sufficient for her task. The spirit of brotherhood and kindliness and sympathy which made Jesus the "friend of sinners" must be in our hearts and glowing forth in every relation of every day if we would hope to reach the great, restless, wretched multitudes who are "as sheep without a shepherd."

The Standard.

There has been too much confusion of the purpose of religion with the things upon which it acts and through which it acts. If the man who is corrupting the nation politically were to become religious,—not theological or ecclesiastical, but religious,—the power by which he is able to corrupt would be made to serve righteousness instead of sin. Is this too simple? Most primary things are simple, and what higher purpose could there be, what higher service to humanity could be rendered, than to direct all life currents, little and big, towards good instead of evil? To make men do good through wanting to do good is to make the doing of good perpetual.—*The Universalist Leader.*

This deepening of faith is not a matter that belongs to sacred times and places. The problem is to make common days sacred and familiar places alight and aglow with the presence of God. Unless we realize in work and rest—yes, even in our drudgery and amusement—that the life by which we live is Christ's life, that he is concerned with our use of it and eager to give us the crown of overcoming, we can never get beyond the shallows of the Christian faith. But God is calling us to better things. He urges us to venture forth on the wide, deep seas. For He is the pilot of our lives and will bring us to the port of full vision and untroubled love at last.—*The Congregationalist.*

The Christian preacher and teacher must not only inspire moral ideals in individual hearers, he must inspire in them a determination to apply this righteousness to their citizenship, and to remember that heaven cannot be won for self except as a man seeks to make heaven for others.

The Churchman.

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THE CHRISTIAN SCIENCE JOURNAL

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

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest.

National.

The total corporate expenditures of 151 cities for the fiscal year 1904, according to a recent bulletin of the Bureau of the Census, were $554,440,215, of which those of New York constituted $167,060,171, or three-tenths. New York, with twice the population of Chicago, has current expenses nearly four times as great. The next six largest cities of the country together expend less than New York. Boston, though about equal in size with Baltimore, has current expenses nearly three times as great. Of the total running expenses of the 151 cities, 61.7 per cent went for salaries and wages, and 38.3 for all other objects. During the fiscal year 1904 the total receipts of the 151 cities were $594,175,998, of which $472,423,858, were from taxes and other revenues, and $121,752,140, from loans increasing indebtedness.

All wireless telegraph stations in the world have been located and catalogued by the Bureau of Equipment of the Navy Department at Washington and the list will soon be published. The systems of wireless are also given. The number of stations in the principal countries are: Denmark, 4; Germany, 13; France, 6; Great Britain and Ireland, 43; Holland, 8; Spain, 4; Italy, 18; Russia in Europe, 8; Sweden, 3; Turkey, 6; Argentina, 5; Brazil, 5; Canada, 5; United States, 88, of which ten are in the possessions of the United States, thirty-two being directly under the control of the navy; China, 5; Hawaii, 5; Japan, 2; Dutch East India, 5. The compilation also gives the names of all the merchant ships, and the flags they fly, which are equipped with wireless.

An indictment charging the Standard Oil Company with receiving rebates in the form of non-payment of storage charges to certain railroad companies was returned by the Federal Grand Jury before Judge S. H. Bethea at Chicago last week. The Standard Oil Company is the only defendant. The bond was fixed at $25,000. This is the case investigated by the grand jury in Cleveland, where it was found that the grand jury had no jurisdiction. The indictment contains nineteen counts and alleges that by a system of granting the Standard Oil Company certain concessions the oil company benefited to the extent of $8,506.72 during a period from August, 1903, to February, 1905.

According to a census just taken by the health department of the Isthmian Canal Zone, the population of the Zone is 22,137. The entire population of the Canal Zone and of the cities of Panama, Colon, and Crystobal, which are at the ends of the canal and a part of the Canal Zone to all purposes, although they are under the Panama Government, is 57,459.

New York City has a land area of 209,218 acres. New Orleans, 125,600 acres; Chicago, 114,932; Philadelphia, 81,828; Duluth, 40,556. Duluth with 62,000 inhabitants takes in more territory than St. Louis with its 624,000. Salt Lake City, with a population 6,000 less than Hoboken, includes an area thirty-five times as great.

The Attorney-General, in an opinion addressed to the Secretary of the Navy and just made public, holds that the so-called eight-hour law does not apply to vessels under construction for the navy by contract with builders at private establishments.

Enlisted men in the navy have instituted a movement to do away with tattoo marking, which was formerly so popular with sailors.

More than $50,000,000 is now being spent upon buildings and bridges of a public character in and around Washington.

Foreign.

The Mexican delegates in the Pan-American Congress will propose the re-organization of the whole Pan-American railway scheme, dividing the project into three sections, the first to include Mexico and Central America; the second, the United States, Panama and Colombia; the third, Argentina, Peru, Ecuador, and Bolivia. Each section will hold a separate railway conference and report to the congress. While the decision reached by the congress on the arbitration question does not involve a settlement of the Drago doctrine issue, it is clear that there will be no serious disagreement over it. The Drago doctrine involves the question of the right of a creditor nation to collect a debt by the use of force. The arbitration committee has agreed to the resolution recommending to the different republics the extension for the further period of five years of the treaty of arbitration for pecuniary claims which was agreed upon at the Pan American conference held in the City of Mexico.

A commission recently appointed by royal decree in Spain is charged with the duty of encouraging, by whatever means are at its disposal, the visits of foreigners, either those coming for pleasure or improvement. Among the steps which the commission has already taken is the preparation and publication in foreign countries of itineraries for travel, which show the chief national and artistic monuments, landscapes, and other points of interest that may be visited most easily and profitably by foreigners.

Industrial and Commercial.

The total shipment of potatoes from the Aroostook County crop of 1905, just concluded, over the Bangor & Aroostook Railroad, amounts to 7,725,372 bushels. The total shipment from the 1904 crop amounted to 6,694,071 bushels. The number of carloads shipped in the season just closed to different destinations outside of New England were: to Southern States, 785; Middle and Western States, 2,826; foreign, 1; total outside of New England, 3,612.

What is said to be the largest individual wool clip ever grown on the American continent was shipped last week from Billings, Mont., over the Burlington, to a Boston wool firm. The clip weighed 1,500,000 pounds and forty-four cars were required to carry it. The owner refused an offer of twenty-four cents a pound for the wool.

The result of an investigation carried on secretly by the Corporation Counsel of Chicago may be that millions of dollars will be added to the assessed valuation of Chicago estates and that back taxes may be imposed on one hundred and fifty estates which it is alleged have evaded the payment of just taxes in past years.

The aerial tramway just completed by the Conrad Consolidated Mining Company, at Conrad City, B. C., extending from that city four miles into the mountains, contains the longest span of any aerial tramway in the world, 2,068 feet long. The next longest in the world is 2,750 feet.

A subsidiary company to the new works of the United States Steel Corporation at Gary, Ind., has been incorporated as the Universal Portland Cement Company with $1,000,000 capital, to utilize for commercial purposes the slag of the Gary furnaces.

It has been reported that the Hamburg-American line has given an order to Harland & Wolff, Belfast, Ire., to construct a steamer larger than the Cunard liner Lusitania, which is 790 feet long.

The actual gains in the foreign commerce of the United States in the past decade are, in imports, $447,000,000, and in exports, $861,000,000.

The reports received concerning the wheat crop in the Canadian Northwest this year indicate that it will be about 97,000,000 bushels.

The value of the zinc and lead mined in the Joplin, Mo., district has increased over a million dollars in the past year.

General.

The life-tree of the Philippines is so tenacious of vitality that stakes cut and trimmed will grow into trees if set in the ground. This life-tree grows about forty feet high, with insignificant blossoms, but remarkable oxidized-green leaves. The narra also grows in the Philippines. The male wood is rose colored, the female white, and both are aromatic. The tree is so impervious to decay that it denudes itself of aramay, a diseased white wood sometimes found next to the bark. The wood texture, solid yet brittle with united fibres, is rarely attacked by the anay (white ant). The wood takes excellent polish, becoming a rich dark red hue. In Albay, curious drinking cups are made of narra, the white variety being used to color water in the cups. Placing water in a small narra vessel of either kind turns the water sky blue and gives it a perceptible fragrance, but white narra colors water more quickly.

The Japanese are expert paper makers, and manufacture from the bark of shrubs and trees scores of papers which it is claimed are superior to those of American manufacture. These papers are thin, yet tough and durable, and some of them are oiled, and serve the purpose of waterproof.

The Pennsylvania Railroad Company has placed another supplementary contract for 35,000 tons standard steel rails for 1907 shipment and a small bridge order requiring 900 tons of structural steel.

During the year ended June 30, 1905, the American farmer received for orchard fruit $83,751,840. In American vineyards during the same period there were raised 1,500,000,000 pounds of grapes valued at over $15,000,000 more. Nearly one third of these grapes went into wine, but most of them went to the consumer in eight and four-pound baskets. American subtropical fruits brought the producers nearly $10,000,000, and there was imported from the West Indies and Southern Europe $25,000,000 worth of tropical fruits. There was paid the American farmer over $25,000,000 for berries during the short summer season of 1905. American orchardists marketed 2,000,000,000 bushels of apples, 16,000,000 bushels of peaches, 7,000,000 bushels of pears, and 9,000,000 bushels of plums. The manufacturing of fruit and berry baskets brings to the various factories over $7,000,000 annually.

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CHRISTIAN SCIENCE SENTINEL

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

Christian Science and its Leader as Seen by an Australian.

[THE following articles are copied from *Light*, a temperance journal published in Sydney, Australia, and they express in some measure the interest in and appreciation of Christian Science and its Discoverer and Founder which is felt in that distant continent. We feel sure that the writers will be glad to have us correct a few inaccuracies in these most excellent articles. The Concord "associated with the name of Emerson" is Concord, Massachusetts, whereas the city of the same name in which Mrs. Eddy resides is the capital of the State of New Hampshire. Mrs. Eddy was not born in Concord, but in Bow, New Hampshire, a small town within sight of her present residence. Her work in establishing Christian Science was all done in Massachusetts, until within a comparatively few years, when she retired to Concord, New Hampshire. Here she has since resided, and from this place she actively directs the world-wide movement of which she is the Leader. The Mother Church of Christ, Scientist, was dedicated almost twelve years ago. The building dedicated in June last, although much larger than the original structure, is an extension of that edifice, and while Mrs. Eddy was not personally present on the occasion of its dedication her Message, "Choose Ye," was the most important feature of the exercises.—EDITOR.]

CHRISTIAN SCIENCE.

Last week the cables advised us that Mrs. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, had dedicated, in Boston, what is known as The Mother Church of the Christian Scientists, in the presence of thirty thousand followers.

It is only two years since the corner-stone was laid. It is only twelve years since the first building of this new denomination was erected. It will be twenty-seven years next July since the first Christian Science Church was formally organized, and it is only forty years since Mrs. Baker Eddy discovered Christian Science. Yet now that the great cathedral is completed, at a cost which will not exceed $2,000,000, money will be available for paying the last cent of indebtedness.

GREAT RELIGIOUS MOVEMENT FOUNDED BY A WOMAN.

[By our Special Contributor.]

"All great religions have been founded by men." This might have been written fifty years ago; it is not true to-day. Memory recalls the names of the great religious reformers of history. They are few, but their names are emblazoned in the hearts of humanity and on the rolls of fame. They stand out like mountain peaks on the lowly plain, and they live to-day, exerting an influence a thousand times more potent than when they passed from mortal sight. "Given a great soul," wrote Carlyle sixty years ago, "open to the Divine significance of Life, then there is given a man fit to speak of this, to sing of this, to fight and work for this; in a great, victorious, enduring manner."

But the "great souls" of whom the Sage of Chelsea wrote, and whom the world generally has followed, have been men. There have been great women, women who live in history, and without whose name and example many of the records of the past would be sombre and dull. And woman's influence has always been great,—though often silent. Perhaps the one has been the result of the other; the silent forces around us are the most powerful. But we do not think of women as among these "great souls." This may be faulty judgment; probably it is. If that is so, then the day has arrived when we must acknowledge it.

For we are being constantly reminded that this is a Woman's Age. As if every age had not been a Woman's Age. As if women had not always been wives and mothers; had not always loved and suffered; had not always been hopeful and brave; had not always manifested those gentler qualities that endear her to man. But it is a Woman's Age in another sense—that woman is enlarging the scope of her outlook and her pursuits. She has made such advances in this way in the last half century that she must have surprised herself. For good? some one asks. Yes. There are those who doubt this now. The future will leave no doubt.

Our forefathers might have thought woman capable of many things that she had not attempted in their time; but did they ever dream of her becoming a religious reformer? Indeed, how many to-day know—how fewer still realize—that the greatest movement in the religious world in the last century was begun by a woman—a woman who is still amongst us, alert and active, though she has passed the age of four score years and for forty years has concentrated all her thought and time and unique powers to her supreme work.

The complete life story of this woman, Mary Baker Eddy, has yet to be written. But what is known makes it fascinating; it will be still more so in the future, when she can be studied from a true perspective. Every reformer must to a certain extent be an iconoclast—must disturb traditional beliefs and bring the battering-rams of truth to bear upon ignorance and prejudice; else he or she were not a reformer. Hence a fierce fight—storm and stress against which only an heroic soul could stand and fulfil its Divine mission. And about no great reformer can this be said more truly than about Mary Baker Eddy. Her followers have been charged with worshiping her. In the sacred sense of that term nothing could be farther from the truth. But they know something of her life; her fidelity to the great task entrusted to her; her dauntless courage in the face of an army of foes; her profound spirituality; her deep love for God and her fellow-men. Moreover, they have reaped where she has sown. By thousands they have been restored to physical health and have entered into spiritual rest; they have grown into the consciousness of those real things taught and lived by Christ; and they are seeking to be lights and guides to others into the "secret place of the most High," where alone there is escape from the ever-restless sea of daily unhappiness and unsatisfied longings.

Mrs. Eddy is a native of Concord, U. S. A., that historic little New Hampshire town associated with the name of Emerson and other great Americans. Within a comparatively small radius,—which includes Boston,—Hawthorne, Lowell, Oliver Wendell Holmes, Longfellow, and Whittier lived and worked. The literary atmosphere that seems to pervade that part of the great American continent must have had its influence upon Mrs. Eddy, for in very early life she began

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to write. Long before she had entered upon her life's mission she was one of the most frequent and welcome contributors to popular magazines, and she manifested then some of that poetic fire which is so apparent to all students of her writings. Emerson, in his essay on another religious reformer, Swedenborg, says that "it is remarkable that this man, who by his perception of symbols saw the poetic construction of things, and the primary relation of mind to matter, remained entirely devoid of the whole apparatus of poetic expression which that perception creates. . . . His books have no melody, no emotion, no humor, no relief to the dead prosaic level." Just the very reverse may be written about Mrs. Eddy. Even in her great work, Science and Health, which treats the most profound subjects from a metaphysical standpoint, there are whole passages that glow with poetic fervor, and appeal to the student because they have gone to the inmost heart of things.

But the literary atmosphere of New England would not account for Mrs. Eddy's mission; her inspiration for that must be sought elsewhere. To-day in Concord, where she still resides, to every one who knows her life, she is a deeply spiritual woman—to whom, as both she and her followers believe, a special revelation was made. It was in Massachusetts, in February, 1866, as she relates in one of her books, that she discovered the Science of Divine Metaphysical Healing, which she afterwards named Christian Science. She says, "The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the Scientific certainty that all causation was Mind, and every effect a mental phenomenon. My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so. Even to the Homœopathic physician who attended me, and rejoiced in my recovery, I could not then explain the *modus* of my relief. I could only assure him that the divine Spirit had wrought the miracle—a miracle which later I found to be in perfect Scientific accord with divine law. I then withdrew from society about three years,—to ponder my mission, to search the Scriptures, to find the Science of Mind, that should take the things of God and show them to the creature, and reveal the great curative Principle,—Deity" (Retrospection and Introspection, p. 38).

That, in a few words, is the story of how this noble woman entered upon her mission. The remainder of the story is written in the hearts of thousands of men and women. Has her path been smooth? Then it were not the path of the reformer. Has the way been strewn with roses? Rather with thorns and thistles. Has the outlook always been bright and clear? Then the mental and spiritual struggle which must be made by every soul in its search for Truth would not have been hers. But her equipment has been equal to her task. Belief in her mission has never failed; else success would have been impossible. The prophetic vision which sees beyond the present is hers; herein lies one factor that inspires the reformer.

And how stands the work to-day—forty years after the great discovery? Mrs. Eddy describes herself, and is accepted by her followers as the "Discoverer and Founder of Christian Science." We have seen that it was to the Bible she looked in her search for truth. And it was to the Bible only. In the tenets which she subsequently drew up and which are accepted to-day, she laid down that the Bible is the "guide to eternal life." Christian Science, therefore, is founded upon the great Christian classic, and it is the book that before all others every Christian Scientist makes his daily study. Necessary it is to emphasize this, because of misconception. Mrs. Eddy's greatest book, "Science and Health with Key to the Scriptures," wherein she expounds her teaching, is an interpretation of and commentary on the Bible. It opens with an exposition of prayer, than which there is nothing more helpful in the English language. It declares and proves health, harmony, and perfection to be the normal condition of man created in the image and likeness of God. It shows that the Christ-healing is the healing for all to-day—not limited to the apostolic times.

But the object of this article is not to explain the truths embodied in Christian Science, but to write of its pioneer and the results of her labors. In 1879 Mrs. Eddy established a church in Boston and became its pastor. The membership was then twenty-six. To-day the number of members is 34,063, of which 3,628 were admitted last year. There are 625 branch churches throughout the world, besides over two hundred societies. [The Clerk's report at the Annual Meeting, held June 12, 1906, showed an increase over these figures of 6,181 members of The Mother Church and fifty-nine branch churches.] In Australia there are four churches; the first one was formed four years ago. The spread of Christian Science teaching has therefore been remarkable—nothing more so in history. And the future is bright with hope. Mrs. Eddy has always urged that people should only follow her as she follows Christ. They esteem her for her worth's sake. For forty years this beloved Leader and Teacher has, to quote from the last report of The Mother Church in Boston, "labored for the regeneration of mankind, and time has put its seal of affirmation upon every purpose she has set in motion, and the justification of her labor is the fruit. In these years of work she has shown wisdom, faith, and spiritual discernment of the needs of the present and of the future that are nothing less than God-bestowed."

Let it be added that Christian Science is not merely a new remedy for physical ills. It is supremely greater than that. It is a remedy for spiritual ills also. It not only heals the sick and reforms the sinner, but, to quote one of its latest exponents, "it offers a practical solution for every problem that presents itself in each individual experience, inasmuch as right knowledge is always demonstrable, and demonstration proves its correctness. Every healing in Christian Science proves the divinity of its Principle. There is no remedial benefit claimed to be obtained from drugs that cannot be secured from Christian Science." Given this, Mrs. Eddy's position as a great Leader and Reformer is unassailable. It is not necessary to be a Christian Scientist to do justice to her in this respect. We do not need to be Methodists to acknowledge the inestimable value of John Wesley's phenomenal labors; or Presbyterians to give all credit due to John Knox's stand for truth. Here is a woman who, standing alone, has for forty years braved the scorn and contumely of the world in her heroic determination to uplift her fellow-creatures. She has been engaged in "smiting error with the falchion of Truth." Hence to-day she is accepted as a guide and preceptor by thousands in all parts of the world. She has taught them that there is redemption here and now from the evils that afflict humanity. And they are demonstrating this to be true. Woman—last at the cross; first at the sepulchre. Woman—pointing the way to Life through Christ; health, peace, and power becoming the precious possession of humanity.

From our Contributors.

Patient Continuance in Well Doing.

WILLIS F. GROSS.

EVERY earnest and experienced Christian Science practitioner has had abundant proofs of God's love and power, manifest in the rapid and in many cases the well-nigh instantaneous restoration of the sick to health and the speedy liberation of those in bondage to the enslaving senses. He has had great reason to rejoice that humanity is learning how to avail itself of divine help. He has marveled at the might of omnipotence, and oftentimes he has been led to

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exclaim, in the language of the psalmist, "Who is so great a God as our God?" The evidence of God's willingness and ability to supply human need in all the varied phases of experience, has quickened and increased the desire to know Him who, as the psalmist has declared, forgiveth all our iniquities and healeth all our diseases.

Marvelous works which seem to compel conviction are not, however, the only reasons for the Christian Scientist's faith. The writer has been most deeply impressed and greatly helped by cases of physical and moral healing which have been realized only as the result of faithful work and patient waiting; when days have passed into weeks, weeks have become months, and the months have not been few. The hand of God is seen in these works, and the wise student gains help and encouragement therefrom. We would not convey the impression that in these instances God withheld the blessing so much desired, but we would call attention to the fact that these faithful toilers were encouraged, strengthened, and sustained in their work until it was possible for them to realize the blessing already bestowed upon the children of God. They were not left comfortless. The need of the hour was supplied, and in their struggle with temptation they came off more than conquerors. Day by day faith grew stronger because of error overcome, and they were inspired with greater and still greater confidence. They would have yielded to discouragement and given up in despair, or else fainted by the way, if they had not received strength from on high. Human will or wisdom could not have sustained them or made it possible to walk by faith when material sense was unable to perceive the way before them or give any assurance as to what was to be the outcome. Divine Love enabled them to press on, looking "not at the things which are seen, but at the things which are not seen," until the unseen things of Spirit became so real that the illusion of physical and moral inharmony was dispelled. Then did they rejoice with joy unspeakable, rendering "unto God the things that are God's."

It may help and encourage those who are to-day learning the much-needed lesson of patience, to consider some of the phases of error which have been overcome by those who have fought a good fight and finally gained the victory.

Christian Science strongly insists upon the Scriptural declaration that "God is no respecter of persons." One of the first temptations which has beset many of those who have not been quickly healed was the suggestion that God is a respecter of persons. Under the influence of this error the seeker for health is frequently heard to ask, and sometimes rather impatiently, "Why am I not healed as quickly as others have been? I have done all I can, why does not God heal me?" This shows that the personal sense of God, which conceives of Him as doing for one person and not bestowing the same measure of good upon another, has not yet given place to that true conception of divine Principle which heals sickness and destroys sin. This error of belief is one of the iniquities spoken of by the prophet Isaiah which have separated between man and his God. It excludes the light of Truth and Love, and so long as it remains the individual abides in darkness. Divine Love is not a respecter of persons.

Another phase of the belief that God is a respecter of persons is manifest in the thought that if one is not healed quickly he cannot be healed at all. All forms of sin and sickness can be healed if we are able and willing to do our part. To declare otherwise is to reject the truth which is able to destroy every manifestation of evil.

A lie repeated ten thousand times has no more truth in it than when it was first uttered. The fact that its falsity has not been proven is no argument in its favor, neither does it indicate that the truth will not even yet be established. Faith in the truth, even though it be not understood, and an abiding conviction that the truth will finally triumph, is a saving faith known by its fruits.

Another form of error which must be overcome is the temptation to sit in self-righteous judgment, esteeming one's self as good or perhaps even better than those who have been healed with apparently but little effort on their part. Mortal man possesses no inherent goodness. "There is none good but one, that is, God." One is not healed because he has earned it or deserves it, but because he is the recipient of God's goodness. God is merciful and just and He does not unwittingly bestow His blessings. The human sense of goodness which regards one person as worthy and another as unworthy is the prayer of unrighteousness which avails not, while the spirit of meekness and humility expressed in the publican's prayer, "God be merciful to me a sinner," testifies to one's willingness to be saved in God's own time and way.

The apostle Paul, who was able to give such remarkable proofs of his understanding of the Master's teachings, was at one time possessed of a thorn in the flesh. Just what this thorn was we do not know, but it is evident that the apostle did not in any sense regard it as sent of God, for he speaks of it as the messenger of Satan; in other words, a manifestation of error or evil. Neither did he have any doubt as to God's will in the matter, for he says that he besought the Lord thrice that it might depart from him.

At the time of writing his second epistle to the Corinthians the infirmity had not been overcome. Shall we then say that his efforts were unavailing, that his prayer remained unanswered? By no means. As the result of his struggle he gained the assurance that God's grace was sufficient for him. In the hour of trial and temptation he was divinely sustained. It must have been such experiences as this, with success finally achieved, that made it possible for him to give utterance to those words which have brought encouragement and strength to millions: "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

The assurance that honest, conscientious effort will finally be rewarded, has encouraged and strengthened the earnest seeker for heavenly good to continue to labor and wait, even though he saw no immediate results. The one who works only for present reward is laying no enduring foundation for future success, but the one who clings steadfastly to the truth of being, and is faithful in the application thereof, is building for eternity and is not discouraged if the human sense of what is required is not immediately satisfied. He is convinced that divine Love supplies his daily need; what he wants or thinks he needs may not always be that which will insure the most rapid spiritual growth and development.

Because he seeks first the reign and rule of spiritual harmony he is content to work and wait for his reward, never doubting that it will come in due season. Such an one is helped because he can be helped; he is blessed because he is prepared to receive the blessing. He has no time nor occasion to complain. He is never tempted to think others are rewarded more abundantly than they should be, for such a suggestion hints at the injustice of God, whom he professes to serve and to whom he looks for help. He turns a deaf ear to the whispering of error, that after all he may labor in vain, for he is convinced that nothing can render null and void the divine law which makes it possible for every man to reap as he sows and only as he sows. He is convinced that the operation of divine law can never be interfered with, and for this reason obedience to that law can never go unrewarded nor disobedience unpunished.

Healing, physical and moral, will ever be realized when the demands of divine law and order are complied with. Let the seeker for health admit the truthfulness of this declaration and he will perceive that the only reason he has not gained his heart's desire is because he has not done all that is required of him. He may not know and no one may be able to tell him just what and how much God requires, but if he sees one thing he should do, let him do it.

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and then his eyes will be opened to perceive something else that needs to be done. Thus he will be led step by step.

As the immediate answer of Paul's prayer for deliverance from the thorn in the flesh was the assurance that God's grace was sufficient for him at all times, so the immediate result of endeavoring to overcome some physical infirmity is oftentimes the gaining of some spiritual good, the need of which had not hitherto been realized, and this spiritual good may be the very thing needed to overcome the sense of physical inharmony. Christian Science healing is scientific healing, and obedience to the law of God must remove the supposed cause of all discord. Ignorance gives place to spiritual understanding, and the results of ignorance are no longer manifest. Fear is overcome by that love which casteth out fear and one ceases to be the victim of his own and other people's fears. The sense of pleasure in sin is destroyed and one ceases to pay the penalty of wrong doing. If inharmony is not overcome, a higher understanding of divine law must be gained and obedience thereto must be made the rule of life. We repeat, no right effort is lost, it does avail. There is hope and encouragement in the words of the prophet, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Little Things.

MABEL S. THOMSON.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?—JEREMIAH.

A WISE man once said, "Faithfulness in great things is a very small thing, but faithfulness in small things is a very great thing." Lord Beaconsfield's definition of genius as an infinite capacity for taking pains, was in the same line of thought, and it is obvious that the only road to success in any walk of life is through perseverance, patient attention to detail, and a refusal to accept defeat. It has been generally supposed, however, that the realm of religious thought and action lies quite apart from such methods, in a region of sentiment, with which reason has very little to do, and so insidiously has this separation of his religious from his secular life grown into the thought of the ordinary mortal, that—unless he is a thinker—he is either quite oblivious of all such matters, or blissfully unaware that his daily conduct, while theoretically actuated by the highest spiritual motives, is in reality far more influenced by the prevailing bank rate or the price of mutton.

In entering upon the serious study of a subject so revolutionary in its processes and so far-reaching in its effects as is Christian Science, it is most instructive, and indeed sometimes most necessary, to trace the origin and growth in human consciousness of some mental conditions which seem to obstruct the student's progress, and which even threaten to prevent him from taking any step at all, so closely does association of ideas bind him, all unconsciously, to his forefathers' habits of thought, his class, his education, and his surroundings.

Human nature, or mortal mind, has always been the same, varying in detail in different periods, passing through various stages of extreme simplicity to extreme complexity, but remaining the same in its fundamentals. Possibly the most persistent of its qualities is the inherent dislike to mental exertion in any direction save in that which will minister to its bodily needs or pleasures. As was once said to the writer, in a forcible phrase, "The two primitive factors of the human mind are hunger and lust." The speaker, not then having any knowledge of Christian Science, did not connect these two conditions with the desire to perpetuate life in matter, which is necessarily the moving impulse in mortal mind.

From the very earliest times of which we have any record in the history of mortal man, one idea seems to have been common to every tribe and race with hardly an exception, and that is the idea of priest. There can be hardly any idea that this office had its origin primarily in the desire of primitive man to propitiate the powers of nature, so called, over which he recognized he had no control and which, through storm, flood, and disaster, imperiled his existence. Gradually this idea took more definite shape, and the head of the tribe or of the family became its priest; then, as life became a little less simple, a little more difficult, a priestly caste was evolved, consisting of persons who would devote themselves to the sacrificial and propitiatory offices, while the other members of the community were fighting or hunting to keep their place in the struggle for existence. So the idea of priest became more and more firmly fixed in human thought, and it is not difficult to see how gradually the priest became the mediator, and his office an object of superstitious reverence, surrounded by a halo of sanctity. Nor is it more difficult to realize how easy would be the transition, to the priestly caste, from being the servants of the people to becoming their tyrants, holding a monopoly of power on account of the supernatural forces they were supposed to control or have access to.

Now there are a number of side-issues which arise from this point, as to the various beneficent uses of the priesthood at different times, but they cannot be touched upon here, the purpose of these remarks being simply to show how, from this disinclination or inability of the human mind to do its own thinking, has arisen the whole imposing structure of ecclesiasticism, creed, dogma, apostolic succession, priestcraft, and, incidentally, much of the cruelty and bloodshed which have stained human history.

It is true that at different times, when the tyranny has become intolerable, some violent upheaval has shaken it somewhat, a few courageous communities have made a bid for religious freedom, but only to find the priest idea rising up in some other form in their midst, for the simple reason that the fundamental condition in human thought which originated it has remained untouched.

Having got thus far in our examination of this question, let us see how this habit of thought is likely to affect one who is just entering on the study of Christian Science. Remember, not only is he himself steeped, consciously or unconsciously, in the priestly idea, for it has permeated all human relationships in some degree,—the man who takes his political opinions ready-made from a particular newspaper is following the same line of thought, getting some one else to do his thinking for him,—but for thousands of years behind him this state of mental indolence in spiritual matters has paralyzed mankind.

The student soon finds himself confronted by two demands. One is, that he must think for himself about matters on which he has been generally satisfied to accept another person's opinion; the other, that he must be faithful in applying the Principle and rules of Christian Science to the smallest things of daily experience,—a state of affairs quite foreign to his former religious habit. What is his first inclination? Is it not, when in any difficulty, to go to some one else to be told what to think and what to do? Does not the suggestion that he should try to solve the problem for himself, with the aid of his text-book, often beget self-pity, or the pointing out of the little faults, fears, dishonesties, etc., meet with resentment? Looking closer into these things, is it not clear that they are indicative of the same mental indolence which has steeped the world in priestcraft?

It is not uncommon to find, even in sincere and more experienced students of Christian Science, a tendency to argue for some pet habit, to excuse some small inconsistency, to indulge some small fear, not apparently realizing that, while the thing in itself may be harmless, the mental indolence which is preventing them from rising above it and destroying it, is sapping the vitality of their individual energy.

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and paralyzing their further demonstration of the truth. We thus see that faithfulness in little things is indeed a very great thing, for it implies in spiritual matters a state of activity, watchfulness, and individual effort to which Christendom has long been a stranger.

Jesus gave his parable of the talents, which commends those who have been faithful over a few things, and spoke of the fruits necessary to show that one is truly his disciple, and it is well to remember that in all this he was addressing a people who were groaning under an ecclesiastical tyranny as despotic and arid as the world has ever known. St. Paul, speaking of his work in this respect, uses the phrase, "Blotting out the handwriting of ordinances that was against us, . . . and took it out of the way, nailing it to his cross." Furthermore, while the writer of the Epistle to the Hebrews emphasizes the fact that Jesus was indeed the great high-priest of humanity, nevertheless he sweeps aside all the traditional priestly caste of Aaron and Levi, and places him in a different order, "the order of Melchisedec." "For this Melchisedec, . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." To this comprehensive and wonderful description of the true priest there is a fitting corollary in Science and Health, page 141, where, in speaking of the reign of divine Principle illustrated in the life of Jesus, the Discoverer of Christian Science says, "Its only priest is the spiritualized man."

Can any one point the Christian Scientist to any surer means of attaining to this spiritual consciousness than the diligent assimilation of the Principle of Christian Science attained through the study of the Bible and Science and Health, and through unremitting fidelity in applying its rules to the little things? Otherwise, "How wilt thou do in the swelling of Jordan?"

Selected Articles.

An Answer to Criticisms.

Christian Scientists do not pray directly for material things. They follow the teaching of the Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." They know that they are always in need of more goodness, though they may not know just what they need materially; therefore, their task is to do good and trust God for a just reward.

Christian Science treatment does not consist merely in a "denial of any need." It involves, first, a recognition of one's sins; second, repentance; third, reformation effected and sustained by the power of God.

Christian Scientists believe that bodily healing is a consequence of spiritual regeneration, so that healing the sick is secondary to the healing of sin and dependent upon it. While Scientists differ from some others in their understanding of the nature of sin and disease, they none the less recognize that these exist in erring mortals and must be grappled with and overcome in God's way.

Mrs. Eddy declares in her message to The Mother Church published in 1901: "To assume there is no reality in sin, and yet commit sin, is sin itself, that clings fast to iniquity." Again, "In Christian Science it is plain that God removes the punishment for sin only as the sin is removed."

It may be true that a few persons have failed to find the comfort for which they have sought in Christian Science and have gone back to their old ways of thinking and doing. If this is an argument against the worth of Christian Science, what shall we say of the vast multitudes who have found health and comfort in this Science after having sought it vainly in other ways?

Mrs. Eddy states that the Bible was her only guide in the search for Christian Science, and all her followers agree with her that her book is in strict accord with the Scriptures. If it is right for clergymen to expound the Scriptures from the rostrum, it is certainly right for Mrs. Eddy to explain them in a book, and it is not in good taste for a clergyman to refer to Christian Science as a "travesty on Christianity" simply because it gives an interpretation of the Scriptures which dishonors flesh, or matter, and heals the sick.

A critic declares: "Its cures, in my opinion, can be explained in part by coincidences." It is quite remarkable,

[redacted]

made most of those forlorn students bloom and blossom as God's own children. Last June a large representative body of Christian Scientists assembled in Boston, and it was conceded by all who saw them that they were distinctly above the average from every point of view.

A physician declares, "The time for miracles was when Christ was establishing his divinity." This is quite true; but now also is the time, and nothing less than marvelous demonstrations of the Christ-teaching can prove its divine origin to this age. Before I studied the Scriptures on these points, and understood the possibility of Divine healing in this age, I was inclined to the same belief; but to say that the day of Christian healing or healing without the use of medicine and through implicit dependence upon Divine power is not for this age,—when multitudes are being healed in this manner,—is like declaring that the day of artists has passed when our walls are covered with pictures fresh from the artist's brush, and such as would do credit to the old masters. Mrs. Eddy declares in Science and Health that Jesus' works were "not supernatural, but supremely natural" (pref. p. xi.).

There are a number of medical students who have gone through the "full courses in medicine," and who earnestly declare that what they have learned of Christian Science has enabled them to heal a larger per cent of patients who come to them (including consumptives, victims of cancer, and of other serious maladies) than they were able to cure while practising medicine. This is certainly better testimony than that of one who has only had experience with medicine and not with Christian Science. With all due respect to our kind physicians and to their long courses of training, I would add that thousands of individuals have been cured through Christian Science after they had failed to recover under the care of skilful physicians.

ALFRED FARLOW.
Pittsburg (Pa.) *Despatch.*

We wonder why it is that so much is made of a death when the patient has been treated by Christian Science, yet so little is thought of the hundreds of thousands of deaths that follow the ablest treatment of the ordinary medical practice. You frequently hear the assertion that such a one was "doctored to death," and nothing is thought of it, yet when one comes to his death by not being doctored a great cry is raised. It's a queer world.

Editorial in Princeton, Ind., *Evening Tribune.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

A Helpful Letter.

[We are glad to publish the following letter to Mrs. Eddy from one of her students whose work in Christian Science has done much for the advancement of our Cause. This letter expresses such appreciation of our Leader's work, such gratitude for it, and such a desire to be of service to her, that it will be read with pleasure by Christian Scientists.—Editor.]

New York, N. Y., July 20, 1906.

My Precious Leader and Teacher:—My heart is overflowing with grateful love for your dear letter and its sweet contents. Had ever any people so wise, unselfed, and vigilant a Leader as we, your students; and who is so great a God as He who has given you to us to lead us to His Christ?

I am ever searching my inmost consciousness and praying earnestly and continually for God to open my spiritual eyes that I may behold wondrous things, as you, His chosen messenger, reveal His law of unfailing love.

When I realize what loving obedience has brought to me and to all your obedient students, I could shed tears of pity for those students who tarried by the way in the past and listened to the voice of personal sense, until they ceased to hear your loving tones and lost the pathway.

I thank God for His tender care, which has enabled me and your faithful and loyal students to watch and pray, work and wait, through the cloud and tempest, till this harvest hour. Love's labor is never lost. The tireless watcher does not sleep on his sword.

As I behold this First Church of Christ, Scientist, of New York City, a tribute of love and gratitude to you, beloved, our prayer in Concord granite, which my students and members of this church have reared to you, I praise God for this evidence of His love.

Every day I see proofs of your unselfed watch-care and love for your students, including me and mine. How often during the church services I wish you could see the great congregation and hear the testimonies of wonderful deliverance from sin, sickness, sorrow, and death, and their appreciation of your great work and your book, Science and Health, and could hear your words in the hymns ring out from hundreds of voices, which fill the lofty dome until the music seems to blend with the unseen angel choir and the great organ of eternity swell its diapason in Te Deums of praise to God for your ministry to mankind.

Had I been more spiritually minded and quicker to catch your messages from God, you would have moved me to greater demonstrations of His mighty power. I love the church solo, "Hear ye, Israel! Oh, hadst thou heeded my commandments!" I always hear your gentle rebuke in these words, and my heart responds, Oh, *had* we heeded, how much holier would be our peace and greater our power. Then I watch more vigilantly and gird on my armor more securely and go forward more dauntlessly to wield the sword of Truth and Love.

You thank me for getting you wearing apparel and feel indebted to me for the favor. If you think you are *indebted* to *me*, suppose, my beloved Leader, you and I compare accounts. I am indebted to you for perfect physical health and almost unlimited strength, for a large body of loving, loyal students and church members, for a large church edifice which shelters multitudes who come to learn through Christian Science the way to eternal life.

I am indebted to you for the understanding of God's power to heal through man, which recently enabled me to destroy a cancer in the mouth and throat in one treatment—all evidence having disappeared after the second treatment. This was nine weeks ago. This gentleman, Mr. Ernest C. Speare, is a very reliable man, who has occupied a responsible position in one of our largest dry goods stores for thirty-one consecutive years.

I have found brothers and sisters, houses and lands, according to the promises in the Scriptures. No good thing has been withholden from me.

Ever your loving student,

Augusta E. Stetson.

A Manly Apology.

The work of the Publication Committee has been largely in the nature of securing the publication of correct statements of Christian Science, in answer to misstatements which have previously appeared in newspapers, and in this work the members of the Committee almost invariably have found the editors ready to publish the necessary correction, but without assuming responsibility for it or for the original incorrect or offensive article. In some instances regret has been expressed for the publication of the offending article, and in a few instances the editors have felt called upon to publicly apologize for the misuse of their columns. An instance of this latter kind is found in the Ottawa, Canada, *Evening Journal*, which contained the following manly apology in its issue of Aug. 7:—

"A few days ago, in a report of a 'Dakota Cyclone' meeting in Harmony Hall, *The Journal* allowed to slip into print an objectionable reference to Mrs. Eddy, the head of the Christian Science Church. *The Journal* regrets the publication of the item, not only because of the pain it may have given to Christian Scientists in and around Ottawa, but because the publication of such remarks is contrary to *The Journal's* principles.

"*The Journal* may not agree with Mrs. Eddy's teachings, as a whole, but it knows nothing derogatory to Mrs. Eddy's personal character. In fact it knows much to her credit, especially as a philanthropist. The Dakota Cyclone made many wild statements during his stay here. *The Journal* regrets that through a slip it was made the medium for spreading his wholly unwarranted attack on Mrs. Eddy. *The Journal* apologizes to Mrs. Eddy and to the local Christian Scientists."

This editor takes the right view of the matter, and his apology is the logical result. It does credit to his honesty and to his sense of justice. His paper "was made the medium for spreading" a "wholly unwarranted attack on Mrs. Eddy," and he does not seek to evade his responsibility, even though it was through error, or "a slip," that it was done.

The mere fact that some more or less irresponsible person has attacked Christian Science or its Founder, presents no justification for circulating the prejudiced and unwarranted opinions of such persons. Respectable newspapers should

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not aid in the misrepresentation of a religion which stands, for the whole Gospel of Christ, a religion whose followers are admitted to be honestly striving for the attainment of the high goal of their faith. ARCHIBALD MCLELLAN.

Letters from ex-Governor Rollins.

[THE following letters from ex Governor Rollins of New Hampshire, one to Mrs. Eddy and the other to the *Concord Monitor*, display a hearty interest in the movement inaugurated by Mrs. Eddy for the betterment of Concord's streets. —EDITOR.]

York Harbor, Me., Aug. 10, 1906.

Dear Madam:—Noticing your very generous offer to the city of Concord, I have written the *Monitor* editor making some suggestions on the subject which I feel certain will meet your approval. I consider it useless to lay a good pavement on State Street, unless the stone teams can be made to go elsewhere.

Won't you ask Rev. Mr. Tomlinson to look at the pavement on Dartmouth Street, between Boylston and Beacon? It is the best thing I have ever seen.

Yours very respectfully,
FRANK W. ROLLINS.

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

[From the *Concord Monitor*.]

Editor Monitor:—In connection with the recent action of the city government in voting to concrete State Street (or a certain portion of it) and Mrs. Eddy's generous offer, permit me to make a suggestion. There is probably no street in any city which has such heavy teaming over it as the north end of State Street. All the great loads of uncut granite, weighing many tons, come down that street. No pavement ever discovered can support such loads. Stone pavement will partially hold it, but even that gets badly rutted after a time. Concrete will not last two years, neither will macadam. You will notice in any large city where modern streets have been built that signs are put up forbidding heavy teaming on those streets. To build a concrete street and allow the present heavy teaming is to throw the money away.

My suggestion is that some way be found to bring these heavy loads of stone through town, either on some other street or by the electric road at night.

Furthermore, permit me to suggest that if concrete is to be laid, there is a very much better and more permanent method of laying it than the one we use in Concord. If you will go to Boston and go up Dartmouth Street, between Boylston and Beacon, you will see a sample of concrete street which is strong, durable, and a splendid road to drive over. I am not sure that there is not some asphalt mixed with it, but it is one of the best surfaces I ever saw and seems very durable. FRANK W. ROLLINS.

The New Street Improvements.

THE members of the city government have, we think, shown excellent judgment in their prompt action taking advantage of the generous offer for the improvement of North State Street. It is good business, always, to buy gold dollars for fifty cents, and that is exactly what the present proposition amounts to. It would be hard to name a single improvement which would add so much to the externals of the city just now as the proposed work upon Main and State Streets. These are the front windows of Concord, so to speak; and it is wise policy for a small city, like a small store, to get the attractive goods into the front windows.

Concord people who appreciate the development of the city will thoroughly approve of what the city government has done in this matter; and they will gratefully remember the generous sources from which have come the means to make this desirable improvement immediately possible.

Editorial in *Concord* (N. H.) *Evening Monitor*.

Letters to our Leader.

New York, N. Y., June 30, 1906.

My Dear Mrs. Eddy:—An incident occurred recently in the Harlem Reading Room, which I think may be of interest to you. A gentleman, who for many years was a minister in the Baptist church, but later, to use his own words, "preached himself out of it," seeing the Reading Room sign, came in. He asked many questions and read some of our literature. The next day he bought our text-book. After several visits he said, "Why, Mrs. Eddy loves the churches, listen to this;" and he read from your Message to The Mother Church (1902, p. 5),—"I never left the church, either in heart or in doctrine; I but began where the church left off. When the churches and I round the gospel of grace, in the circle of love, we shall meet again never to part." When shown the definition of "Church" in Science and Health (p. 583), he read and re-read it carefully, then said, "That is a universal, practical church." Day after day for several weeks he came to read, often for many hours at a time. Before leaving for his home in a distant city he voluntarily expressed gratitude for the change wrought in him by his study of Christian Science, saying that he was going away with renewed life and courage, and although he had been helped physically, he had gained in these few weeks that which was infinitely more to him than physical healing. He ended with the words, "I have the deepest love and reverence for Mrs. Eddy."

This is but one proof that the Reading Rooms are fulfilling the healing and educational mission for which they were established by you.

A life consecrated is, to me, the only adequate expression of my deep appreciation of your life and work.

Most lovingly,
MARCIA B. WILSON.

Cambridge, Mass., July 22, 1906.

Beloved Leader and Teacher:—To-day we have had the lesson on "Love" which always carries me back in thought to the starting of our Cambridge church. That was the lesson read seven years and six months ago by Mr. McKenzie and myself at the first service, and it seems to have struck the keynote for our church.

I feel so increasingly grateful to you for the privilege that was mine in helping to organize a church which is doing its part to lessen the sorrow and sin of the world. The reading was always a happiness to me, but I was happy, too, in giving it up when "orders came from heaven." Surely nothing has contributed more to the growth of our Cause than the changing to Readers.

In words I can never sufficiently thank you for having taught me Christian Science, but by trying to obey the four commands on the cover of our text-book I know that I shall pay the debt in a manner most acceptable to you.

Your loving student,
EMMA EASTON NEWMAN.

Jacksonville, Fla., July 24, 1906.

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

Beloved and Revered Leader:—The gracious acknowledgment by letter, which I have kept sacred, of the receipt of a watermelon which I sent you several years ago, encourages me to hope that you will accept another from the Southland, which I shipped you Saturday last. If this simple token of loving gratitude should arrive safe and sound, I beg you to accept it as coming from one who is deeply indebted to you for having brought a Divine message which has given him peace, joy, and health, together with a slight but priceless knowledge of the Science of Being.

I thank you sincerely for the dedicatory message, "Choose Ye," to The Mother Church, also for the recent article entitled "Personal Contagion." I have gained deep lessons

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from these additions to your literature, and I feel that there is more to be gained from them when consciousness is prepared to receive it.

It may interest you to know that the *Times-Union* published a full account of the dedication of the Extension to The Mother Church and the Communion services. *The Daily Florida Times-Union* is our leading State paper, and goes into every town and hamlet in the State. Our Cause and Leader are becoming more generally and favorably known throughout the State. I mention this as evidence of the fact that the people in general are beginning to accord you a proper place as a religious Leader, Teacher, and reformer.

I am endeavoring to be lovingly and obediently your follower. JOHN H. WILLIAMS.

Kincraig, Sevenoaks, England, July 5, 1906.

Beloved Leader:—We feel we should like to let you know of our society in Sevenoaks. We began to hold services in September, 1905, and have held them regularly since. In December it was suggested that we should have a collection for The Mother Church, and the response was ready. We have since then sent all the money remaining after the current expenses were paid, and have been enabled in all to send £29 2*s*. All gave gladly and rejoiced in the privilege. In some cases Love met the earnest desire to "render unto Love the things that are Love's," when to mortal sense it seemed impossible.

We feel it will gladden you to know of one demonstration. Amongst our number are a father and mother who, some years back, before they had heard of Science, lost a little daughter. The mother and the other little daughter treasured every memento, and amongst them was a collection of farthings, to which they continued to add. When they came into Science these mementos were seen to be unnecessary, for they realized that the child lived, and that there is no separation; so, one by one, as Love gave opportunity, the things were sent to those whom they might help or gladden. On Sunday, June 10, the little girl brought her last remaining memento of the little sister in a gift of one hundred and twenty-two farthings, a love-offering to The Mother Church.

We all wish to express our heartfelt gratitude to you for all that you have done and are doing for mankind, and we will earnestly strive to be worthy of the name, A Christian Scientist.

In grateful greeting,

JEANIE C. F. ANDREWS, *Clerk.*

Boston, Mass., June 20, 1906.

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

Beloved Teacher and Leader:—I beg to offer my heartfelt thanks for the opportunity given me to serve for another year, as associate editor, the Cause and Leader so dear to me. I pray most earnestly that I may better apprehend the purpose of divine Love, as expressed through Christian Science, and see the truth more nearly as you see and practise it.

We are all rejoicing in the fresh inspiration gained by the completion and dedication of the Extension of The Mother Church, as well as from your Message. I am deeply impressed by the wisdom of the Rule which forbids the holding of receptions, and the giving of talks, etc., about the time of our Communion. The quietude in which we can hear the voice of Truth is surely much needed on these occasions, and it was greatly in evidence this year in spite of the large numbers and the enthusiasm felt by all. I think that among the older Scientists there was a deep sense of humility that they have done so little with such a Cause and such a Leader.

With love and gratitude, I am, dear and revered Leader,

Your student,

ANNIE M. KNOTT.

Testimonies of Healing.

From infancy I was considered delicate, and I have no recollection of a time when I was not compelled to take nauseous drugs. This continued until I obtained my freedom through the understanding of God as revealed in Christian Science. After years of sickness I collapsed physically and mentally about a decade ago. Indigestion, constipation, and extreme nervousness made existence almost unbearable. Everything recommended in the way of *materia medica* was tried. I consulted allopathic and homœopathic physicians eminent in their respective schools. I also took treatment from a noted doctor in Boston, who combined medicine and so-called mental treatment. Christian Science had been broached to me on numerous occasions, but not in a way to make a convincing impression, until one evening, while dining at the home of a friend in Kansas City, Mo., I was rebuked by my hostess, when I inquired of her which of two pudding sauces would be the least injurious to a man with a weak stomach. She looked at me a moment and then replied that neither of them would be harmful if eaten with the right thought. A few minutes' further conversation led me to understand that she was a Christian Scientist, and when I departed that night, she handed me a copy of Science and Health, with a request that I would read it carefully. I did read the book in a desultory way, not seeming to be interested in it, nor getting any benefit from it, but I now know that my mental attitude was being prepared for the next step.

About four months later I broke down, and was "of all men most miserable." One present, who was very dear to me, then suggested that I try Christian Science treatment, and after a short discussion I assented and went to the home of a Christian Science practitioner. I entered the door with a sense of shame, feeling that I was thus sacrificing my self-respect, but I departed from that modest home, probably an hour later, with a bud of hope unfolding in my thought which has by Truth's ripening breath proved a beauteous flower. My healing was not instantaneous, but that night I banished from my dinner-table the so-called health foods, and have since eaten anything I desired, of course using common sense as to the amount. From that day I have been much stronger physically, and much more joyous mentally. Before that time I had been confined to my bed a large portion of the time with great suffering, and since then I have not been absent from my business one day on account of sickness. For all this I am most grateful, but as I realize the great change in my moral and spiritual consciousness, my gratitude becomes higher and deeper. Before the light of Christian Science pierced the gloom of my environment, I was a man of the world, living only for its false fruits, and my religion was perfunctory and conventional; now I am daily seeking "the kingdom of God, and His righteousness," and striving for that Mind to be in me "which was also in Christ Jesus;" therefore my heart is full of love to God for His infinite goodness, to Christ Jesus for showing us the way, and to our Leader for her untiring efforts to make spiritual things clear to us.—A. B. COFFROTH, Pittsburg, Pa.

I was an invalid for several years before coming to Christian Science, my diseases being many. I suffered from inaction of the bowels in its very worst form, and had several operations, but each one left me in a worse condition than before. I also had serious ovarian trouble. All these conditions have been overcome through Christian Science, for which I am very thankful, but the spiritual uplifting to me is above all. God is now my only help in all my undertakings. My healing was slow, but I know that when I am ready for blessings they come; God does not leave His work unfinished.

Words cannot express my gratitude to God, for sending

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to us our dear Leader, Mrs. Eddy, who has done so much to relieve the sufferings of mankind.

MRS. LOUISE M. NOEL, Madison, Wis.

It is seven years since this blessed truth brought me health and happiness. The words that were repeated every Christmas morn in the church of which I was then a member, "On earth peace, good will toward men," always seemed a mockery to me, for as I looked about me what was there but sorrow, sickness, and trouble? How, then, were peace and harmony to be brought about? This was never answered satisfactorily to me, until I had the privilege of reading that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It certainly is a "Key to the Scriptures," for now the Bible is an open book to me; now I know that peace and happiness are for all God's children.

Before studying Christian Science, I was sick and unhappy; whereas I am now robust, healthy, and happy. I find Christian Science a help in keeping well, and while I am thankful for the physical help, the spiritual uplifting of this truth I esteem as the greatest blessing that has ever come into my life.

I thank God that I am permitted to live in this age, in which so much of divine Love has been revealed to mankind. I am also grateful for our Christian Science literature; I find it very helpful and uplifting. All our family, consisting of my father, mother, and one sister, are interested in Christian Science, and our earnest desire is to learn each day more of this Christly knowledge which heals the sick and the sinful.—OTTELEA FALK, Council Bluffs, Ia.

It is with a heart full of gratitude that I write of what Christian Science has done for me. I had been in poor health since I was fifteen years of age, and in the spring of 1904 I underwent an operation, which was followed by a complete nervous breakdown. My physician, an eminent doctor, said I must have a complete change at once. I gave up my office work and was taken to a health resort in southern Missouri, where I remained five weeks, returning home no better than before going. It was then decided that I must undergo a second operation before I could get relief. This was done in October, 1904, but I was worse than before it. My physician then said it would be several years before I would be myself again and that I never could resume my office work.

Christian Science found me in this condition in February, 1905, when an aunt induced me to try its treatment. I readily consented, as I had given everything else a trial. I was completely restored to health in six weeks, and did not require further treatment. During this period I received not only my physical healing, but my whole life was changed. I began to get glimpses of the wonderful truth which makes us free, and I grew content and happy. By the first of June, 1905, I was back in the office, doing my old work with ease and enjoying perfect health.

I am indeed thankful for Christian Science, and my desire is to live the gratitude I owe to God, and to Mrs. Eddy for my lasting sense of this new-old religion.

MRS. VIOLA E. DEVAULT, Cedar Rapids, Ia.

My blessings in Christian Science have been more than tongue or pen can express. I was an invalid for five years, treated by several of our best physicians, had electric and magnetic treatment, but gained only temporary relief, indeed was sometimes worse than before the treatment. When Christian Science found me I was waiting patiently for my heavenly Father to take me where I believed I would at last be free from pain. A dear friend and neighbor then told me of Christian Science, and said that through its teachings people were being healed in the same way that Jesus healed. I at once took up the study of Science and Health, but I was very incredulous about its being the true Christ-teaching. I, however, prayed earnestly that if it were not the truth I would not be healed. I continued to study and to compare the teachings of Science and Health with the Bible, also to put them into practice according to my understanding. I soon found myself improving and able to walk about the house. Thus the spiritual light came into my consciousness, and I was healed of what the physicians had called a fibroid growth, a diseased spine, and sciatic rheumatism in a very bad form. After being unable to walk for two years, my gratitude was unbounded when I again found myself able to walk where I pleased. I have had many demonstrations of the power of Truth, one of which I wish to tell. In going down from the porch I slipped at the third step, which threw me to the ground, turning my foot under me in such a manner as to cause a very bad sprain. I immediately declared the truth, and the pain and soreness were entirely overcome the same day.

My heart overflows with gratitude to God for this blessed truth, also to the one whose purity made her an open channel to carry this water of Life to all mankind. Only the pure in heart can see God.—MRS. ANNA INMAN, Jackson, Mich.

I desire to express my sincere gratitude for what Christian Science has done for me. I had suffered from rheumatism for six years and been treated by a great many different medical doctors, but practically to little or no avail. I was then advised to try the hot springs, which I did, but with the same result. I was then advised to try Christian Science, which I did by receiving treatment and by the daily study of Science and Health, and through this means I was fully healed.—DAN MORRISON, Moraine, N. Dak.

It is with a heart full of love and gratitude that I tell of what Christian Science has done for me and mine. Several years ago I took the course of training for nurses at a leading hospital in California. At the time of my graduation I was completely broken down, both mentally and physically. Then began a long search after health. Everything that kind physicians could do for me was done; I was treated for months at a time by some of the most prominent men in the different schools of medicine, both in Oakland and San Francisco; I had change of climate, electricity, massage, salt baths, and finally submitted to two operations,—all without the least benefit. Words could not describe the utter hopelessness of my life in every direction. I despaired of ever being well or happy again.

It was about this time that a friend asked me to try Christian Science treatment. I went to a practitioner, not that I expected Christian Science to do anything for me, but this was about the only thing that had not been tried. I was very antagonistic and full of fear at leaving *materia medica*, but through the loving patience of the practitioner I was led on. How thankful I am that I did not give up, even though my healing was slow and I grew very much discouraged when at times I seemed worse than ever. Gradually I began to understand that "every law of matter or the body, supposed to govern man, is rendered null and void by the law of God" (Science and Health, p. 380), that only through right thinking could I expect to manifest harmony, and after many struggles my health slowly returned.

Through my healing, every member of my family has become more or less interested in Christian Science. Two of my sisters were wonderfully healed by it, one of floating kidney and repeated attacks of appendicitis. The physicians decided, after several consultations, that an operation was the only thing that would save her life. She, however, asked for Science treatment and was entirely healed of both conditions. The other sister was sinking from a complication of troubles, and as a last resort turned to Christian Science for help, which she received. "With God

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nothing shall be impossible." When I think of the different blessings which Science has brought to my home, I can only "rejoice in the Lord, . . . and give thanks at the remembrance of his holiness." The spiritual uplifting has been by far the greatest blessing. Out of a sense of darkness it has brought to me light and hope.

Before I understood the teachings of Christian Science, God seemed far away and of very little real help in times of distress; but now I know that God is Love, and that through obedience to the law of Love we can overcome the discordant conditions of every name. Can we be too grateful to our dear Leader, Mrs. Eddy, who was so pure, so loving, and so courageous that she could discern and keep this path of Life, which leads us finally to eternal joy?

JESSIE ELIZABETH WOOD, Cloverdale, Cal.

In February, 1905, I had a severe attack of the grip, combined with nervous prostration, which rendered me perfectly helpless. I used all the means prescribed for such ailments without receiving any benefit, and while in a hopeless condition the thought of Christian Science, as a Divine help for sin, sickness, and death, came to me, and I immediately sent for a practitioner. When she entered the room I began to depict the awful state into which my trouble had seemingly plunged me, although I had been a consistent member of the church for fifty-five years; but when I continued to reiterate my calamities, the practitioner, with a sweet smile of assurance, remarked that it was useless to repeat my woes; that I should dry my tears of sorrow, for divine Love ever meets the needs of humanity. She gave me treatment, my health was restored, and I am now in a better condition both physically and spiritually than ever before. Christian Science has illumined the pages of my dear old Bible, which I have read through consecutively twelve times. Since embracing Christian Science, I have read Science and Health in connection with the Bible, and find it a source of comfort beyond anything I have ever known. I feel sure that in time the Principle revealed through our dear Leader, Mrs. Eddy, will govern the hearts and sentiments of all humanity.

Language is inadequate to express my gratitude to God for my restoration to health, and for revealing to my benighted sense the truth which has set me free from sin, sickness, and the fear of death.

MRS. M. J. MAULDING, Marshall, Tex.

It is with the deepest and sincerest gratitude that I testify to the healing power of Christian Science, which, as our dear Leader says, gives vitality to religion so that religion is no longer buried in materiality. For many years I had been searching for a religion that was more in keeping with the teachings of Jesus, and it is a little more than five years since I first went to a Christian Science Sunday service in Dublin and began reading "Science and Health with Key to the Scriptures." I had suffered very much for six weeks with chilblains and had used many remedies, but with no relief. In this condition I attended a Sunday service for the second time. During the service I felt a deep spiritual uplifting and I knew that I had been healed. I continued to read Science and Health, not always understanding it at once, but knowing that what others had understood and proved to be true would some day be clear to me. In a few months I became aware of the fact that chronic neuralgia, sick-headaches, and dropsy (a disease I believed to be hereditary) had completely disappeared.

For these and many other benefits received, spiritual as well as physical, I have much joy, and render my heartfelt thanks to divine Principle, and to Mrs. Eddy, who has restored to us the Christ-healing as Jesus taught and demonstrated it.—MINNIE THOROGOOD, Ealing, London, Eng.

I have been a student of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for nine years, during which time I have gone through what seemed to me many severe struggles. I say "to me," because I see now quite plainly that the struggles were entirely mental, in which self was in opposition to Spirit, God. Probably no one else could know that I was experiencing such tumult, as I was physically gaining daily in all that goes to make up a normal state of human life. This experience to my sense meant the adjustment of my thought to the divine demands of Truth, the cleansing of my consciousness of what was most conspicuously opposed to Truth. It is indeed pleasant and encouraging to look back to those periods of sweet hope and realization of the passing of the pangs of chronic indigestion, catarrh, insomnia, and nervous impotence, yet the greatest satisfaction thereof is as nothing compared with the results of the spiritual cleansing that has followed, even if the divine remedy had been many times more bitter than it seemed to be.

I shall never cease to be grateful to an all-wise God, and to His Revelator, to this age, for Science and Health, and for the continued manifestation of that wisdom in the organization and dignified but gentle operation of the Christian Science propaganda, which is fixing for all time and for all men the healing and saving power of Christ, Truth.

JOHN FORBES, Omaha, Neb.

I was cured without medicine of what is known as exophthalmic goiter in 1897, through the teachings of Christian Science. For two years previous to this I was very ill from this disease, and as if that were not enough for one poor mortal to bear, a floating kidney was added, together with insomnia. It is needless to say that everything in the line of *materia medica* was done for me. I would get a little stronger at times, but would soon fall back again, till in the summer of 1897 I felt I could not live through another fall.

In the latter part of August, of that year, I met two students of Christian Science. At this time I knew nothing of its teachings. Seeing my condition, they spoke of the healing work of Christian Science and what it had done for them. I was then a member of an orthodox church in New York, and had taught one of its Bible classes for ten years, so naturally I asked many questions as to their interpretation of certain verses in the Bible. I had determined that if the healing did not rest on the Bible, I would have nothing to do with it. Their answers showed me they had a clearer understanding of the Scriptures than I had, so in a few days I said to one of the Scientists that I was willing to be helped. I gave up my many medicines without a struggle. I had a week's present treatment and four weeks' absent treatment. The first symptom to disappear was the sense of discouragement; I felt I was going to get well. In the mean time I had bought a copy of Science and Health, the text-book of Christian Science, and was reading earnestly for myself. At the end of five weeks, when I again saw this "Good Samaritan," I was very much better in every way, but not well. I supposed she would continue the treatments, but she said, "You are so much improved, I think you can do the rest of the work yourself;" so through the following fall and winter I slowly worked out of the remaining conditions by the earnest study of the Bible and our text-book. In the following spring I was in a normal condition and able to ride a bicycle.

I am greatly indebted to Christian Science for the many blessings that have come to me and to my home through its illuminating interpretation of the Bible; it is indeed the pearl of great price. Surely the psalmist sang truly, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

MRS. W. J. BREWSTER, East Orange, N. J.

After suffering for the past four years with every form of indigestion, and with bronchitis, having been treated by eminent physicians and having taken almost every known

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drug, and yet having grown worse every day, I gave up all hope of ever being well again. I was a physical wreck when in November, 1905, a Christian Scientist called on us and mentioned the great benefit which Christian Science had been to him. This only amused me, not then being able to appreciate how it was possible. However, I went to a Wednesday evening meeting, and all the next day I was thinking of what I had heard. After a long time I decided to try Christian Science, and I called on a practitioner. I told her of at least a dozen troubles I had, and began taking treatment. I went every day for two weeks, after which time I could eat anything I desired.

I had been brought up in an orthodox church, had the example of a devout, good mother, but could not realize that it was the truth which I needed. This fact alone proves to me how little I knew about the Bible, and I thank God for Christian Science, which has not only healed me physically, but morally. My heart is overflowing with gratitude that I have been able to overcome an intense dislike which I had taken to some persons, formerly my friends. Strange as it may seem, they were the ones to whom my heart first went out. I also feel the same love I used to have, and they also have come into Science, which fact has made me especially happy.

I now find I cannot do without my Bible and that wondrous book, "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. God bless her! Words fail to express the joy I feel in knowing I am well.

ELLEN BUJAC DIFFENDERFFER, Baltimore, Md.

Fifteen years ago Christian Science was first brought to my attention through some of its literature. A few months later a practitioner located here, and as I was tired of drugs I ventured to take treatment for severe neuralgic attacks, bleeding piles, and uterine trouble. All these ailments yielded to the treatment, and in a few weeks I was not only well but strong, and have remained so. The spiritual uplifting which came with this healing has been worth more than all else to me. I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also a *Quarterly*, and began the study of the Bible in this new way. The knowledge of Truth thus gained proved to be a great help in supporting and educating my children. It turned sorrow into joy, induced praise instead of melancholy, taught me to be grateful even for trials and persecutions, as they forced me to seek God as all-in-all.

The Bible, the works of our beloved Leader, and the Christian Science publications are my constant companions. My gratitude for Christian Science will be best expressed by striving to let my life be one continual prayer, a manifestation of the Life divine.

MRS. JENNIE S. STEWART, Crawford, Neb.

Christian Science has done what nothing else could do for my mother. She suffered intensely from stomach trouble, and was told by her physician, after a thorough examination, that there was some kind of growth in it. I mentioned Christian Science treatment to her, but she was opposed to it. Finally, she reluctantly consented, but not until she felt that otherwise death was certain. We called a practitioner at once, and in a short time she was healed. No one could be more changed or more grateful than she is for the teaching of Christian Science. She cannot read English, and only learned to know this truth by having it explained to her by a practitioner. She is in better health than ever before, and enjoys life more than she ever did. Words are inadequate to express the gratitude we both feel for the healing truth taught by our dear Leader, Mrs. Eddy. For this healing and the many blessings that have come to us through Science, we are sincerely thankful to God, and hope and pray for a greater understanding of the truth, that we may bring harmony into all our life and environment.—MRS. J. G. TOELLER, Cedar Rapids, Ia.

I was most wonderfully healed through Christian Science, which came to me in an hour of very great need, after every material means had failed. I had sought help in four of the best hospitals in the United States, and had employed in all twenty-seven physicians, among whom were doctors in Boston, Chicago, and Minneapolis. The physicians gave up my case and could only try to alleviate my suffering with powerful opiates. In July they told me that I could only live until September. At this point I sought help from Christian Science, though with no faith whatever, until I began to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I then saw a light "that never was on land or sea." Although my case was an extreme one I was helped immediately and finally healed. I went to work at once to demonstrate the teachings of this book and I have been able with this truth to help many others. I have found that God is the Principle of all and an ever-present help in trouble.

MRS. H. E. GANS, Marion, Ia.

[Written for the *Sentinel*.]

At-One With Thee.

BEN. HAWORTH-BOOTH.

AT-ONE with Thee, upon the shore of time
We stand in silent awe, at-one with Thee!
And know Love is in all eternity
The only law sublime.

There is no hand upon the salt sea-spray
But Love's alone, and on the starry sky
To guide Arcturus in his majesty
Upon his splendid way.

To Thee, alone to Thee, the ravens cry
To feed their callow brood, and in the deep
By Thee leviathan his young doth keep;
Thou art their sure supply.

At-one with the sustaining infinite,
The Principle at-one with its idea,
The morn of time above the sapphire sea
Ariseth pure and white.

At-one with Thee, upon the morning's wing,
Our hopes achieved, and free from earth's alarms,
Leaning upon Thine everlasting arms
Our eyes shall see the King.

Picture of The Mother Church.

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WILLIAM B. JOHNSON, *Clerk*.

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From our Exchanges.

"God was in Christ reconciling the world unto himself." It is the world, then, that needs reconciling. Not, as theologians have vainly imagined, that God needs reconciling to the world; contrariwise, it is the world that needs reconciling to God. God is not away from the world, but the world is away from God.

Christ came not to turn away divine, but human wrath. Mankind have strayed, not the Maker of us all. The children have wandered away from the Father, not the Father from the children. The prodigal has left the Father's house, but the Father is still there, and the prodigal must come back if he would receive the Father's blessing. . . . It was and is that God might reconcile the world unto himself. The world,—not a part, not a chosen few, not an elect number, but the world, the whole world.

The Universalist Leader.

The faith that Christ committed to the Church of his own creation is synonymous with the truth. It is unchanged and unchangeable. That truth, and therefore the faith, has not been made dependent upon any human agency, not even upon his own Church. But what he desires of his Church, and what the Church is responsible for, is that the faith shall be so propagated and so manifested to the world in the Church's life and that of every member of his family, that the world, by the inspiration of the Holy Spirit, shall know him and the Father who sent him.

The Churchman.

When Christ was on earth he healed the sick with a touch of his hand or a word of his mouth. I am not sure that he ever employed remedies. He is the same "yesterday, to-day, and forever," so why should he not exert his healing power in a miraculous way now and relieve the multitude of those whom he loveth and that are sick? There is no reason to believe that he will not. Again and again all over Christendom and all through its years he has healed his sick children.

REV. LLOYD G. KNIGHT.
Pacific Christian Advocate.

Nothing is more disastrous morally than prosperity, unless certain neutralizing influences are constantly at work. Jesus set forth plainly the perils, not only of riches, but of the process of getting rich. He warned his disciples against the dominance of the acquisitive spirit. The only thing that can prevent prosperity from smothering the best life of the soul is the restraining power of ideals, plus that restraining grace of God from which any man severs himself at his peril.

The Congregationalist.

The more one comes into truth, the more clearly he can see his own evils and also understand what are the causes which afflict humanity. This thought leads us to conclude that the exposure of evils that have long had sway among men is not necessarily an evidence of greater corruption, but it is rather a manifestation of the power of truth in bringing evils to the light that they may be seen in their true colors.—*New Church Messenger.*

It is certainly the teaching of Christianity that a man who is religious at all must be religious all the time. A Christian man may take vacations, but he never takes a vacation as a Christian. The soldier of Jesus Christ may not perpetually be on the march or charging redoubts, but he is never out of the uniform. He is always a member of the army of the Lord, since there is no discharge in the Christian warfare.—*The New York Observer.*

The Church to-day is struggling with an effort to hold on to parts of the old theology. The foundation has gone out, and the leaning walls are upheld by the strenuous efforts of our half-way people. What can be more in contrast than the old theology and the new, and how can a compromise be brought about?—*The Christian Register.*

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Items of Interest.

National.

The recent piratical acts of Japanese sailors in poaching upon the Pribilof Islands has brought the question of pelagic sealing forward again prominently. Among the plans suggested for its regulation two receive chief favor. One suggests the reduction of the present herds so that pelagic sealing will be unprofitable. There could then be adopted an international agreement against the industry. The herds could then be allowed to increase to their original sizes. Another plan which has been considered is the purchase by the United States of all vessels engaged in pelagic sealing, such purchase to be made pursuant to an international agreement which would thereafter prohibit this form of sealing, it being maintained that the chief obstacles to a general international agreement on the subject are the owners of vessels engaged in sealing.

"Bad roads, no mail," is the rule the Government has adopted for the guidance of the rural free delivery service of the Post Office Department. During the past nine years, however, the Government has been too busy installing postal routes to give much emphasis to the good roads question. It is now in position to take up this question and it proposes to do it. The 35,973 rural carriers employed by the Government travel a total of 863,363 miles of country roads daily. Eventually there will undoubtedly be adopted an iron-clad rule that unless the roads over which a rural carrier travels are maintained in first-class condition the mail service will be withdrawn. The Government feels that it has an opportunity to compel local authorities to take up the question of good roads, and it proposes to exercise the authority freely.

Acting under authority of the Secretary of the Interior, the director of the Geological Survey has ordered the confiscation of the whole of the contractor's outfit for work on the Corbett Tunnel, on the irrigation project in northern Wyoming. It was ascertained by the Secretary that the contractor, not being able to secure labor and finding the cost of materials high, had not only abandoned the work, but was about to remove all his appliances from the premises. The Government officers have also taken possession of the work and outfit of the contractors on the Shoshone Dam, one of the largest structures in the West, on the ground that the firm had not been able to secure the necessary men and financial backing to carry them through the work.

The programme for the big naval review which is to occur on Labor Day off Oyster Bay has been sent by the Secretary of the Navy to the President. It is now calculated that upwards of fifty ships will participate in the pageant, which will be reviewed by the President. The total complement of the ships will be nearly fifteen thousand men. There will be probably sixteen battleships in the review, besides the armored cruisers and a large number of the smaller craft.

The Equitable Life Assurance Society has decided to apply for registration under the new insurance laws of France, make the necessary deposits with the Government, and continue doing business there. The society already owns valuable realty in Paris, so it will be no hardship for it to comply with the requirement to invest in French securities.

The American Seed Trade Association, including growers, wholesalers, and retailers of seeds, is making a vigorous effort to check the free distribution of seed by the Government. The total packet-seed trade of the country, it is stated, amounts to 120,000,000 packets, of which the Government gives away 40,000,000 and the dealers sell 80,000,000.

By the conviction of three men connected with the Little Missouri Horse Company in North Dakota, one of the most elusive and persistent cases of unlawful fencing of public lands has been ended. The fence enclosed eighty thousand acres of land, twenty-one thousand of which was unlawfully enclosed.

The proposition of Admiral Bradford, United States, for a gunnery competition between picked teams of British and American battleships, is said to find favor among the British.

Federal agents are in Chicago investigating the business methods of grain elevator corporations and their relations with certain grain companies and railroads.

Foreign.

The elections for the new Russian Douma will be held in November. It is to be specifically provided in advance, so it is reported, that all legislation dealing with the power of the throne and the liberties of the people shall originate only from the czar and his ministers. The new body will be allowed to consider many minor matters, but they will have no power to put forward constitutional measures, nor without the consent of the cabinet to consider any of the questions which have been agitating the empire. Moreover, the czar, it is understood, will retain a veto power which no majority of the Douma will be able to overcome.

The scheme of reforms adopted by the Powers for Crete does not satisfy either Greece or Crete. This is due, it is alleged, to the lack of full agreement among the Powers themselves. It provides for the reform of the gendarmerie under Greek officers not in active service and for the creation of a Cretan militia and the eventual withdrawal of the international troops when circumstances permit it. The surtax of 3 per cent is kept in force in order to render possible the conclusion of a loan of £360,000, of which one-third is to be allotted to the payment of indemnities due to the victims of past insurrections, and the remainder to the execution of public works. The financial control existing in Greece will be extended to Crete, where a system of foreign inspection will be instituted.

King Menelik of Abyssinia has signed the Franco-Italian-British convention relative to railways to be constructed there, and the convention will be communicated to the Parliaments of the interested States as soon as they meet. The main features of the treaty constitute a guarantee of the integrity of the Abyssinian empire, the open door and commercial equality for all countries, and the continuation by the French of the construction of the railway connecting Addis Adeba, the capital of Abyssinia, with the coast. Great Britain and Italy naming representatives on the railway directorate.

The sub-committee report on the Drago doctrine, in the Pan American Congress at Rio de Janeiro, recommending merely that the Hague Conference be requested to decide if the use of force for the collection of public debts is admissible, has been accepted by four of the five committemen.

Griefswald, the oldest Prussian university, celebrated its 450th anniversary last week. One of the features of the occasion was the conferring of a number of honorary degrees upon prominent men in other universities, there and abroad.

The German railway from Konia to Bagdad is nearing completion. Eventually, no doubt, an attempt will be made to extend the line to the Persian Gulf. The choice of a terminus is a problem of grave concern to Great Britain.

It is announced that Japan is planning to double-track the railroad from Dalny to Moukden, a counter-demonstration, it is said, against Russia's Siberian projects.

The Spanish Minister of Finance announces that there will shortly be established a line of steamships running direct from Vigo to New York.

King Edward and Emperor William met at Friedrichskron Castle, near Homburg, Germany, Aug. 15.

Industrial and Commercial.

The future passenger car equipment of the Pennsylvania Railroad is to be of steel and non-combustible material in every particular. The new car, No. 1651, the first one so built, weighs 103,550 pounds, against 84,000 for the standard wooden coach, but it is found that the added weight very greatly reduces the vibration and adds to the comfort of the passengers. Safety against telescoping is secured by the use of enormous steel girders, the principal feature in the body of the car being a central box girder, twenty-four inches wide by nineteen inches deep, extending throughout the length of the coach. The flooring throughout the car and platform consists of an imitation of stone spread while in a plastic state over the steel plates of the car. The framing above the windows is composed of steel plates. The doors are of steel plates pressed into a shape imitating the wooden doors used in other cars, and filled with cork to deaden the sound. The roof is constructed of composite boards covered with copper sheathing. The inside lining consists of composite boards covered with fireproof paint. The seats are of steel frame, covered with fireproof plush. The footrests are also of steel. Tests to ascertain the effect of the temperature of the atmosphere on the steel, as compared with the old wooden car, showed that in hot weather the difference is very slight, and that the steel car shows a decided inclination to cool off more rapidly than the wooden coach.

What is thought to be the largest bearing pecan orchard in the world is located in Charleston County, S. C. It has six hundred acres in bearing trees.

Trade of the United States with its non-contiguous Territories amounted in the fiscal year just ended to $119,504,511.

The Cape Cod cranberry crop for this year is estimated at 160,000 bushels.

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CHRISTIAN SCIENCE SENTINEL

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

An Appreciative Letter.

[We are glad to give prominence to the following letter, which makes plain the attitude of Christian Scientists toward their Leader and expresses the gratitude they feel for her Christian labors for them and for all mankind.—Editor.]

Boston, Mass., Aug. 11, 1906.

Dear Mrs. Eddy:—I have just returned from a day's visit to Concord, where I go several times a year to look into the *Patriot's* affairs, and in this connection I desire to say that I appreciate more deeply than ever before the privilege of controlling this paper for such service as it is able to perform, and while I have been obliged year by year to add considerable amounts to my original investment, I can say from my heart that if the ownership of the paper by a Christian Scientist has been of any comfort to you, dear Leader, I am a thousand times repaid.

While in Concord I was much pleased to learn that the city had accepted your proposal relating to the improvement of Pleasant and State Streets, and to see that the work was under way. When completed I am sure it will add greatly to the pleasure and comfort of your daily drive. I regret exceedingly the gathering of people in the *Patriot* office one day in June, to see you as your carriage was driven by.

I have been thinking of writing you a few simple lines, in behalf of my wife and myself, to tell you again of our loving gratitude. We realize more and more clearly, as the years go by, that our happiness, our peace, our ability to help others, whatever progress we have made in "evangelizing this human self," our growth in the understanding of the Scriptures,—even what we know of God,—has come to us because of your spiritual attainment, your enduring love, your faithfulness to the great trust committed to you. As we ponder these things, it seems the miracle of the ages that this light has dawned in human consciousness, that one has discerned the Science of Spirit, formulated it, and given it to the world. We think we can understand a little more your love for God and man, your courage and faithfulness in planting, watering,—yea, with tears,—and cultivating this seed of Truth.

Yet we see also that your great work has been possible because it is "the fulness of the time," and because of the demand of this age for a scientific Christianity; that this utterance of Truth has found a hearing because of the spiritual progress of the race; that it has come because of the work of Jesus and the apostles, of Moses and the prophets, of all who have "wrought righteousness;" that it has come because of the Reformation; that this light has dawned first here in this dear America because of the Puritan and the Abolitionist; because of the measure of civil and religious liberty attained in our country.

We thank God it has found in you a faithful witness, testifying of the "Comforter," "even the Spirit of truth" which leadeth into all truth.

With much love from us both,

Yours in Christ,

Arthur P. DeCamp.

From our Contributors.

What is Truth?

PROF. JOEL RUFUS MOSLEY.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John, 8: 31, 32.

The question, What is Truth? is answered by demonstration,—by healing both disease and sin; and this shows that Christian healing confers the most health and makes the best men.

Science and Health, Pref. viii.

When Jesus explained to Pilate that his life-mission was to bear witness unto the truth," and that such as were of the truth would hear his testimony, Pilate asked him the question that all men in their more thoughtful moments have surely asked, viz., "What is truth?" Unfortunately for Pilate, he did not stay for an answer. Jesus had already answered this question both by his life and teachings, and through his resurrection and ascension was soon to demonstrate the full and final freedom of the truth. Moreover, as Mrs. Eddy has said, "the women at the cross could have answered Pilate's question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, cast out evil, and caused the disciples to say to their Master: 'Even the devils are subject unto us through thy name' " (Science and Health, p. 49).

Truth in its most absolute sense is a synonym for God, and means divine substance. It means real existence, "that which indeed is," as opposed to the changing phenomena made manifest to the senses. Truth is also employed as a synonym for Christ. When so used, it carries with it the idea of the consciousness of the divine reality, the knowledge and love of God and His creation. In this connection it is interesting to note that Tolstoi in his translation of John 14 and 15 makes the spirit of Christ, the spirit of Truth, and the consciousness of Truth mean the same thing. In his rendering of John, 8 : 58, he interprets Jesus to have referred to his eternal existence (his being before Abraham was) as "the understanding of good." One of the definitions of truth given in the Century dictionary is "conformity of thought with fact." This means the same thing as that truth is the consciousness of reality, the knowledge of that which indeed is. As the only reality of being is seen to be God and His creation, and as Christ is seen to be the true knowledge of God and this creation, we are brought back to the Christian Science conception of Truth, that it is Divine reality and the consciousness of this reality.

Christian Science teaches that there is no reality apart from God and His perfect creation. Nothing unspiritual, discordant, sickly, sinful, and mortal is real in the sense that Christian Science employs the term. Christian Science also teaches that nothing but God and His perfect creation are really knowable. The erroneous, sinful, discordant, and mortal sense of man and the universe may be believed, but never known in the sense that we may know God, Truth, and the things that are Godlike and true. The only true knowledge about error, whatever is not true and real, is that it is untrue and unreal, and this knowledge destroys

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its seeming reality. Such knowledge sets free from the belief in evil, the love and fear of evil, its slavery.

That Christian Science answers the question, What is Truth?—What is Divine reality?—correctly, appears from the following considerations:

1. The Christian Science concept of God and His creation—that they are only and wholly good and real—has to be true, or to know the truth would not make one free. If God and all His works were not good and very good, harmonious and perfect, to know God and the manifestations of God could not make us free from the claims of evil. If sin, sickness, and death were real, indestructible, eternal entities, instead of temporal illusions, to know the truth about them would not only not make free, but would make slavery to these evils absolute and hopeless.

Moreover, if God and His creation were not, as the Scriptures and Christian Science teach, All in all, the perfect knowledge of the truth could not make wholly free from all of the appearances of evil. In fact, absolute freedom from evil, through the knowledge of the truth, of things as they really are, would not be possible if God and the works of God were not All in all, and all the claims of evil were not illusions which the truth and only the truth can destroy.

2. If we credit the testimony of the New Testament, Jesus actually proved the unreality of the "world [the material sense of creation], the flesh, and the devil" by overcoming them. He proved that the works of the devil (evil)—sin, sickness, and death—are unreal by destroying them. He overcame and thus proved unreal the last enemy, death, as well as all forms of sickness and sin which ultimate in death. All of his recorded teachings about God refer to Him as all-loving, all-wise, all-powerful, everywhere present, and altogether perfect and good. Indeed it appears that Jesus did all of his mighty works upon the very basis that the Father and His kingdom were at hand and embraced all that is true, real, permanent, and worth while, and that the knowledge of Truth sets free from all claims of evil.

Then, too, the very fact that Jesus came to fulfil and not to destroy the law of God, the will of God, and to destroy the works of the devil, is proof that the evils that Jesus destroyed were of the devil and not of God. Had they been of God, had they been any part of Divine reality, or real existence, Jesus would not have destroyed them. He could not have destroyed them.

3. The fact that Christian Science, through the understanding that God is wholly good, wise, perfect, and All in all; that His whole creation, all that really is, is spiritual, perfect, harmonious, and eternal, and that all evil—materiality, sin, sickness, and death—is an illusion which Truth can destroy, is bringing the good to light and destroying the claims and appearances of evil,—this is the highest kind of proof that the Christian Science concept of good and evil is true. Is it not conclusive proof that it is at least nearer the truth than the concepts which are less fruitful in good works? If we judge the Christian Science concept of good and evil by its power to overcome evil and bring the good to light, if we judge Christian Science by its fruits, the conclusion is inevitable that it is true and good. If by truth, we mean the knowledge of Divine reality as well as absolute reality or being, Christian Science gives the highest Christian proof that it is true, the Christ-truth.

Christian Science makes unmistakably clear that the truth does not appeal solely to the intellect. Our moral dispositions and lives must correspond with the truth before it can be fully known and its freedom fully realized. Truth is most clearly perceived by the pure in heart, by the meek, by the truthful, and by the loving. Truth, in fact, is synonymous with Life and Love. In order to know and demonstrate the truth as Jesus did, it is necessary to live as he lived, to love as he loved. "Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

Spiritual Discernment.

EVELYN SYLVESTER KNOWLES.

SPIRITUAL discernment, one of the essentials in the equipment of a Christian Scientist, is unattainable save as we reflect the Christ-wisdom which reveals the inwardness of motives, aims, desires,—in short, of the entire human character. It was this quality which enabled Jesus, at the age of twelve, to analyze the mental conditions of his time as embodied in the rabbis, whom he easily confounded on their own basis of thought, and the lack of this quality in his disciples and others was often rebuked by our Master in vigorous and uncompromising language. He indicated it to be a requisite of spiritual growth, and that those who did not possess it were sorely limited in their ability to "work as he worked" for themselves or others.

The dawning of spiritual discernment is indicated by a threefold condition of thought; viz., the absence of prejudice, the absence of suspicion, and the presence of love. Black-spectacled prejudice renders it quite impossible correctly to discern anything. Whether it be favorable or unfavorable is immaterial; so long as it remains it is sure to give rise to erroneous conclusions. One would not go into a a dungeon to dissect the sunlight, nor stand on a mountain with an umbrella before his face to view the landscape. Prejudice is the outcome of ignorance, malice, or hate, and its indulgence is to be guarded against as an insidious foe of the spiritual life.

Suspicion is likewise a hindrance to true discernment, beclouding and stultifying all our mental activities. To peer into the acts of those about us for some hidden, perchance impious motive, is not conducive to clear perception. Indeed, doubt and distrust exclude from human consciousness that divine insight which never believes but knows. When Jesus met the woman at the well he did not suspect her; she was aware that he *knew* whereof he spake. His gentle yet unsparing rebuke awoke in her a craving for Truth which suspicion and false accusation would never have stimulated. This is one of the unfailing results of spiritual discernment,—while detecting evil in its every refinement, it condemns not the evil-doer. It would have been false charity for Jesus to have closed his eyes to the sins of the woman before him; yet when the error was uncovered, he had only love for the misguided person who had been its instrument.

Abounding love, characterized by our Leader as a charity "broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it" (Miscellaneous Writings, p. 224), is the distinctive attitude that favors the acquisition of spiritual discernment. To see clearly is always to see lovingly, and *vice versa*. The mother who thinks her child faultless sees neither clearly nor lovingly, for true love would enable her to detect and thus destroy the error always embraced in the carnal mind. The man who sees in his supposed enemy nothing but evil, is equally wide of the mark. Impartial, universal love is the "discerner of the thoughts and intents of the heart," and when we remember that error must be uncovered before it can be destroyed, we shall realize how needful it is to perceive it though this divine apprehension.

How shall we attain this spiritual insight? Not by assuming a critical attitude toward our fellow-men, surely, but by studying the Word until we begin to have reflected in us the Mind that was in Christ Jesus, and thus see nothing else reflected in our brother. Then, indeed, while judged of no man, we shall be able to judge all with righteous judgment; that is, *we* shall not judge them at all. Again, in forming our estimate we shall listen for the voice of Truth rather than to the tongues of men. We shall strive to place ourselves in what may be the less advantageous position of our neighbor; we shall endeavor to view a question from every point, we shall try to be charitable toward every one, and above all we shall bear in mind

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that "a knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material body finally disappears, and the eternal man, created by and of Spirit, is understood and recognized as the true likeness of his Maker" (Science and Health, p. 252). These efforts will do much to clear the thought, and induce that mental attitude which is impartial, just, and right.

The results of spiritual discernment are beyond the power of tongue or pen to name. It was this God-bestowed insight which enabled Jesus to destroy in the carnal mind every phase of error, to keep his own thought pure, and to acquaint himself with God; and it is this Christlike condition of thought which has placed our Leader at the head of the greatest religious movement of this age, enabling her to discern the need of mortals, and the wisest and best means of meeting that need. It is this power which enables the least in the ranks of Christian Science to find and tread the royal path of Truth. Every case of moral or physical healing, as well as every upward step or out-reaching desire, is due in greater or less degree to its attainment. What loftier prayer was ever uttered than that of the Hebrew king who yearned for an understanding heart?

A keener ability to diagnose mortal thought, whereby sin, sickness, and death are more quickly and effectually destroyed, a deeper insight into human conditions, a finer perception of human character, a sane and active charity, a clear and exalted apprehension of God and His manifestations,—these are some of the fruits of spiritual discernment whose roots lay hold on eternal foundations, and whose blossoming yields the fragrance of heaven.

The Thrall of Deception.

REV. GUSTAVE HAAS.

ONE of the dominating habits of mortal mind is to judge things and persons by appearances, and the injustice and suffering which follow in the wake of this evil is indescribable. A lesson may be learned from every human experience and observation, however insignificant, if viewed in the light of truth.

In some of our eastern States deer are trapped in a manner which is both interesting and suggestive. At a certain height a wire is strung around a number of trees, forming an inclosure. A swinging gate, inside of which the bait is placed, is left open, and when the deer has entered, the gate swings to and closes tightly. The deer, seeing itself inclosed, is mystified by the wire and will neither jump over it nor dodge under it, and is thus securely imprisoned. To its frightened sense the wire seems a formidable obstruction which it believes itself unable to overcome. Did the deer realize how unreal is its prison; how deceptive the hindering barrier; how unimpaired its own strength and agility, this realization would at once destroy the enthralling appearances, break the spell, and with a bound it would leap to liberty.

Is there not a lesson in this picture for every spellbound, mystified, and struggling heart? The animal was really never deprived of its liberty; it was in the very midst of liberty, but believed it was robbed of it; a hopeless prisoner, because to its clouded vision it so seemed. What was this spell but ignorance of itself, its rights and liberty, which were the same now as before the depressing confusion?

It is pitiful to think that such an alert, fleet-footed animal as the deer is known to be, could act so stupidly and be caught off its guard so easily. How foolish, we exclaim! Could it not look beyond the wire and see the outer world? That thread of metal was no obstruction, much less a restraint to an animal which readily leaps over a high wall, but evidently the wire was as much of a barrier as the blinded instinct of the animal believed it to be. Its own stupidity was responsible for its dilemma, for really nothing had changed. The azure sky retained its friendly and peaceful aspect; the sun still beamed with genial light and warmth; nature, in her gorgeous robe of many colors, had not ceased to smilingly invite to full enjoyment of life and liberty. The animal, blinded by fear, did not detect that the whole occurrence was merely a deception, a trick. It saw only that wire, and in its anxiety kept gazing at the wire instead of the glories all around. Every moment the wire assumed, to the sense of fear, larger proportions, till it became its death-trap.

Mortals, though ever so much higher in the scale of intelligence, believe themselves, to a greater or lesser degree, overshadowed by the mystic veil of error,—a false sense of God and His universe. This false sense, what is it but ignorance? The belief that the ills of the flesh, or material conditions, whatever forms they may seem to assume, that these indicators of wrong thought can be real obstacles because mortal mind believes they are, and so can deprive us of man's God-given rights and liberty, is no more true than that the wire was an insurmountable obstacle to the deer. It was not the wire, but the belief that the wire had power to imprison, which really constituted the foe. The wires which confront the human sense are the belief in material laws of sin, disease, and death, strung in every direction. We do well to learn a lesson from the experience of the deer and to keep our eyes upon the true and normal state of God's creation. We have a glorious example in Christ Jesus, before whose unfaltering footsteps all seeming barriers vanished into their native nothingness. The whole interest must be centered on the eternal unity of God and man. In this realization there is no place for a sense of fear or of interference, for in it we know that there is no opposite to God or man. God's universe, including man, is to-day as when He spoke it into being, and man is spiritual and not material; the delusion of wicked mortal mind cannot change it. Our conscious freedom and harmony is not a question of altering eternal facts,—these are eternally the same and have never been touched or changed,—but of mastering the ignorance concerning them which is expressed in surrender to fear, sin, etc.,—the mortal opinions which constitute that human sense.

The presence of fear bespeaks a lack of trust in the ever-presence of Spirit, God, and yet "in him we live, and move, and have our being," for "He [God] is at once the center and circumference of being" (Science and Health, p. 204). It is required of us to see ourselves and our surroundings as they are, and not as mortal sense, the liar of the ages, reports them to be. To know liberty, harmony, Godlikeness, man's true, eternal identity, is our right and privilege, and ever has been, and for the revelation and demonstration of this truth we owe endless gratitude to our Leader, the Discoverer and Founder of Christian Science.

The Attitude of the Insurance Companies.

The Weekly Underwriter, an insurance newspaper, recently addressed the following questions to a number of life insurance companies:—

1. Does your company accept applicants for insurance when it knows they are Christian Scientists?
2. If it does, are they restricted to any plan of insurance?
3. Do you consider that as a class Christian Scientists are sufficiently above the average as regards the observance of ordinary rules of health, morals, etc., to offset the extra risk from lack of skilled medical attendance in case of sickness?

The *Underwriter* says editorially: "Of the thirty-eight companies which have replied to the question whether they take risks of this class without reserve, twenty-nine answer in the affirmative and but nine in the negative."

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Selected Articles.

From Mrs. Eddy's Friends.

The following letter to Rev. Irving C. Tomlinson of this city, from one of Mrs. Eddy's church members in Cincinnati, O., shows how widespread is the interest in the improvement of Concord's streets. The letter contained a check for fifty dollars, which has been turned over to Mr. J. Wesley Plummer, deputy State treasurer, who has kindly consented to act as the treasurer of the fund raised by Mrs. Eddy's friends.

Cincinnati, O., Aug. 14, 1906.

Rev. Irving C. Tomlinson,
Concord, N. H.

My Dear Friend:—Noticing in this week's *Christian Science Sentinel* that State Street, Concord, is to be improved, —the paths made straight,—and knowing that this street is frequently used by our beloved Leader, Rev. Mary Baker G. Eddy, will you kindly permit my daughter Elsa and me to add twenty-five dollars each toward this improvement, as a token of never-ending love to her who has helped smooth our pathway as none other, and whose daily presence will continue to bless, cheer, purify, and heal mankind?

Trusting this will be acceptable, with kindest regards,

Yours very sincerely,
RACHEL F. MARSHALL.

Concord (N. H.) *Evening Monitor.*

Among the speakers at the Christian Science church in Avondale, O., last evening, says the *Cincinnati Tribune* of July 12, Professor V. Karapetoff, professor of electrical engineering at Cornell University, told an interesting religious experience. Professor Karapetoff was sent to this country five years ago by the Russian Government. He said that he had from boyhood been a deep student of the natural sciences, always searching for some explanation of life, its origin, and man's destiny. Religion, other than Greek Catholicism, had always been denied him, as it is all his fellow-countrymen, by the State, and he longed for something more than its forms and ceremonies.

"Shortly after arriving in this country," said Professor Karapetoff, "my health was completely shattered. The physicians failed to give relief. In utter despair I walked the streets of New York with a pistol in my pocket, on the verge of suicide. I should not be here to-night were it not for the fact that just at this time Christian Science was presented to me. I at once saw what it offered, accepted and studied it in connection with the Scriptures, and am glad to say that I have indeed found the saving Christ-truth in this practical Christianity. Not only has it brought me mental peace and spiritual comfort, but I have learned also how to keep myself physically well. It is because of my healing that I settled in this country. I love your country and I love Christian Science."

Professor Karapetoff has thrown away his revolver.

Ithaca (N. Y.) *News.*

Our critic admits the truth of the proposition that darkness is simply the absence of light, and that when the light appears the darkness disappears, but he declares that "this is not true of the relation between good and evil in our personality." If this is not true, will the gentleman kindly explain where the evil which is driven out of the man takes up its abode? Is it bottled up somewhere? Is it skulking behind the trees? Where is it? If he ceases from all wrong, and every other individual on earth ceases from all wrong, what becomes of the wrong? It has no existence except in human indulgence, and it dies instantly when it finds no indulgence. Is it possible to make nothing out of something? The fact is, evil is unreal to begin with, and it ceases its apparent existence the moment mortals awaken to the truth and thereby cease from error.

In his insistence upon the reality of evil, that it is "positive force," our critic places himself in an inextricable dilemma, for he must either admit that God made it or that there is another creator. If he seizes the first horn of the dilemma he immediately conflicts with the Scriptural teaching, "God saw every thing that he had made, and, behold, it was very good." If he seizes the second horn of the dilemma, he goes contrary to the Scriptural teaching, "All things were made by him [the Word of God]; and without him was not any thing made that was made."

Moreover, the proposition that evil is unreal is quite as demonstrable as the proposition that good is real. If a room is filled with darkness one may admit the light and dispel the darkness, but if the room is filled with light one cannot admit the darkness and dispel the light. One may overcome evil with good, but one can never overcome good with evil, for the declaration in the following lines is true:

Truth crushed to earth shall rise again,—
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshippers.

If God, good, is everywhere present and all the time present, how can evil have any real presence? David said, "If I make my bed in hell, behold, thou art there." He seemed to understand that whatever of evil he might make for himself in his false consciousness, he could not displace God. If God knows evil, He knows it as it is; namely, as an illusion, for the divine consciousness is never deceived. Hence the propriety of the Scriptural declaration that God is "of purer eyes than to behold evil."

ALFRED FARLOW.
Boston Times.

When the conflict is between truth and error, it is just as well to be "one-sided" on the side of truth, though such siding may appear "silly" to "regulated thought," for we have it on good authority that "the wisdom of this world is foolishness with God." C. HERBERT PIERSON.

Richmond (Va.) *News Leader.*

Notice.

Those who have made application for membership in The Mother Church previous to June, 1906, and have not received notice of election, may send inquiries to the Clerk, William B. Johnson, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

WILLIAM B. JOHNSON, *Clerk.*

Another New Pamphlet.

"The Ministry of Truth," a new pamphlet now on sale, is made up of the following articles, reprinted from *The Christian Science Journal*; viz., "Healing as Practised by Jesus," "The True Thought Modus," "Letter from a Lawyer to a Friend," "The Word Declared," and "Here."

Price. One copy, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Picture of The Mother Church.

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

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

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

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Among the Churches.

Wilmington, N. C.

Wilmington is soon to be further adorned and advanced in the building line by a large and handsome new church, which is to be erected by First Church of Christ, Scientist, of this city. Plans for the edifice have already been drawn, the contract in this particular having been given out to Messrs. Hunt & Hunt, of New York City, and a member of that firm will shortly arrive in Wilmington to make ready for the building. The site is to be about Tenth and Market Streets, but whether the church will be erected directly on the corner or not has not yet been determined upon.

At present the church occupies handsome quarters in the Odd Fellows' Building, but these quarters were only obtained temporarily, as it has long been the desire of the members of the church to possess an edifice of their own. Now the long-expected time has arrived. The building will be a handsome one and will very likely be of stone. It will be finely appointed and substantially constructed. The work of erecting it will be done under the personal supervision of a representative of the architects, and the tearing down of the buildings now on the site will begin shortly.

The Evening Dispatch, Wilmington, N. C.

Bridgeport, Conn.

That the Christian Science cult is flourishing in this city is evidenced by the purchase yesterday by the local branch of the Church of the property on the west side of Lafayette Street, just south of State Street, for the site of a Christian Science temple. The property is now under lease to Miss Fannie Smith, who conducts the Froebel kindergarten. Her lease is good for another year. In the mean time the society will raise funds to commence work upon an attractive edifice, where services will be held as in other large cities. Those interested in the project say that it is not possible to get a suitable place large enough to accommodate all who desire to attend the services. The growth of Christian Science has been remarkable in Bridgeport within the past two years and now a large edifice is necessary. The property purchased by the local branch is desirable in every way. It has a frontage of about one hundred and fifty feet, is located in a fine residential section, and is convenient to the trolley cars.—*Bridgeport* (Conn.) *Standard*.

Troy, N. Y.

A movement has been started to raise a fund of $100,000 for the erection of a handsome new edifice for First Church of Christ, Scientist. The proposition was presented to the members of the church last Sunday, and Treasurer E. K. Betts states that already a considerable sum has been received. The Christian Scientists do not believe in building before they have the money in hand to pay for the edifice, and while it may take some time to raise a fund as large as proposed there seems to be little doubt that the project will be carried out. No plans for the edifice have been outlined as yet, but the building will be erected on the property owned by the church on Second Avenue, just south of First Street, Upper Troy. The present chapel will be used for Sunday School purposes. Besides the chapel the congregation maintains well furnished Reading Rooms at 15 Second Street. Recently the congregation raised $10,000 toward the fund for the magnificent Christian Science church in Boston, Mass.—*Troy* (N. Y.) *Times*.

Cleveland, Ohio.

Ground was broken yesterday for the new Third Church of Christ, Scientist, the ceremonies being directed by Mrs. Helen A. Smyth, Reader. The new structure, which will be located at West 25th Street and Mapledale Avenue, is to be a reproduction of First Church in Euclid Avenue. It will have a seating capacity of four hundred and is to cost $12,000. The architect is S. W. Striebinger. The doors of the new church are to be open seven days in the week. There will be a library and Reading Rooms, which will always be open to the public. It is expected that the building will be completed and ready for use in ninety days.

Cleveland (O.) *Leader*.

Grand Rapids, Mich.

The dedication of First Church of Christ, Scientist, will be held Sunday, Oct. 14. Although services have been held in the church for over a year, it has not been free from debt. Pledges for sufficient sums to clear the church debt before October have now been made. The building, with all its contents, cost $63,000, and is a beautiful example of the highest architectural art. There are now two hundred and nineteen members of the church and the list is steadily growing. Three services will probably be held in the church on the dedication day.—*Grand Rapids* (Mich.) *Herald*.

[Written for the *Sentinel*.]

At Last.

M. BETTIE BELL.

At last, I saw the light.
It came from one who knew the way;
Who said that darkness could not stay,
And taught me what she knew was right.

At last, my hope grew strong,
I strove to lay my burden down
And seek in Truth to find the crown;
I'd waited on the Lord so long.

At last, my trust rose high,
The Word of Life came clear to me,
It said, You must and shall be free,
And God shall be forever nigh.

At last, the rod was given,
To lay the error in the dust.
Obey and pray; she said we must
From all the past of sin be riven.

At last, the light did shine,
Truth healed me of a broken heart.
It said, From grief you now must part,
The saving love of Truth is thine.

At last, the love is great,
I know that my Redeemer lives.
And with His loving kindness gives
A message which is not too late.

At last, the Christ so sweet!
To her who taught me how to pray,
In humble gratitude I lay
The healing laurels at her feet.

Truth ever lures us on, with beckoning finger
She seeks to draw us from the dim and murky realm
Of ignorance and doubt, in which we long have wandered,
And points to new and undiscovered lands,
Where freedom is and knowledge dwells.

Anon.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

The True Basis of Health.

In the references of Christ Jesus to himself the deeply interesting fact is disclosed that the uniqueness of his nature inhered not in the absence of a human sense but in the continuous supremacy of the divine. In one instance he not only specifically recognized the limitations of his human sense but he as specifically declared its unreliability and added that this understanding had immediately to do with salvation.

To the caviling Judæans who, as John states, were seeking his death, he said, "From myself I can do nothing. If I should testify about myself, my evidence would not be reliable. There is another witness for me; and I know that the evidence which he gave about me is reliable. You have yourself sent to John, and he has given evidence to the truth. I do not, however, accept the evidence of man; but I mention this in order that even you may be saved" (John, v., Ferrar Fenton translation).

The importance of the discrimination thus made by the Master, and the need that we also have it in mind when answering the yet caviling world, is revealed in a recent criticism of Christian Science at the hands of a Boston clergyman, who makes the point that Christian Scientists are grossly inconsistent in declaring that they have been personally healed, or that they know of others who have been healed through Christian Science treatment, since they offer as evidence the testimony of the physical senses, which testimony, as they insist, is altogether untrustworthy and deceptive.

To this it may be replied, first of all, that even material sense-testimony as to health would be an improvement over kindred testimony as to disease, and therefore to realize this improved belief means advance. Hence Jesus' statement to the Jews that the acceptance of John's testimony would have been to their credit and advantage though he himself had a higher source of information. Christian Science teaches that while the acceptance of improved beliefs indicates progress toward spiritual consciousness, this last alone can furnish "reliable" testimony respecting health, which, in truth, is a state of right consciousness and not a state of organized matter. In keeping with this discrimination Mrs. Eddy emphasizes the point that a belief in health as physical may prove a serious impediment to one's escape from disease. The final and only reliable testimony respecting actual conditions is not feeling, but a demonstrable apprehension of Truth. To the materially exacting Thomas, Jesus said, "Blessed are they that have not seen and yet have believed [understood]."

Christian Science makes the further radical and necessary discrimination between the relief of sickness and the healing of sickness. Relief is often secured through a change of thought, which may result, under the prevailing belief of mankind, from any one of unnumbered things, such as the taking of a so-called drug specific, change of climate, massage, the application of electricity, etc. Healing, however, is effected only when the false beliefs of human sense are dissipated through spiritual awakening to the truth of being, in which disease and disharmony can have neither place nor power. The true scientific ground of determination is, therefore, wholly different from that of those who judge from the material basis of physical sense-testimony. In the early stages of his experience a Christian Scientist may accept, place a value upon, the improved belief which is expressed in more normal bodily conditions, but until he has recovered from this state of material dependence he is subject to legitimate criticism, for his position is no less inconsistent than insecure. In due time, however, he learns, through its oft-repeated piercing of his own hands, that the reed of material sense is utterly unreliable and that the true healing, immunity from disease, is realized only as consciousness is exalted to at-one-ment with Him who is Life, Truth, and Love, the All in all in whose perfectness there can be neither sin nor sickness. As Jesus said, it is the Christ-idea, God with us, who alone speaks truly as to the facts of being, and who will prove our safe guide amid the pitfalls of human experience. JOHN B. WILLIS.

The Divine Fatherhood.

Father! the dearest, holiest name
That men or angels know!
Fountain of life that had no fount
From which itself could flow!

In all times the human heart has sought in the idea of the divine fatherhood a resting-place for its holiest hope and faith. Christians find in the Master's teaching and example their warrant for giving to the Almighty the tender name of Father, and Christian Science teaches us to think of God as the infinite Father-Mother. The troubled human sense has clung to the words, "Like as a father pitieth his children, so the Lord pitieth them that fear him;" and because of this declaration it has argued that God must know evil and regard it somewhat as the human parent does. Now this parent grieves because he feels helpless to save his child from sin and suffering, but if he were conscious of power to avert every calamity, he could have no cause for sorrow. The mother does not weep when her babe cries out with fear at some unsightly object; rather does she smile at the needlessness of this fear, as she reassures the little one. The pity is that the mother does not always know that her own fear or that of her child is causeless. She does not know that the infinite Parent is never absent, but watches over her and her child so that "no evil shall befall" them. The human sense of parenthood sees only a little way; sometimes not at all. It mistakes the wise discipline of divine Love for the wrath of "an angry god," and so life's great and glorious lessons are not learned when they are most needed. Thus we have self-inflicted suffering, when divine Love waits ever to be gracious, to clasp close the trembler who has learned that naught else has power to soothe or to save.

In Christian Science we learn that we must give up the human sense of parenthood and its pity for that diviner sense which recognizes infinite Love and power. Our revered Leader says, "Gladness to leave the dark landmarks, and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony" (Science and Health p. 324). To be able to trust, because we in a measure understand, our heavenly Father, gives that sublime courage which faces without fear every crisis in human experience, knowing that He knows the outcome of all—even our triumphant emergence from all the bonds of material sense,—a freedom and a joy so great that it hath not entered into the heart of man to conceive it.

How true it is that our text-book, Science and Health, is the "Key to the Scriptures." Many of us were accustomed to think rather sadly upon the statement of the Divine pity already quoted, because we allied it to human pity, which is usually so helpless. But how does the psalmist speak of it? In the 103d Psalm, where this reference appears, we are told that our heavenly Father not only "pitieth them that fear him," but heals all their diseases, redeems them from destruction, *removes* their transgressions "as far as

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the east is from the west," and crowns them "with loving-kindness and tender mercies." This is the Divine pity, as seen in the light of Truth. Well might the prophet compare this pity with the highest human sense of it and say, "Can a mother forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Well might he call upon the heavens and the earth to be joyful over such a revelation so full of comfort to all in need! To-day thousands are rejoicing because of the revelation of Divine Science, the Comforter which makes known to mankind the pity that saves from sin, disease, and death, the pity of our Father-Mother God. ANNIE M. KNOTT.

Letters to Our Leader.

[THE following letter well expresses the "joy and uplift-ment" which came to many as the result of the services and meetings held in Boston in connection with the Communion and the dedication of the Extension of The Mother Church of Christ, Scientist. We are sure that all who took part in these services and meetings will thank the writer for her admirable letter.—EDITOR.]

On the way back to Alabama,
Cambria, Va., July 4, 1906.

Beloved Leader:—The joy and upliftment of our dedication and Communion season have passed into history. Even though your moments may be too full of love-work to glance at this missive, it will help me just to express a little of what I saw and felt. I can only re-echo what our editors and others have said of the wonderful demonstrations at the six Sunday services and the ten Wednesday evening meetings, and fervently thank you for the teaching and living that have made these demonstrations possible in human history. You have led thousands upon thousands out of Egyptian bondage. What I want to speak of especially is the glory and light of the Annual Meeting on Tuesday—the business meeting for reports. In listening to the introductory reading from the Bible and Science and Health by our retiring President, Mr. McKenzie, and his inspiring remarks before presenting the incoming President, Mr. Gross, the passage in the last verse of the sixth chapter of Acts, on the trial of Stephen, came to me, when "all that sat in the council . . . saw his face as it had been the face of an angel." The same beautiful light was on the face of Mr. Gross during his address. Both men spoke of law and obedience,—Mr. McKenzie of becoming "gladly obedient to law." In speaking of you, the author of our text-book, "Science and Health with Key to the Scriptures," Mr. Gross said, "Obedience to the teachings of this book has brought us to this hour." In the despatch sent to you Judge Hanna used this expression: "Strict and intelligent recognition of, and obedience to the means by you provided," etc. Ah! this is what we need—to be able to recognize, to *know* the law, and then become "gladly obedient" thereto in both letter and spirit. The two are indissolubly wedded in the holy and health-giving Science of divine Mind discovered by you forty years ago, and fitly named "Christian Science." Thank you again and again for the teaching and living which will enable the faces of all humanity to shine as the faces of angels—"God's thoughts passing to men" (Science and Health, p. 581).

The unity of thought that pervaded this Annual Meeting was remarkable, yet no speaker repeated what others had said. The review of the history of The Mother Church by our Clerk, Mr. William B. Johnson, C.S.D., was wonderfully instructive and uplifting, and we owe him a debt of gratitude therefor.

I am sure that one meaning of these events is that we are seeing you, our Leader, more clearly, and therefore becoming better able to follow. Even if we had the privilege of often meeting you face to face, we should not thereby become better followers, except through accompanying spiritual apprehension. It is this apprehension of the light of Truth that you desire for us, and obedience to your wishes for non-intrusion, with quiet study and practice of your teachings, will enable us to enter more fully into that light. Your obedience to law brought to you the revelation of Christian Science—the light of Truth. You are showing us how to follow on and obey, that the same light may come into our lives until "death is swallowed up in victory"—material sense is lost in spiritual consciousness.

With deep and reverent love,
Your grateful follower,
IDA TIGNER HODNETT.

Johannesburg, South Africa, June 8, 1906.
Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H., U. S. A.

Beloved Leader and Teacher:—Knowing that it always pleases you to learn of the progress Christian Science is making in any part of the globe, it is to me a most pleasant task to communicate to you the following.

On the 21st of August, 1904, six of us, including one Christian Scientist from America, held the first service at my residence. After six months the attendance of seekers for Truth increased and we had to take larger rooms, and now again we must take still larger accommodation. Since the above date regular services have been held every Sunday, the Reading Room is open twice a week, the attendance averages fifty-five for the last two months, but the number interested in Christian Science is above eighty people. We are holding evening services, testimony meetings, and a Sunday School will soon begin.

We are now organizing a branch church named "First Church of Christ, Scientist, of Johannesburg." The sale of "Science and Health with Key to the Scriptures," and all the other literature has remarkably increased. We have with us two practitioners, both members of The Mother Church; they are very busy and active disciples of Christ and doing the Master's good work.

I became interested in Christian Science about two years ago, and by studying the text-book was healed from chronic rheumatism of over fourteen years' duration. I had used glasses for over twelve years, but now do without them for the last year, and was lately healed from deafness and many minor ailments. I am sixty-six years old, and have used no medicine for two years.

The writer's whole being thrills with inexpressible gratitude to God for the spiritual understanding, and this great blessing, and that He has sent you as His faithful disciple to help humanity out of darkness into light.

With loyal and loving greetings,
Yours in truth,
CARL BREDELL.

Boston, Mass., July 25, 1906.
Mrs. Mary Baker G. Eddy.

Beloved Leader:—It may please you to hear a little from our Sunday School. A little girl who had come with her mother from the far West to attend the Communion service, and who remained a few weeks, was in my class in the Sunday School. After the regular work was finished I dwelt for about ten minutes, very carefully, upon the "Spiritual interpretation of the Lord's Prayer" in Science and Health, especially on the last two lines, which you have recently changed, and which to me contain all of Christian Science. The mother told me the evening before they left for home that her daughter was healed in Sunday School. This shows that it is not personality, but the truth alone, which is contained in the dear "little book" which you have given to the world and which the world is accepting, that heals.

In the *Sentinel* of July 9, 1904, appeared a letter to you from my pen, in which I told of a progressive step in our dear old "Granite State." It seems that two years ago

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the principal of the high school in Lisbon, N. H., broke away from the regular order of graduation, and came to Boston with his graduating class to visit the historical points. While here, they visited The Mother Church and listened to a Christian Science service for the first time. Last year this trip was repeated, and this year they came as before; and two other towns in the northern part of the State followed the example of this wide-awake principal in Lisbon and sent their graduating classes with their teachers to Boston. These also attended our service for the first time; showing that the leaven is leavening "the whole lump."

I want to thank you for all the blessings I have, for I owe them all to God, and to you through the understanding of Christian Science. My husband joins with me in deepest love and gratitude.

Faithfully and obediently yours,
MRS. HATTIE STICKNEY GALE.

London, W., England, July 12, 1906.

To Mrs. Mary Baker G. Eddy,
Concord, N. H., U. S. A.

Beloved Leader:—It is my pleasing duty to forward you a copy of the following resolution:—

"That this semi-annual meeting of the members of Third Church of Christ, Scientist, London, desires to place on record its deepest sense of gratitude to God for the dedication of The Mother Church at Boston on the 10th of June, 1906; as a monument of practical Christian Science, also a token to humanity at large of the life-work and teaching of our beloved Leader; Further, that the President and Board of Directors be requested to communicate this resolution to the Pastor Emeritus of The First Church of Christ, Scientist, Boston, Mass., U. S. A."

With love, yours gratefully,
F. ALEX. BARTON, M.R.C.S. Eng., L.R.C.P. Lond.
Clerk to the Board.

Providence, R. I., July 27, 1906.

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

My Dear Teacher:—I thank you most heartily for your letter of recent date, relating to my election for the coming term as teacher in the Board of Education. My unwillingness to serve in this capacity has always been on the ground of my recognition of the high qualifications requisite for this position. Believe me, I would have been willing to accept your wisdom had it led to the appointment of another as teacher, and would have asked no questions. The evidence of your care and hope for me is, however, very precious, always, and I will give this great work my best and clearest effort—seeking constantly God's help.

With deep appreciation for your unceasing kindness.

Most sincerely yours,
EUGENE H. GREENE.

Boston, Mass., June 14, 1906.

Dear Mrs. Eddy:—This wonderful Communion has indeed touched my thoughts profoundly with a higher sense of your unbounded love for all humanity, inducing a most earnest desire to help you to consummate your grand life-work. I have never before been so deeply impressed by the magnitude and majesty of Christian Science, and the seemingly stupendous task in advance. I find ample encouragement in Philippians, 1 : 6, and clearly see the grand necessity for earnest consecration, alert vigilance, and loving obedience to your wishes and admonitions, which I am sure will lead to better demonstration.

I shall always be happy to serve you and your Cause in any way which will lessen your burden. With most tender love,

Faithfully yours,
ERNEST C. MOSES.

Testimonies of Healing.

For several months prior to June, 1904, my eyes had been giving me trouble. I was advised to wear glasses, carefully shade the room in which I met my classes, as I am a teacher, and to read but little, so that the eyes might have as complete rest as possible. For the next ten months I tried to regain my failing sight by this means. My wife read to me the books most necessary for my work, and made abstracts for ready reference. A capable student made abstracts from numerous library sources. I examined these abstracts briefly, or had them read to me. The school authorities placed special shades on the windows of my class-room, so that the light could be carefully regulated. Under these conditions my work was carried on fairly well, but no cure was being effected.

In April, 1905, I noticed in our Normal School Library a file of Christian Science *Journals*. I selected one and found an article on Inductive and Deductive Reasoning, which I read with less strain on my eyes than when I had read other printed matter. The writer quoted from Science and Health (p. 468), "All is infinite Mind and its infinite manifestation, for God is All in all." This interested me in the text-book, and I obtained a copy of it and began reading. I found some statements which seemed true and helpful, and many others which conflicted with my previous studies. I, however, read on, and found to my surprise that I could read this book for several hours each day without much difficulty. I read it through, then read it a second time with a growing conviction that it contained the explanation of Christianity as the practical, ever-present, ever-operative salvation from sin and sickness for which the human heart has always yearned. A third reading brought home to me the certainty that here was an interpretation of the Scriptures in which humanity might well rejoice and be exceeding glad, for God is the same yesterday, to-day, and forever. I had always wondered when and why the works of healing, as performed by Christ Jesus and his disciples, had been discontinued. I now learned to my great satisfaction that the Christ is the same to-day as when Jesus walked in Galilee, and that the laws he then demonstrated are eternal, and operative now as then.

During this study I had turned to my Bible again and again, and read the works of Christ Jesus with a new and fuller sense of the meaning. I saw that what had been done for blind Bartimaeus could be done and was being done for me. The reading of Science and Health had done for me in a few days more than the resting of the eyes had done in ten months. In order that I might obtain more rapidly the benefits which I felt sure were in Christian Science, I sought the services of a practitioner. On the evening after my first treatment I read manuscript for two hours without serious inconvenience. I had been unable to read manuscript to any extent for months. On the following Saturday I spent four hours continuously reading manuscript, and writing. I received one treatment each week, read Science and Health, and rapidly added to the amount of reading in my regular work. I did not take more frequent treatments, as I wanted the benefits to be derived from a personal investigation of Christian Science through a diligent study of Science and Health. After four treatments I was reading as much as necessary with but slight inconvenience. After twelve treatments the eyes were strong, and I have since that time read as much as my work required,—often eight to twelve hours per day.

I rejoice in the physical healing brought to me through Christian Science, and much more do I rejoice in the flood of light which its study has shed upon the truth of the Bible; and in the sweet consciousness that Christ Jesus meant his followers of all time to heed his command to preach the gospel and heal the sick.

DOUGLAS C. RIDGLEY, Normal, Ill.
Professor of Geography, Illinois State Normal University.

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One night about midnight my telephone rang and I went quickly to answer it. I reached the first landing all right, but when on the first step of the second stair I slipped and fell to the bottom. My first feeling was that I had broken my neck, but I got up and went into a room, declaring the truth again and again. After a short time I became calm, and began in a systematic way to meet the seeming conditions. I remained up for about an hour, then retired until half past five, during which time I suffered the most intense pain. I then decided to get up and read in Science and Health.

This was Monday, and on Tuesday was the meeting of our students' association in Chicago. All day Monday I spent in reading from the Bible and Science and Health; denying the power of evil and declaring the all-power of God, but I seemed to make no progress except that I had no pain. On Tuesday morning the trouble had seemingly increased to an alarming extent.

Up to this time I had not once thought I could not go to Chicago. During Tuesday morning I read from the eighth chapter of Luke, how Jesus had cast out the legion; how the woman was healed by simply touching the hem of Christ's garment; then how Jairus came and pleaded for his only daughter; how Jesus took Peter, James, and John, also the mother and father into the room with him, and how he put them all out again before he raised the girl.

Then I read from Science and Health, but I could not seem to get that firm grasp of the truth which would enable me to rise up and speak as one having authority. At noon I was helpless, to mortal sense, and quite convinced that I would not go to Chicago that day. A short time after that, I again read about Jairus' daughter; and remember thinking how strange it was that Jesus took Peter, James, and John, also the two nearest relatives of the girl into the room, only to put them out again. Up to this point I had thought of them only as personalities, now the light was beginning to break, and I saw that Jesus entered into that room even as the true sense entered into my consciousness. I saw that I, too, must put out every thought relative to the claim of accident, and like a flash I saw the light; I understood the unreality of the error, and at once I felt a strange sensation. I said, "I am well;" then I sat up and moved freely. I sprang from the couch, rushed upstairs, made my toilet, and in a short time was at the depot, ready to go to Chicago. I had as comfortable a journey as I had ever taken.

I had often felt grateful for Science and Health, but never had it meant to me what it did now, for without it I had not understood the Scripture. Now it was truly the "key," and I thank God every day for this wonderful truth.

MRS. BELLE A. ARMSTRONG, Racine, Wis.

Christian Science was brought to my notice almost five years ago, by a neighbor who had been greatly benefited by it. A year previous to this, our daughter had passed through a very severe experience with lung trouble, which had left her with a bad cough that no doctor could relieve, and we were obliged to take her out of school. I sent for a Christian Science practitioner, and said, "I am willing to try Christian Science if you think you can cure her." She replied, "I cannot, but God can." I then said, "Do you think she can get well?" She replied, "I don't think, I know she can be well, for all things are possible to God." I must say, that since studying Christian Science I have learned the truth of that statement, and also that "all things are possible to him that believeth." In less than three weeks the child was well, and she is now a picture of health.

Since that time we have seen the healing of many severe forms of sickness, and with no help but that of Christian Science. One dear child of four years was badly scalded, and was healed through Science alone in a very short time. During a serious experience I said to the practitioner that I did not seem able to overcome the great fear I had. She told me that God was more to me than the fear. This thought took possession of me, and with the one treatment I was healed, and about my household duties the next day. With similar experiences under medical treatment I had been compelled to remain in bed for weeks, and was unable to attend to my household duties for months afterward.

The last experience which I wish to relate was the most convincing one to me that Christian Science is indeed God's Word to this age, and that it makes men free. After suffering for months from what doctors had pronounced a tubercular disease, and getting no help from *materia medica*, I was told that I would have to go to a hospital. I then made up my mind to have Christian Science, and I was healed in a few weeks. I was unable to use an arm which had been operated on several times, but thanks be to God, through the teachings of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," I was enabled to overcome every manifestation of this ailment, and the arm was fully restored in six months.

I am thankful I have learned that "all things are possible to God," and that through this wonderful text-book of Christian Science we are learning how to avail ourselves of this blessed truth that makes free from sickness as well as sin. I am also thankful that through Christian Science I have learned to love the Bible, to read it, not as a duty, but as a privilege and pleasure. My desire is to know more of the truth and live it.

LILLIE WEISZ, Denver, Col.

It is now over two years since I became interested in Christian Science and commenced the study of its teachings. During this time I have depended entirely upon it for physical healing. One demonstration I want especially to mention, because it proves that God's Word is "quick and powerful." I awoke one morning feeling miserable. I got up and dressed, as necessity compelled me to prepare breakfast for those who were going to their work. Breakfast over, I sat down and began to study the Lesson-Sermon in the *Quarterly* entitled, "God the Preserver of Man." When I had finished that lesson I was well. I worked hard until ten o'clock at night, without feeling in the least tired.

Words do not express my gratitude for the knowledge I have received from Christian Science. It has not only helped me physically and spiritually, but it is also giving me a better education. It has aroused an interest in the study of the Scriptures and made the Bible an interesting book. For all this and many other blessings I am thankful to God, and immeasurably indebted to our Leader, Mrs. Eddy, the author of "Science and Health with Key to the Scriptures."—MRS. FLORA BURKE, Kirksville, Mo.

I desire to express my gratitude to the Discoverer and Founder of Christian Science, Mrs. Eddy, for the great blessings that are now mine to enjoy through restoration to health from what seemed the brink of the grave. More than once have I been overcome by weakness and had to be conveyed to my home. I then had no knowledge of Christian Science, except having heard it mentioned by some one who ridiculed it. I had tried everything, medicine, manipulation, climate, etc., but was all the time growing worse. While in this condition I happened to attend a lecture on the subject of Christian Science. I was seated near enough to hear and see plainly when the lecturer was introduced, but shortly after he began to speak I had a very violent attack of my old enemy, and almost lost consciousness. I wanted to leave the hall, but knew that if I attempted to rise I would fall, so I resolved to remain and die right there rather than make a scene; but in a comparatively short time I began to hear and see more distinctly, and the pain and fear became less and less, until before the lecture was over I was perfectly normal. I have never had another attack of that trouble, and have since received bless-

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ings in health and protection which I am now aware are the result of the understanding of Truth as revealed in Christian Science. For this I shall be ever grateful. The incident above referred to took place in Quincy, Ill., seven years ago, and since that time I have been the recipient of blessings, both spiritual and physical, which I know could have come from no other source than Christian Science.

As a young man of nineteen I became an inveterate user of tobacco. The habit had grown on me to such an extent that for eighteen or twenty years I used it almost continually, night and day. I took a number of different tobacco cures, but without the desired good results. Soon after this I lost my health,—was afflicted as I have already stated. After I turned to Christian Science and was restored to health, I wanted to quit tobacco and had two weeks' treatment, but gave up and continued to use it. Later I again requested treatment for the tobacco habit, and after a few weeks the practitioner told me that in his opinion there was some sin which stood in the way and which must first be removed. This was said in a brotherly manner, and I now feel grateful for it. I was at that time enjoying the bliss of new-found health, but had a very faint idea of spiritual things. It was about eighteen months after this when the thought dawned upon me that I needed help to overcome the belief of sin. I asked for treatment, and a complete cure of the tobacco habit followed in a few weeks. From that time to this, nearly three years, I have had no desire for tobacco. Christian Science does heal the sick and reform the sinner, and I am grateful for the blessings which have come to me.—TERE A. CLARK, Quincy, Ill.

When I first became interested in Christian Science I was an utter skeptic, but knowing of a serious case of disease that had been cured by it, I decided to investigate it. I had been under the care of different doctors for nearly six years, trying everything that promised relief; but after all, I found myself with nearly half a dozen so-called incurable diseases. For nearly two years before trying Christian Science I had been under the constant care of one of the best nerve specialists in New York, but all to no effect.

When I first went to a Science practitioner I intended to drop my old treatment very gradually, and when he told me I could stop the medicine and dieting at once and eat anything I pleased, I laughed at him. I, however, did as he suggested, and had a good night's rest, when I was more inclined to laugh at myself. Since that time two of the diseases have simply disappeared, and their instantaneous healing led to my study of the text-book, Science and Health, until one by one all my ailments have disappeared. I now enjoy better health than ever before in my life. It is now about four years and a half since I began the study of Science, and though at first I needed help from practitioners I have been for over a year relying entirely on my own understanding of the Bible and Science and Health. I find these an ever-present help.

Great as has been my physical healing, the growth in spiritual understanding, in which I rejoice, has been even greater. I am striving daily to show by my deeds my gratitude to God, and to His Messenger, Mrs. Eddy.

KENNETH B. ELLIMAN, Lyons Falls, N. Y.

Through the understanding that God is All in all I have received many blessings. I think it would be a hard task to find a more disconsolate, discordant woman than I was, both mentally and physically, when I first learned of Christian Science. For several years I had been laboring under the sense of hypnotic influence, which it seemed an utter impossibility to throw off. By the grace of God I can now say that this has all disappeared. I am indeed beginning to understand the at-one-ment with divine Mind, and my heart is filled with loving gratitude, first to God, and next to our beloved Leader, Mrs. Eddy. May God's blessing abide with her and hover over her now and ever. This is only a trifle compared to what my heart feels for our glorious Cause. My heart is filled with gratitude and love for the truth which has helped me in my hours of trial and sadness.—MRS. LILLIAN J. CARRANO, Brooklyn, N. Y.

In February, 1905, my wife, in avoiding a street car, got in the way of a team of dray horses, one of which stepped on her right foot. This caused her to fall; and the wheels of the dray passed over both limbs, injuring her very severely. She was taken home, and a doctor summoned. He bandaged the limbs, and said it would be at least three weeks before she would be able to place her feet to the floor, and that it might be months before she could walk properly. Shortly after the doctor had left, she began to suffer the most intense pain. I immediately telephoned to a Christian Science practitioner, giving the particulars of the affair, and in twenty minutes after I telephoned my wife was perfectly free from pain and did not suffer a moment thereafter.

The following morning, when the doctor called, he was very much surprised to learn that she had not suffered during the night, and judging from his actions, we could plainly see he was afraid her limbs were paralyzed. The appearances were very alarming, but all these conditions were promptly met by Christian Science, and in three or four days they had nearly all disappeared. In conclusion let me say, that in exactly twelve days she was down town shopping, and has been able to walk ever since without the slightest difficulty.

We thank God for the truth, as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

H. RUTHVEN MCDONALD, Toronto, Ont.

I cannot withhold any longer my testimony of what Christian Science has done for me and mine. My ailment began when I was about twenty-four. From that time I was not able to do any hard work. I took much medicine and consulted many physicians, some of whom pronounced it lung trouble, some heart trouble, and so on. I grew worse and worse, so that I was compelled to give up my business. I began to seek help through spiritualism and was told that I might die during the coming winter. This was in September, 1902. This only added more fear and agony, as I did not know what to do to prevent it, everything having failed me. Death seemed to be staring me in the face, and every one's looks seemed to be telling me that my days were numbered. In my despair I tried dieting, massage, etc., but all failed.

At this time I met a lady who recommended me to try Christian Science. She said it had helped her daughter of an ailment similar to mine. I then went to a practitioner, and after a few treatments I felt relieved of the mental disturbances and also of much of the physical suffering. I was then advised to purchase a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to read the Bible, which I willingly did. The practitioner told me to read Psalms 23 and 91 after I got to my hotel, which I did, and I could not keep back the tears when I saw how I had been robbed of a most precious treasure by mortal ignorance.

After two weeks' treatment I went home to work out my own salvation. Later I wrote for help and was under treatment two months, but concluded that I should work harder myself, with the knowledge I then had of Christian Science, knowing well that I need not seek for any other way in healing. I have been pressing on, denying the reality of the errors which beset all mortals, and the mist begins to clear away, and the presence of God, good, becomes more real to me.

My wife, thanks to Christian Science, was also healed of an aggravating skin disease which had troubled her for two years, and for which she had previously tried every-

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thing we could hear of, without any marked benefit. I have also helped others of my family through Christian Science. Our children do not use any medicine, and are all healthy. I am now in perfect health, in spite of my staying up late and getting little sleep. This would have been a menace to my health previous to my understanding of Christian Science, but the cares of business are melting away under the application of the truth, and that is why the ailment has lost its hold, and many hard problems are being solved by applying the same truth.

I owe much to God for all the blessings I have received; and to Mrs. Eddy, as her consecrated life was the means of helping me out of much suffering, and of enabling me to follow the true path.—STEPHEN POSTALKA, Vining, Ia.

When I first heard of Christian Science I had for years been a great sufferer from stomach and liver trouble, also lung trouble. From early boyhood I had been subject to frequent bilious attacks, and was troubled a great deal during the winter months with my lungs and throat. A few years before I heard of Christian Science, a prominent physician told me that my lungs were in a very bad condition and advised a change of climate. He said it was doubtful whether I would live a year if I remained here. After spending about a year in the open air, a part of the time under a doctor's care, I seemed to be somewhat improved, and later returned to my old position in a large mercantile establishment, but did not seem to improve any further. I finally seemed to be slowly failing, until I had lost all faith in doctors and drugs.

I was at last persuaded by a dear friend to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. During one of my attacks I took two or three treatments from this friend, which put me on my feet again; and finally, through the faithful study of Science and Health, I was entirely healed of all my ailments. I have not taken any medicine since my first treatment, and during the past eight years have not lost a day from business on account of sickness. Five years of this time I spent on the road as a traveling salesman with very heavy work. My territory being in northern Iowa, I often had to make long drives in all kinds of weather, but I never experienced any bad effects from exposure to storm or cold.

We have two children, nine and seven years of age, and have been able to prove beyond a doubt the efficacy of Christian Science in protecting them from the many diseases which children are usually subject to.

Christian Science has not only made me better physically, but it has made a better man of me in every way. Through the study of Science and Health I am gradually coming to understand and put into practice the teachings of the Bible, and I cannot find words to express my gratitude to Mrs. Eddy for the wonderful illumination of the Scriptures which Science and Health has produced. It is indeed the "Key to the Scriptures," for it has unlocked them to thousands who were groping in darkness and despair, and through this new light they have been able to claim the many promises of the Bible, and thus become free from the bondage of sin and disease.

N. M. CRAWFORD, Cedar Rapids, Ia.

When only a child I had rebelled against the belief that God sent all sorts of affliction and misery on His children, that they might be purified and learn to love Him. To me it seemed a poor way to bring about such a result, and I groped in the darkness of despair until October, 1901, when Christian Science was brought to me. I was then suffering, for the third time, with a serious malady, and the attending physician—one of the best in St. Louis—said I had only one chance in a hundred for recovery. Arrangements were made to remove me to the hospital for an operation. At four o'clock that afternoon a friend, who was a Christian Scientist, called to see me as she was returning from church, and as soon as she came in I asked if she could heal me. She said, "God will heal you, if you are ready for it." I expressed my willingness to have all material means —medicine, poultices, etc.—thrown away. With the first treatment I experienced relief, and slept for the first time in over thirty-six hours, and on the following evening, Monday, I was dressed and down to dinner. I was able to be out from that time, and have never had even a symptom of the trouble from that day to this, whereas before I had lived in constant dread of it. I have experienced to the fullest extent the healing power of divine Love, for no matter what the seeming conditions have been, they have been met through Christian Science. For all these blessings, and many others too numerous to mention here, I am more than grateful to God, and to our beloved Leader, Mrs. Eddy, for this blessed truth.

M. H. WILLIS, Jefferson City, Mo.

I came to Christian Science nearly two years ago, seeking relief from deafness. I then knew nothing of the Science and only sought its benefit in a physical way, but it has enabled me to see that I was extremely selfish, suspicious, self-willed, and sinful. By absent treatment and the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been freed from many serious physical ills, and from jealousy, hatred, suspiciousness, fault-finding, etc. I have never met a Christian Scientist, but have Science and Health, "Miscellaneous Writings," and several others of Mrs. Eddy's works, and have been able to prove my way by helping others. Here in East Texas Christian Science is the most effective remedy for chills that I have ever seen tried.

My spiritual blessings have so far exceeded the material benefits that I feel I must acknowledge them. Though one of the troubles has not yet been removed, that does not disturb me, and I can now see that my object at first in seeking relief was wholly selfish. As I learn more of the grand truths that are revealed in Science and Health, my love and respect for Mrs. Eddy become greater, for she has helped us to find our inheritance through her unselfish life-work.—ALBERT STANFORD, Atlanta, Tex.

About seven years ago I was suffering intensely from a stomach trouble which physicians seemed powerless to relieve, although I was treated by them for a long time. As a last resort I was induced to try Christian Science, and after three days' treatment I was permanently healed and have not had the slightest recurrence of the trouble since. I am glad from personal experience to commend this treatment.—C. W. JACKSON, Sioux City, Ia.

[Written for the *Sentinel*.]

Pass it On.

MRS. H. RUTHVEN MC DONALD.

COMES a word of hope to you?
Pass it on;
Something that you know is true?
Pass it on.
Other barques are on the sea,
Needing Life and liberty;
When the light is shown to thee,
Pass it on.

Fear not lest the cruse be dry,
Pass it on;
Love and Truth will oil supply,
Pass it on;
Let your light shine calm and clear,
With the love that knows no fear,
Testifying far and near,
Pass it on.

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From our Exchanges.

Prayer was the natural breathing of his soul. He was saturated with piety. But, so far from this involving him in an effort to produce specific, technical "conversion," after the manner of any and all types of this experience, in him the great reality of the spiritual life is dissociated from all these things. The aim of Jesus is infinitely profounder than all this conventional desire of revivalism. In him the spiritual life never ends in anything said or done at any stated time. It is not a set event, like repentance or conversion. It is the introduction of a new power into life. It is a germ, a seed cast into the soil. It is a new quality of experience which is a leaven, filling the soul, shining in the eyes, running over, dropping like honey from the lips, imparted like the perfume of a rose to all the neighborhood. . . . There is a cry for "results" in most churches and in most people. And by results they mean things or converts they can count and tabulate. But we repeat that this is not the method of Jesus. His work is to breathe upon and in men this new life from above. He introduces into the soul a dynamic energy, a mighty, moulding, transforming energy, but he does not harness this to some formula.

The Universalist Leader.

Christianity was spread at the first, both by the Master and by his followers, not so much by great missionary organizations, nor by the persuasion of great preachers, as it was by the conversation and influence of lowly, humble, every-day working saints. It was the sense of brotherliness that introduced and spread the new religion. Hardly any books were written. They lived up to the new commandment that they love one another. It was such a new thing in human experience that it spread with marvelous rapidity where no apostle or preacher had ever gone. And the joy of it was the joy of the Lord. It exalted the depressed. It was a flush of divine life to those almost crushed. It reasserted the original thought of God that every man was capable of receiving and preaching that gospel that made even Jesus rejoice in the Holy Spirit.

Central Christian Advocate.

There is another aspect of prayer that follows the letter of this instruction, but it is none the less formal and unreal. It is when one seeks the undisturbed place of prayer in an attitude of mind which is made up for the occasion, as though a man must be sublimated into some other kind of a being when he prays. This is something quite apart from reverence or the spirit of worship; it is a conception of prayer which reasons thus: "Now I am about to engage in prayer, and I must put out of thought everything that concerns me and every interest I have in the world. I must be just as unlike my usual self as it is possible to become." Thus it happens that the man prays like a saint and lives quite unlike a saint. His prayer lacks reality. The real man is not there in the prayer closet! REV. G. K. NEWELL.

The New York Observer.

The real question before the American Church to-day is not so much, What is error? as How is error to be overcome? It can never be done by wholesale abuse of the scholars who seek to prove and test the foundations of religious belief. It can only be done by the overwhelming and irresistible might of the larger truth. The partial truth of the unorthodox must be met and overcome by the whole truth of the whole gospel of Jesus Christ. Because heresy has been condemned, men will not cease to think.

The Churchman.

The greatest need of this age is the genuine Christian in the world—not the Christian in the cloister, nor wrapping his robes of righteousness about him in a manner of "I am holier than thou," nor separating himself from men for the purpose of practising acts of self-mortification, but the Christian mingling with others and bearing well his part in the affairs of the world.—*New Church Messenger.*

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