

# 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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ARCHIBALD McLELLAN, Editor.

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

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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 meas-

ures 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 archaeological 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, 799,688 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.

# CHRISTIAN SCIENCE SENTINEL

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

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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 densely 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 text-book to show that they had been upon the wrong road, 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 elimination of all sin, do we control the source of disease or handle it in its incipency. 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.

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 another 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.



## 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 E. 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.*

## 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.

# 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 II.

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



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-

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 be-thought 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.

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,

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

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 sanatorium, 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 sanatorium. 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 APPLGATE, Denver, Col.

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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.

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