

CHRISTIAN SCIENCE SENTINEL

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

Vol. IX.

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

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD.
LONGFELLOW

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ITEMS OF INTEREST.

National.

The committee of Senators appointed at the last session of Congress to investigate and report upon the general conditions in Indian Territory, is now making an extended tour for that purpose. The subjects under consideration are remedial legislation and modifications of existing rules and regulations of the Interior Department that would permit a more general sale and rental of allotted tribal lands, the levying of taxes under statehood, the maintenance of a better public school system, the disposal of the segregated coal and asphalt lands in the Choctaw and Chickasaw Nations and the sale and rental of the surface of these segregated lands for commercial purposes.

One of the regulations issued by the Department of Agriculture for the enforcement of the Pure Foods and Drugs Act reads: "Manufacturers of proprietary foods are only required to state on the label the names and percentages of the materials used, in so far as the Secretary of Agriculture may find this to be necessary to secure freedom from adulteration and misbranding." In cases of drugs and medicines the label will only have to show the percentage of alcohol, or the amount of certain drugs or their derivatives which are specifically referred to in the act, if such are contained in the preparation; it is not necessary to show all ingredients in any case.

Culebra Peak, ten or twelve miles west of Stone Wall, Col., is reported from Trinidad, Col., to be in a state of eruption. The peak is in the great Sangre de Cristo Range and is one of the loftiest in the United States, rising far above the timber line, so that the chance of the phenomenon being a forest fire is considered out of the question.

The cost of living in Manila is twice as much as in Washington and three times as high as in New York. This is largely due to the importation of food products which could be, but are not, raised in the islands.

The United States Census Bureau has estimated the total wealth of the country in

1904 to be \$106,881,415,009. This shows an increase in wealth over the estimates for 1900 of nearly twenty-one per cent, and is sixty-four per cent over the estimate for 1890.

General Alexander MacKenzie, Chief of Engineers, has reported to the Secretary of War that \$16,952,431 will be required to complete the engineer work upon the fortifications projected by the board convened under the President's order of Jan. 31, 1905.

Scarcity of labor on the Canal Zone is hindering the progress of the work on the canal. Two thousand more men could be used to advantage. The daily average for September, including every department on the entire division, was 2,267 men.

Foreign.

Professor Charles Waldstein, professor of Fine Arts at King's College, Cambridge, England, has gone to Rome for the purpose of perfecting an agreement with the Italian Government concerning the carrying out of his project for the excavation of Herculaneum. The professor's plans to this end have been accepted by the Italian Government on the condition that the participation of foreign countries in the work be only in the form of private contributions, and that there be no foreign official interference.

The highest undergraduate honor in the University of Cambridge is the victory in the final examination in mathematics. The winner is known as the Senior Wrangler, and not a few men famous in scholarship and other fields have figured in this honor roll. This has just now been virtually abolished, the desire to win the honor having led too many young men to leave all other subjects and choose only mathematics.

The French Council of Ministers has announced that France, England, and Spain conjointly refuse to accept the reservations the Sultan desires to make conditional on his acceptance of the decision of the Algeciras Conference. The signature of the Sultan is necessary before the programme of reforms drawn up by the Algeciras Conference and signed by the delegates can be put into effect.

St. Helena, the prison and for a time the tomb of Napoleon, has ceased to be a British military and naval station. The island lies in the South Atlantic, twelve hundred miles from Africa and farther from Brazil. It has an area of forty-five square miles.

Santos-Dumont, after several trials with his aeroplane, the Bird of Prey, last week made his best performance. He sailed seven hundred and five feet against the wind in 21 1-5 seconds. He flew about twelve feet above the ground.

Uruguay reduced her national debt by \$1,570,450 during 1905. The total debt on Jan. 1, 1906, was \$121,455,757, of which about eighty per cent was external. Uruguay is a prosperous country.

The total shipments of cotton from Egypt for the year ending Sept. 1 aggregated 798,015 bales.

Industrial and Commercial.

Plans have been presented for the construction of a Rapid Transit Railroad on Long Island, to be built upon the Behr mono-rail system. If the plans should be adopted, Greater New York will possess the first mono-rail system to be built and operated in this country. Because of the peculiar construction of the track and cars, including the essential fact that the center of gravity of the cars would be below their point of support, it would be possible to make use of speeds of over one hundred miles an hour between stops. The road is estimated to cost approximately \$170,000 per mile, and the estimated cost of the cars, which are of exceptional size, is \$45,000 each. The rail is six feet above the roadbed, and on account of the low center of gravity the danger of derailment on curves is eliminated.

The new railroad across the Isthmus of Tehuantepec has been formally opened for traffic by the President of Mexico, and is now prepared to transport steamship freight from the Atlantic to the Pacific. The new road is 170 miles long and saves 1,429 miles of the distance between New York and San Francisco by way of the Panama Canal. The completion of the enterprise has been hastened to secure as much of the transcontinental traffic as possible before the Panama Canal is finished, and it is hoped that a large portion of this trade will be retained after the canal is in operation. It is expected that a considerable portion of the sugar tonnage now carried from Hawaii to the eastern ports of the United States by way of Cape Horn will be transferred at once to the new route.

The management of the Rock Island Railroad has issued orders for new equipment to cost \$5,000,000. This is in addition to orders previously given this year aggregating \$3,000,000. Included in the new equipments are two thousand forty-ton box cars, two hundred and fifty stock cars, one thousand ballast cars, six hundred and fifty coal cars, three hundred flat cars, twenty-five hundred hopper cars, and nearly one hundred passenger, postal, and baggage cars. All the new passenger cars are to have steel under-frame construction, and the mail cars are to be all steel.

Six hundred steel passenger cars are to be built for the Pennsylvania Railroad in the next year. Space for five hundred and fifty cars has been reserved with the American Car and Foundry Company, and fifty cars will be constructed at the Altoona shops of the road. The total cost is estimated at \$6,000,000. The order to the American Car and Foundry Company will be divided so as to include coaches for the baggage, express, and mail cars. The company has also ordered twenty-five new freight engines. These will be built at the company's shops at Altoona.

Over \$100,000,000 was sent out of the United States in the fiscal year of 1906 in the purchase of luxuries. This total includes over \$40,000,000 worth of diamonds and other precious stones; about \$40,000,000 worth of laces, edgings, embroideries, and ribbons; about \$7,000,000 worth of feathers, natural and artificial; over \$6,000,000 worth of champagne, and the remainder miscellaneous articles. If to this is added the value of tobacco, cigars, and cigarettes imported, the total will reach \$125,000,000.

The executive officials of all railway lines west of Chicago have decided to ask the Interstate Commerce Commission to become a board of arbitration for the settlement of all disputes between the employees and the railways. Prominent Eastern railroad men have been consulted on the subject. The question which led to the arbitration scheme is the concerted demand made by the engineers of twenty-seven roads for an increase in wages averaging from twelve to fifteen per cent.

The Cape-to-Cairo line has been built over two thousand miles north from Cape Town and some fifteen hundred miles south from Cairo. With the completion of the four hundred and fifty miles section which is now being built northward to the southern extremity of Lake Tanganyika, there will remain only four hundred and ten miles of railroad to be built in order to give a continuous rail, river, and lake route from Cape Town to the Mediterranean.

An increase of ten per cent in the salaries of employees now receiving less than \$200 a month has been announced by the directors of the National Express Company. The wages of employees of the American Express, who are paid less than \$200 a month, have also been increased ten per cent. This latter increase affects eight to twelve thousand men and will cost the company about \$600,000 to \$700,000 a year.

CHRISTIAN SCIENCE SENTINEL

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

JESUS

"CAME TO SCOFF, STAYED TO PRAY."

[THE following expression of gratitude to Mrs. Eddy from one who says of himself, "I, who came to scoff, stayed to pray," is most interesting as proving that the only right concept of Christian Science is to be obtained by the study of its text-book. If all who express themselves in public in regard to this Science would first inform themselves as to its teachings, as did Mr. van Antwerp, many more who come to scoff would stay to pray, and they would receive the same benefit which has accrued to him.—EDITOR.]

City of Mexico, Oct. 29, 1906.

My Very Dear Mrs. Eddy:—No one will ever know—indeed it is hard for me to realize myself—how great a debt of gratitude I owe to you for the wonderful discovery you have given the world. In Science and Health I have found the true "Key to the Scriptures," which until recently have been as a sealed book to me.

I spent seven years of my earlier life in preparing myself for orders in the Episcopal church. After receiving them and having charge of a little church for a brief period, I found that I could not honestly continue in the work. My seven years of study had not prepared me for the ministry, as it had not given me what I was looking for; although I searched the Scriptures, I found not therein eternal life, for I had not the "Key." I drifted away from the early teaching given me by a loving Christian mother and was as "one without hope and without God in the world." Everything seemed so dark and dreary; I was the slave of fear, a prey to appetite and passion. What wonder, then, that this brought sickness and all manner of discord?

About a year and a half ago, in the effort to prove to my sister, a devout Christian Scientist, the error of her belief, I began the reading of Science and Health (fifteenth edition), and then I studied it. I, who came to scoff, stayed to pray. I had found the "Key" at last! The hidden things of God were revealed through the mercy of Him who had given to you the clearness of vision to discern them. I have found that the clearer our conception is of the allness of God the clearer becomes our perception of His immanence. It is this that saves the sinner and heals the sick. As God, immutable good, is All in all, there can be room for nothing else. If sin seems present in this mortal dream, if sickness comes, and at the time they both appear very real, I have come to know that such apparent manifestations of error emanate from mortal mind, which you so well define in "Rudimental Divine Science" as "a false and temporal sense of Truth, Life, and Love." With an increasing consciousness of the truthfulness of Truth has come to me a knowledge of the falseness of error, and the "adamant of error" is being dissolved by the "universal solvent of Love." I have proved your teachings to be "both prophylactic and therapeutic," although it was not for the physical healing that I came to Christian Science, but rather in the hope that a sick soul might be saved. The spiritual uplift that I have experienced, the peace of mind and harmony that have been mine since I have made the Bible, as interpreted by you in Science and Health, my guide, I cannot express in words. My earnest desire is that

my life may show forth my thankfulness, for it is only so that I can even faintly evidence my gratitude to you.

Faithfully yours, always,
A. L. VAN ANTWERP.

FROM OUR CONTRIBUTORS.

QUESTIONS HARD TO BE UNDERSTOOD.

SAMUEL GREENWOOD.

THE student approaches the subject of Christian Science somewhat differently from other things that may engage his attention. In acquiring a knowledge of mathematics, music, or any other branch of science, he is seldom hampered by prejudices or antagonistic opinions concerning what he may be taught; while towards Christian Science he stands, as a rule, in the more difficult position of having already, in a manner, been taught regarding the truths it elucidates, and of having formed a concept of God, of His creation and laws, in accord with this education. In entering upon the study or the investigation of Christian Science, it is but natural that he attempts to follow the line of his former beliefs, until he finds that the new and the old will not assimilate, and that this "new wine" threatens to break the "old bottles" into which he fain would pour it. It is at this point that he sometimes begins to question the conclusions of Christian Science, and to demand of its adherents the how and the why of those spiritual truths which relate to God's infinitude, and which cannot be explained or understood from any material standpoint.

The failure to adjust the statements of Science and Health, the Christian Science text-book, to human material hypotheses, or to harmonize them with the opinions of men, should not repulse or disappoint the seeker after Truth, since it should be evident to him that deductions from spiritual premises cannot be made to agree with material observations. The failure of past teachings, although adhered to for many years, to give him a demonstrable knowledge of God, should forestall discouragement if he may not at once grasp the full meaning of Christian Science. Scientific truths must be understood through demonstration, and cannot possibly be reasoned into one's comprehension by any intellectual method. One of the wisest sayings of our Master was that we must become as little children to enter into the kingdom of God; that is, to enter into the knowledge and utilization of the eternal fact of Divine sovereignty; and Christian Science does not point to any broader or easier way.

It is always easier to ask a question than to understand the answer. It requires no knowledge of Christian Science to propound questions relating to its teachings, but to correctly apprehend what may be given in reply, the questioner's thought needs to be loosed somewhat from its material moorings. He must be prepared to accept logical conclusions from the premises which he admits, no matter how far it may take him from the traditions he has religiously cherished. An unthinking contentment with past beliefs, beliefs that have brought no freedom to mankind,

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marks the dogmatic inquisitor, whose ears are closed to understand whereof he asks; from such as these the wise disciple will gently refrain until divine Love shall open the way. To those awaking to the inadequacy of material systems to meet human need, who are turning unsatisfied from the dead letter of creeds and doctrines, as not fulfilling the purpose of Christianity,—to such the Christian Scientist will lovingly minister of all that he hath; but be he ever so earnest, let not the beginner be dismayed if he does not readily understand all that he seeks to know. The upward ascents are reached only by climbing, and we must rise through spiritual growth to discern the things of Spirit.

Christian Science and all material theories are opposites, and to reconcile or harmonize them as resting upon a common basis is impossible. The acceptance of Christian Science necessarily involves a revolution in thought regarding the fundamentals of human belief, in which a material concept of being is discarded for the spiritual. If one's former beliefs have proved incapable of bringing peace and harmony into his experience, he should be willing to abandon them in seeking the higher way. Could Christian Science be made to conform to the current opinions of men, its advent would have effected no progress for the race; and if its teachings must accord with material doctrines in religion and medicine in order to be understood or practised, they are no improvement upon past beliefs, and in this case it would be inefficient to meet human need and insufficient to satisfy the hunger of mankind for the knowledge of God. Let the inquirer remember this, and he will see that Christian Science must of necessity be different from what the world has heretofore accepted, in order to show mortals the way out of sin and mortality. Let him remember this, also, if tempted to quibble and argue because Christian Science and his former views do not fit together. The prophet said, "I will lead them in paths that they have not known."

The student may be well versed in theologic and therapeutic lore, but he early discovers that human material theories afford no aid to the discernment of spiritual truth; and however familiar he may have been theoretically with the premises of Christian Science, the conclusions which it logically deduces therefrom present to him the human problem and its solution in an entirely new aspect. The difficulty he sometimes experiences in accepting this spiritual view of being is because it involves the relinquishment of the educated belief in the actuality of an evil and material state, and in admitting in all its significance the truth of the allness of God. Although Christian Science may seem mysterious and impossible of belief from the material side, the fact that its ideals are in the highest sense Christian and its practice in every sense redemptive, should disarm hostility and prepare the hearts of earnest thinkers to ponder hopefully its divine message.

The radical departure of Christian Science from old-school teaching and methods may be startling to conservative thinkers, but it is necessary in order to gain the spiritual meaning of Christianity and the ability to demonstrate its teachings. We can never understand the spirituality and immortality of being until we look beyond the horizon of materiality. So long as material sense is accepted as a current standard of judgment, so long must spiritual truths seem vague, mysterious, and hard to understand. The explanation of spiritual Life and Truth can only be given on the basis that God is infinite Spirit, and that the belief in matter is consequently unreal. Let the inquirer reflect upon this obvious fact, and he will not demand that the philosophy of Christian Science, proceeding from the basic truth of the infinitude of Spirit, be explained to him within the scope of his material knowledge, except as its results may be seen in the healing of physical disease.

It may require of mortals much humility to lay aside their material beliefs and opinions and sit at the feet of divine Science as a little child,—as having all to learn and to

question nothing that pertains to the allness of God; yet not otherwise can they learn of the Christ, and perceive the spiritual nature of man. They may well challenge anything and everything relating to the belief of an evil power and intelligence; they may well scrutinize and question every theory of a creation or an existence separate from God, good; but why should they doubt or dispute whatever is logically consistent with the Divine omnipotence and omnipresence? It may not be in the human heart not to wonder or speculate concerning what it does not know, but to work quietly on from one's present position, confident that nothing is too good to be believed of God, and nothing but its unreality true enough to be believed of evil, is the wiser and more progressive course.

The Christian Science pilgrim may not see all his way to distant points, but he does discern and appreciate the blessings which even his limited knowledge of Truth brings to him. He may not understand how he has seemed to stray so far from the Father, but he does know that he is returning home. He may not understand just how and when the sense of evil arose in human thought, but he does know that he is daily overcoming and destroying it. Is it not better to rest content that one is progressing in the right direction, than to puzzle over things that are yet beyond our ken? We grow only in practising what we know of Truth, not in wondering why about all that now lies between us and the consummation of our life-work.

Although Christian Scientists would be glad to know, if they might, what may now seem mysterious in the problem of human salvation, they are learning that inordinate curiosity about what they are not yet able to comprehend, retards rather than forwards their growth. All their time is needed to mature and demonstrate, and thereby become capable of imparting to others, what they have already learned of God. We have probably wished at times that we might ask certain questions of Mrs. Eddy, but if this privilege were ours could we understand what might be given us except as we have ourselves grown in spirituality? Sometime we shall discover in the Bible, and in our Leader's writings, the answer to all our questions. Material-mindedness alone obscures the perception of Truth. If willing to follow faithfully the truth we now see, we can well afford to wait patiently the unfolding of what "doth not yet appear."

Christian Science is solving the problem of mankind's deliverance from evil, although it may not be in accord with popular theories and methods. The proof of its correctness is found in the practical good that results from its practice. The healing of sorrow, disease, and sin, with their attendant miseries, is the answer to their questions which men can understand, and this is the only sign that the mysteries of infinite Love are being correctly explained and understood.

THE BEAUTY AND POWER OF GRATITUDE.

REV. JAMES J. ROME.

As the Thanksgiving season approaches it seems very proper that we direct our attention to the great question of gratitude. That it is a great question must be readily granted when we consider the important place it fills in our earthly existence. The smile, the nod, the glance of appreciation, the warm hand-clasp, and the hearty "I thank you so much" of our every-day experience,—what a blighting blast would that be which swept away such a benign and sacred influence. Furthermore, if gratitude between man and man yields such satisfaction, what shall we say of the sentiment which fills the heart to overflowing with thankfulness toward God? Can such an attitude of thought possibly exist without attending influences of the most pure and holy character? Nevertheless, precious though it be, do we have as much of this element in our temperament and experience as we might? Are we as

ready to lift our thoughts Godward, in grateful acknowledgment of His goodness, as we should be?

Gratitude generally appeals to us as one of the beautiful traits of human thought. So gracious is its presence, indeed, that we feel compelled to regard it as the product of a higher or spiritual consciousness, expressed through the finer qualities of the human mind. Like the sunshine, it is both beautiful and beautifying. It sheds a glow of gladness and content on all who are touched by its hallowed influence. As has been so beautifully expressed in the poetic lines of Gray,—

Sweet is the breath of vernal shower,
The bee's collected treasure sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude.

We find the thought of gratitude pervading the whole of the Bible. The patriarchs built altars on which to make offerings of thanks for God's preserving care and goodness. There were thank-offerings required by the Mosaic law, also the offerings of the first-fruits, so closely allied to our Thanksgiving day. Among the poetic portions of the Bible the most beautiful and inspiring are those in which the psalmist lifts his heart to God in strains of thanksgiving. In the New Testament epistles the writers are constantly reminding the churches to be thankful. In the Christian Science text-book we find the same thought emphasized, especially in the chapter on Prayer.

Not only is the manifestation of gratitude remarkable for its beauty and grace, but it also indicates the presence of confidence, faith, and power, especially when exercised toward God. There is no attitude of thought better fitted to reflect the healing power of Truth. It was prominent in the life of our great Master. How much he seemed to appreciate the gratitude of the leper who returned to give thanks for his healing. In his own experience we find him frequently offering up thanks. When the seventy disciples returned to report their success in healing, the record says, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth." When feeding the four thousand, Mark tells us: "He took the seven loaves, and gave thanks." We find a still more conspicuous instance in the performance of the greatest of all his miracles, or demonstrations, previous to his own resurrection. At the grave of Lazarus, before it was evident that anything had been accomplished, we are told, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." It would appear from this that, even in the highest and most spiritual attitude of thought of this holy Teacher, thankfulness was an important element. Such gratitude is the evidence of the strongest and most unswerving faith. To know well enough that what we desire exists, so that we can thank God for it before it is made evident to the material senses, is indeed a saving faith; such a faith as was found in Abraham when "it was counted unto him for righteousness."

Turning to our own experiences, we may find practical instances of benefits realized through the acknowledgment of blessings already received. Who of us have not been delivered from dark and trying experiences by lifting our hearts to God in thankfulness for His great mercy and love. Those who believed they were sick have been quickly and completely restored by turning their thoughts away from the false claim of disease which seemed to hold them, to thank God for the good they were already able to recognize.

As Christian Scientists we have great reason to have hearts full of gratitude. Individually we have had dark and miserable mortal beliefs displaced by spiritual light and understanding. As a body we can look back, especially over the last year's experience, with gratification and joy. The Mother Church Extension—the work we all had so deeply at heart—has been completed and dedicated; the branch churches have been more firmly established thereby, and beautiful buildings are being erected all over the Field for their better accommodation; the press and public opinion

generally are taking on a kindlier tone, and the hearts of men are better prepared for the acceptance of the joyful message of Truth. For the wonderful life and work of our beloved Leader, the Discoverer and Founder of Christian Science, how shall we express ourselves? Best perhaps in acknowledging, by faithful and earnest living, our thankfulness to God for the revelation of Truth through her, and also to her for having been, through her unwavering fidelity, patience, and love, the willing instrument in God's hand of bringing to mankind anew the blessed gospel of health and salvation.

THANKSGIVING.

In every thing give thanks.—I THESS. 5: 17.

C. L. TERPENING.

To one who attends Christian Science services, two features of the worship are especially impressive; viz., the gratitude expressed and the thoughtful attention given to the Lesson-Sermon. It is doubtful whether such a thing exists as an ungrateful or an unthoughtful Christian, but if there is such an one he certainly stands in very much the same relation to the thoughtful, grateful Christian as the savage does to his civilized brother.

It is reported that laborious search among the languages of the natives of Eastern Africa does not discover a single word or group of words which expresses the idea of gratitude. This is also said to be true of some large native tribes of South America, who although great askers or beggars are never thankers. By consulting our dictionaries we find that the words think and thank are closely related in their root derivation, hinting that thinkers and thankers are one. In the prophecy of Isaiah we read this complaint against ungrateful Israel, "My people doth not consider." Mortals, ignorant of man's spiritual inheritance, selfishly ask for physical pleasure in place of pain, for riches instead of poverty, ease instead of disease, and earthly joys instead of sorrows; but though they cry till the setting of the sun, the god of earth-born desires does not hear; for he may be sleeping, or peradventure he has gone on a journey. When, however, we turn our gaze away from earth and its so-called good and evil, and looking to the one source of all good, gratefully consider this source and ask for the true bread, our Father does not give us a stone; heaven itself with its ministering angels comes to us, and we receive more than we can either ask or think.

Though Jesus of Nazareth wept in the presence of sorrow, he had the heaven-born instinct which impelled him to look away from that sorrow, to lift his thoughts to the ever-present divine Life; and as he stood at the open grave of his friend, what were his words? "Father, I thank thee." He who had the power, in a moment of grief, to think and to thank, had also the power to destroy the belief of death, and he said to the one who was bound hand and foot by this belief, "Lazarus, come forth." We are grateful indeed to God for sending His beloved Son into the world, grateful for the words and works of Christ Jesus,—although they have been for so many centuries little understood.

We thank God for sending to us and to this age an inspired woman, Mrs. Eddy, who is both thoughtful and grateful, who is brave, self-sacrificing, and true, so that she alone of all the millions whose privilege it was to eat of the "bread of life," she alone was able to discover the meaning of the words and works of Jesus, so that she could demonstrate and explain them. We are indeed grateful to her for giving us "Science and Health with Key to the Scriptures;" grateful for our teachers, our practitioners, our Reading Rooms and churches. How can we help lifting our voices in praise when we consider what she teaches us of the Love that knows no hate,—our loving Father-Mother God; and as we grow into the understanding of this divine Love, we shall grow in gratitude, until the earth shall be filled with the knowledge of the Lord as the waters cover the deep.

SELECTED ARTICLES.

WISE MEN FROM THE EAST.

The originality of the Japanese people is again shown in the religious field. Seven years ago the Mikado appointed a commission to travel in search of the true religion that should be adopted by the Japanese people; but the war with Russia and the diplomatic strained relations preceding the war called attention away from this religious mission. The Mikado has resumed this work and re-appointed the commission and has notified the European powers to that effect. This action seems in keeping with the character and systematic methods of the Japanese.

The story of the wise men from the east in search of the star of Bethlehem seems to be repeated in substance. The ancient wise men were evidently dissatisfied with their own religions and desired better. The Japanese, always tolerant of religions so long as they do not interfere with civil order, are evidently not sure which one among them is the best. Buddhism, during one period the religion of the nation, did not satisfy. Accepted in the ninth century, it was dis-established virtually Jan. 1, 1874. Confucianism from China, and Mohammedanism from Turkey are inadequate to meet the wants of the Japanese, and Shintoism, the native religious belief, is waning.

What the Japanese commission evidently will look for are practical results. The Christian religion has considerable influence in Japan, but the people have only the long-range view. They are not quite sure that the Christian lands are altogether the delightful abodes of such men as the Christian missionaries who are among them teaching ethics and religions. These wise men from the east believe that what they see for themselves at short-range view will have greater weight with them. The best testimony to the worth of a religion is the behavior and moral condition of a people. The commission wish to see whether the principles of Christianity are illustrated and demonstrated in the life of Christian lands. If missionaries have taught them about the love of Christ, they want to see how far this extends in the national deeds of Christian nations. They may expect to find the Sermon on the Mount beautifully fulfilled in industry and politics. They may be puzzled to find so many varying phases or denominations of Christianity, but they can be trusted to regain their composure and find their way out of the labyrinth.

When this commission come to America, as they surely must, they will not see the Golden Rule in full force yet, and they will see inconsistent things in industry and politics, but we will ask them out of charity to us to overlook those for the present and to study the American spirit from its beginning with the colonial fathers. We want them to observe how the foundations of America were laid in religious faith and sacrifice. We invite them to trace the course of this faith as an inspiration in American life, and to see that there are forces steadily at work ameliorating unlovely conditions, and to remember that the American nation is still in the making. They will see that the underlying purpose of the American spirit is preservative of that which is good, however much in the light evils may be for a time. Let the Japanese commission avoid the defects that they may find in the practising of Christianity, forget them and "hold fast that which is good." If other nations have failed in any particular in the practice of Christianity, the Japanese have the golden opportunity to lift the Christian system to a high plane, and in their national life, spirit, and character become truly a Christian nation.

New Haven (Conn.) Register.

In assuming that all cause and effect are mental, Christian Scientists run no serious risks and encounter no invulnerable obstacles, since they reason logically to this

end from the premise that God is the only cause and creator, and they understand Him to be the divine Mind, or, as the Scriptures say, "Spirit," "All in all." The teaching of Christian Science on this point can be no more radical than are the statements of Jesus Christ, who said, "It is the spirit that quickeneth; the flesh profiteth nothing;" "but seek ye first the kingdom of God, and his righteousness."

H. CORNELL WILSON.
Buffalo (N. Y.) News.

AMONG THE CHURCHES.

BEATRICE, NEB.

We have but a small number of workers in our Sabbath School, but they are loyal, and ready for active work, when Love points the way. These little ones send love to Mrs. Eddy, our beloved Leader, who has so reflected divine Love that it has become possible for the sick to rise from their beds of pain. Our most fervent desire is that we may be always ready to demonstrate the truth in our daily lives.

From the Sunday School scholars of Beatrice, Neb.

UNIVERSITY OF ILLINOIS.

The Christian Science Society of the University of Illinois was formed May 18, 1906, with eight members, all members of The Mother Church. Our society is duly organized under the rules of the University, is beginning to attract attention, and is leading students interested in Christian Science to join The Mother Church in order to secure the privilege of membership. The society has arranged for a lecture by Judge Hanna, to be given at the University on Nov. 25.—*Correspondence.*

PROVIDENCE, R. I.

A notable addition to the church edifices of this city is soon to be made, the ground for which will be broken in about two weeks, although the structure will probably not be completed until the expiration of a couple of years. The proposed building is to be erected at the northeast corner of Meeting and Prospect Streets by First Church of Christ, Scientist, and will cost upward of one hundred thousand dollars. A building permit was granted at the City Hall yesterday afternoon, by the provisions of which it is shown that the building is to be square on the ground, the dimensions being 92x92. The height from the ground to the eaves is to be fifty feet. Above the flat-pitched roof will rise a dome, surmounted by a lantern, the finial of the latter being one hundred and forty-five feet from the foundations. The material is to be of brick, stone, and iron. The interior will be so arranged that there will be two stories.

Entrance to the church will be gained by an artistic portico with classic columns into a spacious foyer, from which the Sabbath School and class rooms will open, as well as the rooms devoted to social purposes. On either side of the foyer wide flights of stairs will ascend to the second story, which will be devoted entirely to the auditorium, and will afford a seating capacity for fully one thousand, with the spacious galleries. The first floor will have a height of about twelve feet, while the auditorium will have a rise of fully forty feet, surmounted by one of the most artistic examples of the classic style of dome to be seen in New England. This dome will be fully fifty feet in diameter and will give the building a most picturesque appearance and finish. The floors of the church will be of steel construction and will be designed to safely support one hundred and twenty-five pounds to the square inch. The roof will have copper covering and the cornice will be of stone.—*Providence Journal.*

THE LECTURES.

PORTLAND, ORE.

Before a large and appreciative audience, Clarence C. Eaton of Tacoma lectured on Christian Science, under the auspices of First and Second Churches of Christ, Scientist, at the Heilig Theatre last night [Oct. 18]. In introducing Mr. Eaton, Judge D. J. Haynes said in part,—

About forty years ago a woman from the rocky glades of New England promulgated a new religion, a religion founded upon the fatherhood of God and the brotherhood of man, whose teachings have challenged the admiration and enlisted the support of mankind as none others have since the days of the lowly Nazarene. At first she was scoffed at, but, conscious of the truth of her doctrines and demonstrating their benefit to mankind, she pressed onward in her work, until her followers now number hundreds of thousands, her book and healing methods have reached every nook and corner of the civilized world, and the name of Mary Baker G. Eddy is a household word wherever Christianity abides and the hope of heaven dwells in the human heart.—*Portland Telegram*.

SAN FRANCISCO, CAL.

George L. Putnam, Second Reader of First Church of Christ, Scientist, in introducing Judge William G. Ewing, Oct. 20, said in part,—

It gives me peculiar pleasure to introduce the speaker of the evening, as I am one of unnumbered thousands of his debtors, for it was at a lecture delivered by him in the Metropolitan Opera House in New York City, some six years ago, that I first heard the doctrine of Christian Science correctly stated. Like many another I fondly believed that I already knew what Christian Science was, and not liking my concept thereof, I promptly condemned it without a hearing. However, when I heard that the speaker had been for many years a United States District Attorney, and later a Judge in the Superior Court of his State, I decided to hear him. I well remember that I arrived at the Opera House about half an hour before the lecture was to begin, expecting to be able to pick out my seat anywhere I pleased, but to my surprise I was sent to the topmost gallery and there managed to find standing-room. I was not conscious of the fact at the time, but I now know that that lecture marked a turning-point in my life, for from that day on I commenced to question my atheistic beliefs and soon found that they too could not stand the test of reason. One by one they failed me in time of trouble, until at last, when even the husks failed, I arose and started on the journey to my Father, away from despair to hope, a hope that has never failed me.—*Correspondence*.

WALLA WALLA, WASH.

The Christian Science church was packed full last night [Oct. 23] to listen to Rev. Irving C. Tomlinson's able and interesting talk, and none went away without a friendlier feeling to the doctrine of Christian Science. The speaker was introduced by David B. Ogden, U. S. engineer of Portland, who said in part,—

Forty years ago there was but one Christian Scientist—a lone brave woman, the Discoverer, Founder, and Leader of this movement, the Rev. Mary Baker G. Eddy. By reason of a conscious recognition of the present nearness of a God of Life, Love, and health, this one Christian Scientist had been healed, in an hour of extremity, of disease, suffering, and despair. Prompted by a life-long desire to help her fellow-men, she then shared this rediscovered "law of the Spirit of life," which heals and saves, with those about her, and so instructed and equipped them that they in turn

might share its blessing with all mankind. Thus the Church of Christ, Scientist, was founded and began its mission of redemption, and to-day the beneficiaries of Christian Science are numbered by hundreds and thousands.

To this end—that the world may at least know the truth about Christian Science, its application and effect—Mrs. Eddy has instituted a Board of Lectureship. The mission of these lecturers is to correct current misconceptions and misrepresentations of the teaching of Christian Science; to enlighten, rather than influence; to say to the suffering and distressed ones on earth—"There is hope! Your loving heavenly Father and His Christ are here to-day to save unto the uttermost." The motive, then, of each member of this Board of Lectureship is but an echo of that loving effort first made years ago and continued by Mrs. Eddy, to freely share this gospel of health with all the world, that men may be blessed and God glorified.—*The Statesman*.

HERKIMER, N. Y.

Judge Septimus J. Hanna of Colorado Springs, Col., lectured before a large and appreciative audience at the Grand Opera House last evening [Oct. 16] on "Christian Science, the Religion of the Bible." The speaker was introduced by Rev. Charles F. Taylor, pastor of the Reformed Church of this village, who spoke as follows:—

Ladies and Gentlemen:—Some nineteen hundred years ago there traveled back and forth over the hills and valleys of Palestine a man who came preaching the gospel of God, and in that gospel included not only a message for the souls of men, but also the healing of their bodies and the control of their minds. When later he gave the evidence of his Messiahship to the followers of John the Baptist; when he sent out his own disciples to do his work; when he delivered his instructions to the seventy, and when, after his resurrection, he uttered his final charge to the apostles, his emphasis was not only upon that which benefited the spiritual nature of man, but quite as emphatically upon that which dealt with his physical and mental existence. The early Church so understood it, and not only in the apostolic age, but if we may believe the Nicene and Post-Nicene Fathers, and other historical authorities on the first centuries of the Christian era, healing of the body and mind were considered a legitimate and important department of the Church's mission. After a time, however, the faithful seem to have lost the knowledge of how to do, and the power of doing, these mighty works in His name. And in these latter days, when the scientific spirit tends to deny the supernatural and reduce all to ordinary facts which can be dealt with under the laws of psychology, the formulas of chemistry, the diagnosis of medicine and the scalpel of surgery, the Church practically teaches that the part of Christ's work and instruction which had to do with the healing of the physical and mental ailments of men is no longer in force.

It is due to the fact that this teaching does not altogether satisfy many thinking persons, that some forty years ago a woman, Mrs. Mary Baker Eddy, was able to come forth, emphasizing this neglected part of the gospel and drawing thousands of the best elements of our communities and churches after her so that to-day there are multitudes of people over our land and the world who believe that the Lord's arm is not shortened that it cannot save now from physical and mental disease and distress. Christian Science has at least performed a great service to the Church at large in calling attention to the popularity of this part of the gospel with the people.—*The Telegram*.

LECTURES AT OTHER PLACES.

St. John, N. B.—Bicknell Young, Oct. 4.
Montreal, Can.—Edward A. Kimball, Oct. 8.
Hiawatha, Kan.—Rev. Irving C. Tomlinson, Oct. 8.



MRS. EDDY TAKES NO PATIENTS.

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

SOME EXPRESSIONS OF OPINION.

A READER of the *Baltimore American* recently asked that paper to publish "a summary of the Christian Science doctrine," and in answer to this request the *American* of Nov. 2 contained a brief but satisfactory statement of the fundamental faith of Christian Scientists, which we quote as follows:—

"As a religious denomination Christian Scientists believe in God, in the inspiration of the Scriptures, in the divinity of Christ, in the supremacy of God as spirit, in prayer without ceasing, and in all the essentials of Christianity, and claim that the prime office of Christian Science is to destroy evil and reform mankind. They believe that all evil will eventually be destroyed and become extinct."

The *New York World*, notwithstanding its recent attacks on Christian Science, made the following admission in a recent editorial:—

"The teachings of Mrs. Eddy have influenced modern spiritual thought more deeply than any other religious propaganda of the time and have not been without effect even on medical practice. It is only since Mrs. Eddy led the way that the doctrine of disease as an outward expression of sin could be preached in orthodox pulpits or an Episcopal bishop advocate a return to healing through faith; while in the treatment of nervous affections and diseases of personality it has put modern pathology under obligations not always frankly acknowledged."

Superficial critics have contented themselves with the statement that "Christian Science is neither Christian nor scientific;" not so, however, Rev. W. L. Swan, who in introducing a Christian Science lecturer at Providence, R. I., said,—

"After having preached in the Baptist pulpit for about twenty years, I find myself committed to Christian Science and to Christian Science work. I came by quite definite steps. A near relative, after being pronounced incurable by a large number of specialists, was cured. I decided to investigate and with absolutely fair mind. I said first: 'Do the Scientists heal?' And I investigated until I was satisfied beyond a shadow of a doubt that they did what they claimed. Then I said, 'How do they do it? I am going to separate the wheat from the chaff.' And I began the process of separating. I found it was very easy to write a criticism on Christian Science, but after I became an able critic it was impossible for me to demonstrate it. I said, 'I must try again. I do not know much about Christian Science until I can do the work that they do.' My experience was that I did better work the nearer I approached the understanding of Christian Science from the viewpoint of the book *Science and Health* by Mrs. Eddy, and how to work became more clear to me upon my acceptance of the teachings of Christian Science from this viewpoint."

Rev. Willard Brown Thorp of Chicago recently said,—

"I welcome this opportunity of speaking a fraternal word to my Christian Science neighbors. I have watched with the deepest interest and admiration the growth of your spiritual work. I recognize that the Christian Science

movement has developed in a notable way certain important lines of genuinely Christian experience, and has made religion a vital thing in the lives of many people where it had ceased to be effective. It has demonstrated the power of a conception of God which is essentially metaphysical, to save and transform lives. It has shown what can be accomplished by the constant inner assertion of the great positive affirmations of faith, and by their resolute application to the specific problems of life. It has put us preachers to shame by building up a great church without any preaching whatever, simply by the discipline of its members in the inner practice of the faith. With some of its teachings and many of its forms of statement I find myself at variance; but for the spirit that prevails among you and for the work you are doing in many lives, I have the heartiest admiration; and I recognize that it is not the first time in the world's history that doctrines pronounced by the wise and learned 'foolishness' have been in the lives of multitudes 'the power of God unto salvation.'"

On Nov. 3 Mr. John Franklin Crowell of the *Wall Street Journal* wrote to the *New York Sun* as follows:—

"I am speaking as one who is not unfamiliar with the religious and social history of Christendom when I say that Christian Science is the only movement since the Wesleyan revival in the earlier part of the last century which has made any positive contribution to the development of the spiritual consciousness of the western world.

"Because of that fact it is a movement of immense sociological significance. When its results, as a constructive social force, on the small scale to which it has already expanded, are compared with the disappointing futility of nine tenths of our materialistic philanthropy, and with the confessed failure of most of our schemes of beneficence, one can hardly escape the conclusion that now, as in the tottering days of Roman power, the saving of human society from itself must depend primarily upon the capacity of religion to infuse into the lives of men and women the transforming power of the Scriptural understanding, without which no people has ever been able to escape the doom of those who forget God.

"Such is the movement with which the name of Mrs. Eddy is inseparably associated. If its success provokes its detractors to denounce it as 'a pious fraud,' it proves that they have as yet not got the spiritual point of view, and it reminds us that all of the world's great religious movements have been helped to recognition at the start by such unsympathetic opposition."

Rev. Madison C. Peters of New York, in contrasting the results obtained in that city by several denominations, said,—

"Christian Science churches are crowded; their gospel of health and happiness is winning people by the hundreds from all churches. The other Sunday on my way home from my own services I stepped in a Christian Science church. Though the service had long been dismissed, the gathering seemed like a social affair. I never before in twenty-five years' ministry saw such enthusiastic handshaking, such freedom in social intercourse, countenances beaming with such joy. As a stranger, I 'got the glad hand,' and was made to feel I was a brother among brethren."

These expressions are from various standpoints, and the consensus of opinion seems to be that the teachings of Mrs. Eddy in Christian Science are Christian and of value to the world.

ARCHIBALD McLELLAN.

AN ARTICLE BY MRS. EDDY.

The *Independent* of Nov. 22 contains an able and timely article by our Leader, Rev. Mary Baker G. Eddy. Those who desire to obtain this paper should order at once from THE INDEPENDENT, 130 Fulton Street, New York, N. Y. The price is ten cents per copy.

LETTERS TO OUR LEADER.

Boston, Nov. 8, 1906.

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

Beloved Teacher and Leader:—Recent events at your home have recalled some experiences of years ago, and have shown me anew how vain are the attempts to harm those who have made the Lord their refuge. I remember that soon after you went from Boston to Concord the report was assiduously spread abroad that you had passed on, or that you were incapacitated for further work. Again and again I denied this rumor, but was sometimes told, "Oh, you do not know." At times I felt a deep personal sense of regret that I could not see you, and in October, 1892, I did have the great pleasure of spending an afternoon with you, my beloved Teacher. I can never forget your inspiring words. At the close of this impressive occasion you invited us to look over the house, and I can see you now as you went so lightly up the stairs before us, and can almost hear your words, in playful vein, as you pointed out to us from the balcony your birthplace at Bow. I was happy to tell my students, on my return, that I had never seen any one so much alive as was our dear Leader, and that I had had a glimpse of the work which she was doing for the future of our great Cause.

Since I have had the privilege of serving you and our Cause, as an associate editor of our periodicals, I have learned many new and vital lessons from your close and keen criticism of all our work. I have been much impressed by your growing clearness of mental and spiritual vision, when I have had the great privilege of meeting you in the last two years, a privilege for which I thank you most profoundly.

And now, beloved Teacher, I know not how to tell you of my devotion at this hour when you have had to stand before doubt and incredulity—even scorn of the truth you teach—in order to prove that you still live, and as I read letter after letter from loyal Scientists who are roused by this experience to love and gratitude for their Leader, deeper than ever before, I thank God that you cannot be robbed of the love and confidence of the thousands who, through you, have come to know God and "the power of His Christ."

Lovingly and gratefully,
ANNIE M. KNOTT.

Boston, Mass., Nov. 15, 1906.

Dear Leader and Teacher:—It is a comfort these days to remember that "in the secret place of the most High" the unkindness of those whom you have so long labored to bless can neither harm nor disturb you, and it must be gratifying to you to find that the loyalty and love of an ever-increasing army of faithful Christian Scientists is wafted to you every day, and from every clime. I have just read Mr. Davis' little book and I am very glad you have commended it to the Field; also that you have expressed your hearty approval of the efforts of the Audubon Society. My own thought of the comprehensiveness of the redemptive work of Christian Science expands every day; that it is to permeate, purify, and uplift thought in every department of life and upon every plane of human activity, and I find myself impelled to more frequent suggestion in this line in my editorial writing. The value of an improved belief which evidences the corrective activity of the truth you have addressed to all mankind, and which is preparing the way for that larger revelation of Truth and Love that the study of Christian Science will bring to all as soon as they are prepared to receive it,—all this is growing upon me.

I am planning, in the near future, to say something editorially of this present world-ministry of Christian Science,

and to refer to a most interesting discovery which I made recently while looking over some English periodicals.

In the *Hibbert Journal* (one of the leading philosophical and theological Reviews of England) there appeared in 1904 an interesting article on "The Problem of Evil" by St. George Stock, and in answer to some criticism of his position Mr. Stock writes (January 1905),—

"I said that Christian theology was involved in a plain contradiction in ascribing evil to the will of a being who was all-powerful, all-good, and all-wise. It is not necessary to assert that 'God is all,' nor even that 'God is good;' but, if people insist on doing so, they must accept the conclusion that follows from these propositions; namely, 'There is no evil.' If any one doubts whether this conclusion does follow, let him look at the matter in this way. The proposition 'God is all' is an equation between its terms, so that the subject and the predicate may be interchanged. The syllogism therefore may be read thus:—

God is good; all is God: hence, all is good.

"That reasoning stands, and will stand, so long as the construction of our minds and the laws of thought remain what they are. It is not therefore very likely that my critics have done much to upset it. If they lack the courage of the Christian Scientists to assert the conclusion, there is nothing left for them but to deny one or both of the premises."

This recognition in 1905 of the invulnerability of the philosophical position which you maintained in 1875, is significant, and I am sure it will be of great interest to all thoughtful people, whether Christian Scientists or not.

With much love, and ever-increasing appreciation of your splendid life-work, I am

Your faithful student,
J. B. WILLIS.

Boston, Mass., Oct. 26, 1906.

My Beloved Leader and Teacher:—Since the dedication of the church, in June last, the increased interest in Christian Science has been marked in the larger attendance at the services, also in the Reading Room, and in the increased sales of literature to people who apparently have just been awakened to a desire to read it. The sale of "Science and Health with Key to the Scriptures" far exceeds that of last year, and last year that of the year before. It is beautiful to see the eager interest shown by those who are coming in for the first time.

The grand dome of The Mother Church stands as a signal to all passing; it tells of Christian Science, of "its establishment as a permanent dispensation, to remain forever among men" (Science and Health, p. 150). From the many societies and clubs which hold their conventions and anniversary meetings in Boston, streams of people find their way to The Mother Church, and every week hundreds of people visit your room. This is bringing to many who did not know anything about Christian Science, the knowledge that a book has been written, the understanding of which heals sickness and sin; that the author of this book has founded a Church; that she is living at the present time at Concord, N. H., and is at the head of this great movement which has been brought to their attention through the remarkable works it has accomplished.

It is most interesting and animating to come into contact with the awakening thought, and I write thinking you will like to know of the interest shown by so many of the visitors to your room, which often expresses itself in some appreciation of the beauty of the room, and its appropriateness for the one for whom it was prepared.

My beloved Teacher, my gratitude to you for all you have done and are doing for humanity, it is impossible to express in words.

With unceasing gratitude and love,

Your student,
ALICE S. BROWN.

Buffalo, N. Y., Nov. 2, 1906.

My Dear Mrs. Eddy:—Twenty years ago I was a hard-knuckled business man, clamoring for all that is mortal, seeking the superficialities of sensualism and everything sensational, being guided entirely by the evidence of the senses. In a moment the unexpected came, when all that I thought to gain was swept from my delusive thought. For seven long years it seemed as if I were being tossed to and fro in a great sea. Here Science and Health found me and commenced to deliver me from Egyptian bondage and darkness. Is it any wonder, when I commenced to study your writings, that I saw you as personal. Little evidence had I, until the evidence of the senses was somewhat reversed, that all this personality was in myself, and by this process it was being destroyed. Your books, with the Bible, have been my only instructors, and by their constant use I have been giving up all my time during the last three years to the healing of the sick, and many malignant diseases have gone out of sight as the truth was demonstrated in their seeming presence. Thus, by the change in my own thought, I have been able to help change the thoughts of others, whereby many cases have been healed instantly.

Permit me to thank you from the bottom of my heart for all you have done for tired humanity, and for placing me where I could commence to lose sight of my own personality. I find that as I lose sight of my own, I see less of it in others.

Yours in the one Mind,
MANUEL J. BAKER.

Kingston, N. Y., Oct. 30, 1906.

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

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Kingston, N. Y., in annual meeting assembled, desire to express our love for you and our loyalty to your teachings. We are grateful to God, and to you for the pure and exalted life through which you became His chosen messenger to sinning and suffering humanity. With grateful hearts we acknowledge your marvelous leadership of this, the greatest movement for the regeneration of mankind that the world has ever known. May we not forget your example of sublime patience with seeming persecution, nor the great love which flows out from you to all alike. May we ever keep in mind that as there must have been the greater light before there could be its reflection, so we can be reflectors of this divine light only as we discern and follow the truth which blesses the world.

With tender love we are, dear Leader,

Your grateful followers,
J. LLOYD PHILLIPS,
CAROLINE F. JAMES,
MERCY NUTTER DAVIS,
Committee.

Chicago, Ill., Oct. 29, 1906.

Beloved Leader:—As I contemplate the magnitude of your labor, and the breadth of your love for God and man, my heart melts in love. If words can be made to convey purpose and desire, then you may know that my whole heart's affection leads me to follow your footsteps in Christ. My loyalty to you was never so great as now, when I realize the importance of strictly heeding your admonition to us, "Come out from among them, and be ye separate." Oh, that our eyes may be opened, dear Leader, that we may know what this means; that we may hear the Voice you hear, and yield obedience as humbly!

Lovingly your disciple,
SAPPHO E. PRENTISS.

TESTIMONIES OF HEALING.

It is over twelve months since I first heard of Christian Science. We had come to California from England to make our home, and after staying in Los Angeles a few months my husband's business took us to Santa Barbara, where I was taken very ill. A doctor was called in, as I was in a high fever. In a few days another trouble set in, for which I had injections of morphine. My suffering was terrible. My landlady at this time begged me to read a book called Science and Health by Mrs. Eddy. I said I would read it whenever I felt able, as Christianity had ever been to me a favorite theme. The book was brought me and I read as often as I was able. At first I could not understand it, although I would often find something to comfort me. As I read on, the worth of its teaching was proved, for all the fever left me, although an operation was declared necessary. At this time I fervently prayed that God would show me in His own way what to do. The revelation came most beautifully to me. I awoke feeling that I was separated from all pain and sorrow. I was very happy, and for the first time in many weeks I used my limbs; they were normal, no pain in any movement. That night I had my first good sleep for many weeks. The operation was performed, but without ether, and was almost painless. I left the hospital to return to Los Angeles and felt no fatigue from the journey, although my illness had lasted about four months. For many years I had taken medicine almost daily for bowel trouble, but this as well as other ailments has been overcome by Truth.

After coming to my home a serious condition appeared, and I felt that something should be done. The thought then came. Who does the healing work? By this time I had gained in understanding, and after an hour or so with Science and Health I lost all fear. I took my troubles to God in the way taught by Mrs. Eddy, and lived as near to this teaching as I could, and in about ten days all signs of the disease had vanished. I was well and have remained so. It seems impossible to describe my feelings during my healing. I was happy, I believed entirely that God would heal me, and that I was suffering only from an illusion of mortal sense; and the proof of this understanding was my healing. I thank God daily for Christian Science. Surely our dear Leader, Mrs. Eddy, has ever her daily bread in the knowledge that her book is helping thousands to know of man's rightful inheritance. My gratitude to her can be best expressed in my daily life, and with God's help I shall prove myself worthy of Christian Science.

ROSA A. EWING, Prospect Park, Cal.

So much good has been brought into my life through the teachings of Christian Science that I feel very grateful to God, and to Mrs. Eddy that through much labor and love on her part we have an inspiring and practical religion. I first heard of Christian Science when seemingly surrounded by fear and doubt, while yearning for something better. The Word of Truth came to me as a ray of light in the darkness, and when the book Science and Health was brought to my notice it was gladly read. I was then suffering from a serious trouble, with no means or hope of recovery. I decided to consult a practitioner, and with much love and kindness she directed me to the study of Science and Health. Within a week I was entirely healed and feeling better than ever before. I began attending the Christian Science services and can never forget the deep impression which the first made upon me; it seemed as if the hall was illumined by Love, and at the close of the service much kindness was shown by every one present.

While crossing the high altitude on our way from Kansas City to Los Angeles, a great sense of faintness came over me, but upon requesting help from one of my boys I was

soon relieved and able to eat as usual. Before taking up the study of Christian Science I was always sick during a journey on the cars, but now I can travel any distance without feeling any ill effects. When we reached our journey's end it was Thanksgiving morning and I was very grateful that I was well and able to attend the beautiful service.

MRS. NELLIE M. WHITESIDE, San Jose, Cal.

It is with a deep sense of gratitude to God, and to our beloved Leader, Mrs. Eddy, that I attempt to tell of some of the benefits I have received from Christian Science, spiritually, physically, and financially, during the last three and a half years. I was a sufferer for ten years from severe rheumatic trouble. I was obliged to wear a steel brace, and hardly knew an hour's relief from pain, notwithstanding the fact that I had the best medical attention and hospital treatment. I am grateful for the kindness shown me, but I had no permanent benefit from medical treatment.

I have since been healed through the study of Science and Health and the treatment given in Christian Science. My limbs have become normal in every way; I am walking erect without the aid of either brace, crutches, or cane, which formerly were necessary; and my health is better than for twenty years prior to taking Christian Science treatment. The tobacco habit of years has also been overcome, all desire for it being eradicated solely through the reading of Science and Health.

Only sufferers who have been led out of darkness into light can appreciate the love we hold for our Leader, who has shown us the way and taught us to know the truth that makes us free.—JOHN S. KNAPP, Baltimore, Md.

Christian Science has kept myself and family free from sickness, while prior to gaining this knowledge we seemed to have it all the time. I was a member of an orthodox church when one of my children had a severe illness, and had three different doctors, but found no help. One day a friend stepped in, and when I told her that the doctors could not help the child, this friend, who was a Christian Scientist, said that evil has no power over God's children. Instantly I prayed to God with a new faith, and the child was healed. There was no relapse, and that is now eight years ago. Finding this truth, I became a Christian Scientist, but a few years after my faith was tried by a severe attack of illness. Through the understanding of Christian Science, however, all was overcome without material means. I thank God, and our Leader, for this glorious truth that makes us free from sin and sickness. I am the mother of eight children,—our family with the parents making ten in all,—and I have gained all my knowledge of this truth by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy.—MRS. ELIZA MACKENZIE, St. Paul, Minn.

I joined an orthodox church at the age of fourteen and tried to live up to my profession, but for a number of years before I began the study of Christian Science I was not satisfied. I kept reaching for something which might help me to understand the Bible better, but I did not find the light for which I was seeking until I commenced the study of "Science and Health with Key to the Scriptures."

It was in a very dark hour when a kind lady came to tell me of the wonderful cures that were being made by Christian Science. I had never heard of it only as I had heard it ridiculed, but I was ready to try anything to have my daughter healed. I commenced the study of the text-book at once, and have studied it faithfully and prayerfully in connection with the Bible and *Quarterly* ever since, now seven years, and it becomes more precious every day. I have never used material remedies of any kind since I began to study Christian Science, nor have I had the least

desire to do so. My daughter was healed of chronic throat trouble and helped in many other ways. I have been healed of a very severe rheumatic trouble. My healing was slow, but two years have passed and there has been no return of the disease. I have also been healed of an ailment which had given me much trouble for eight years, and another from which I had suffered untold agony for ten years. For all this I am very thankful, but the spiritual help I have received through the study of the Bible and the Christian Science text-book is much more to me than all else. It has made me a better woman, enabled me to be more forgiving and to love my neighbor better. Words cannot express my gratitude to dear Mrs. Eddy for what she has done and is doing for all who will accept the truth as taught by her. I can only show my appreciation by striving to be a better Christian each day than the day before. I thank God for the desire He has given me to grow in grace and in the knowledge of the truth.

MRS. MARY A. WHYBROW, Bloomfield, Ia.

In September, 1901, I was taken seriously ill and the attending physician decided upon an operation. During the weeks following this operation I gradually became able to leave my bed, but only to find myself an invalid, barely able to look after my own wants, much less those of my husband and children. I suffered constantly and severely. My physician suggested that a change might be beneficial, and accordingly I was sent away from home. In my new surroundings the best of care and of medical attention was provided. Both my physician there and the one in Syracuse were skilful and conscientious, but at the end of December I returned to my home in the same helpless condition, still suffering the same pains, and very much discouraged. No hope was held out to me of immediate recovery; I was told that it might be months, perhaps years, before I could be well again. Another operation seemed inevitable, but the cost of medical attendance, nursing, and other items incidental to my sickness were already a burden to us.

While I was away seeking health, Christian Science was brought to my attention, but I did nothing about it. In January, 1902, after my return home, as the discouragement increased, I remembered the kindly words of my Christian Science friend. I then decided to try the Science, but fearing to have it become known, I had treatment out of town. I did not get the physical help desired, and upon the recommendation of my practitioner I sought help from a Scientist in this city. My treatment lasted but three weeks; I was completely healed, and since that time have enjoyed the best of health. In 1899 I had been greatly troubled with my eyes, and was examined by an oculist, who pronounced the trouble serious. I procured the glasses he prescribed, and wore them constantly until during the three weeks' treatment in Christian Science, when I was also healed of the trouble with my eyes and stopped wearing the glasses.

I am grateful, indeed, for the physical help received, but far more blessed is the spiritual understanding which comes through the study of the Bible as illumined by Science and Health. For this I can never cease to thank and love our dear Leader. I am no longer ashamed of Christian Science, but deem it a privilege to live in the age when it is being taught and lived.—MRS. MARY I. GAYLORD, Syracuse, N. Y.

On Dec. 23, 1897, I met with a railroad accident on the C. & N. W. Railroad, on which I was employed as locomotive fireman. I was picked up by fellow-workmen and taken to Milwaukee on the first train. The company's physician was called, and also my family physician, my home at that time being in Milwaukee. My injury then appeared to me very slight, and I felt it my

duty to go to work, but the doctor told my wife that an injury of this kind would not develop for about three months, there being a serious lesion of the heart. His predictions came to pass, for I gradually grew worse; consultations of physicians were called at various times, including eight of the best in Milwaukee, and the Brotherhood of Locomotive Firemen, of which I am a member, paid my total disability claim after a rigid examination by their physicians. My family physician told a member of my family that there was no medical record of a patient with this injury who lived longer than three years. I suffered untold agony, and the only relief I could get was by hypodermic injections of morphine.

Having been told by all these physicians that there was no medical help for me, I was in despair and looked upon my time as being very short in this world. At this time Christian Science was brought to my knowledge by a lady who is not a Scientist. I very strongly questioned the healing power of Christian Science, but as my wife was in favor of my giving it a trial, I finally consented, as I could see no other possible channel of relief, and at this juncture I received a letter from my brother and also from my sister, advising me to try Christian Science. I did so, and after taking one treatment I went to bed and slept eleven hours, being the first night's sleep I had had for over two years. I was completely healed in a comparatively short time and have again passed the necessary medical examination required by all railroad companies. I would be pleased to answer any inquiries on this subject.

I cannot find words with which to express my gratitude and heartfelt thanks to God, and to our dearly beloved Leader, Mrs. Eddy, for showing us the way out of darkness into light. To me and my family the spiritual understanding is far greater than even this marvelous physical healing which I have received.

FRANK J. ALBRIGHT, Peshtigo, Wis.

I feel that the health and happiness which is in our home through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, should be hid no longer, and I gladly express my thankfulness to God and to our beloved Leader for these blessings. I am also grateful for all the Christian Science literature. While we are most thankful for the bodily healing which has been experienced in our home, the peace that is now mine is what I am most grateful for. I rejoice in the privilege of helping others and know the only way to prove my gratitude is to be faithful to our Leader's teachings.

LUTIE INGAMILLS, Waterloo, Ia.

I feel so deeply grateful for what Christian Science has done for me that I cannot refrain any longer from sending my testimony. Sixteen years ago it found me a mental and physical wreck. We had three of the best doctors in our city; one thought an operation necessary, the others said I was too weak to undergo it, so I took medical treatment for several months, but without receiving any help. I became very much discouraged and was filled with fear.

I had joined an orthodox church when I was quite young, and had lived up to its requirements the best I knew, but this did not satisfy me nor heal me. I took treatment in Christian Science and was healed, and after I had read Science and Health for one week I was convinced that I had found the truth. I was healed of a great many physical ailments. My physician had ordered a very limited diet, but the Scientist told me I could eat whatever I wished, taking no thought for the body and giving God thanks. I did so, and no harm came to me. In four weeks' treatment every one of my physical ailments had disappeared; I was well and strong,—something I had never been in all my life before. Since I have known of this truth I can

take long walks without being tired. Paul's words in the eighth chapter of Romans have been a great help to me: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . 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." When I was being healed in Christian Science I was eager to understand this truth, and would ask many questions, but the practitioner would say that the spiritual meaning would come to me, and it did. I remember waking up at night, on several occasions, when the beautiful spiritual meaning of these verses was unfolded to me, and what an uplifting it was! Is it any wonder that we are grateful to God, and to our dear Leader, Mrs. Eddy, who has made possible for us the understanding of this wonderful truth. My greatest desire is to consecrate my life more to God and to His Cause, and that I may prove by right living that I am trying to be a Christian Scientist.

MRS. SADIE D. MANN, Washington, D. C.

I feel it to be a duty and also a pleasure to testify to what Christian Science has done for me. I became interested in Christian Science through the healing of my mother, after physicians had failed to give her any relief. She was rapidly sinking, after three very serious attacks, but was healed by Christian Science in a short time. At this time I was very much opposed to religion, and the Bible seemed to me to be full of contradictions, but later the thought came that Christian Science must be the true religion because it teaches the healing power of Truth, and since studying it the promises in the Bible have been proved to me, and this has cleared up the seeming contradictions. Christian Science teaches us to acknowledge no other than the one Divine power, as the Scriptures declare that God is omnipotent, and that in Him "we live, and move, and have our being." Through this understanding I have been freed from many false appetites and discordant conditions, and I long to know more of this blessed truth which is doing so much for mankind.

I am truly grateful to God, and to Mrs. Eddy for bringing again to the world the true religion of Christ Jesus.

R. CARROLL, Toronto, Ontario.

My deep sense of gratitude for all that we are receiving through Christian Science must now go to where thanks is due. Although far away from all the dear Scientists, I have much cause to return thanks to God, and also to our dear Leader for showing us this living fountain of Truth; for giving us the Lesson-Sermons,—a substantial morning meal indeed; and our dear periodicals. I wish to thank all the contributors.

I send special thanks to Mrs. Eddy for showing us through "Science and Health with Key to the Scriptures" that God is universal Love and is All in all. I have realized through its teachings that God is an ever-present help in time of need, and have learned that only as we start from the right standpoint can we reach the heights of Truth and Love, and be healed. The material senses must indeed be subdued at all points.

BESSIE A. LUDT, Christiania, Norway.

I live in the country and our periodicals come to me like old friends, tried and true. I receive so much help and encouragement from them that I thought an experience which I had might help some mother to conquer fear. All my life I had suffered from fear; and if Christian Science had done nothing more for me than to help me in this particular, I would be deeply grateful for it. In Christian Science I have learned that divine Love governs me and

that it is my duty to rejoice always. On account of her vocation, my daughter was obliged to be out two or three evenings a week, which seemed a great trial to her father and myself. One stormy evening she was detained until late. I had sent to the station for her, but she did not come. The time passed for the next train; her father walked the floor and told me of the dangers to which she was exposed in a large city like New York. I became so filled with fear that I went into another room to be alone with God. As I sat there, "The Mother's Evening Prayer" by our dear Leader (Miscellaneous Writings, p. 389) came to me, and as I repeated the words, "His arm encircles me, and mine, and all," I realized that my daughter was divinely protected and sweet peace came to me. I was so glad that the hymn read, "and all," for I knew that there were other young girls who were seemingly alone in the world. In a short time my daughter returned safely. This beautiful hymn has helped me many times and I am constantly finding new thought in it.

MRS. C. A. FARRINGTON, Hartsdale, N. Y.

Christian Science healed me of spinal trouble supposed to be caused partly by an enlarged liver, and a strain afterward left me an invalid for nearly seven years. I was able to walk but a few steps, or even to stand but a few minutes at a time. I was subject to severe attacks which the attending physician said would carry me off. Fourteen years before, I had an attack of lung trouble from which I had never fully recovered. I could not use my right arm without pain, and when I complained of this to my physician he replied that I would always have pain when I used the arm, on account of organic trouble. I told the Scientist who treated me of this trouble and the doctor's verdict. She smiled kindly and replied that God did not make any such law. In a few days I noticed the absence of pain, and it has never returned. This was seventeen and a half years ago. With the healing came freedom from the pain, and in five months I could walk from the carriage into the stores to do shopping, and all about the house. It was the first time I had been conscious of freedom from suffering for so long a time that I did not know any one ever felt as I did when freed. I also ate what was set before me, which was a great relief to the family.

In a few months I was free, and happy in the hope that I might do for some poor sufferer what had been done for me. I felt like the man whom Peter healed at the Beautiful Gate of the temple, and I have never had a sick day since. The sense of rest and peace which came to me from the first was so beautiful, and the best part of it all was that spiritual healing came with the physical. The knowledge of how to overcome evil with good was such a priceless treasure. Words cannot express my gratitude to God, and to Mrs. Eddy for the truth which has led me along these many years in the way our Father has opened, and which makes the Bible teachings practical.

MISS SUSAN W. SCOTT, Toledo, O.

It is with a great deal of pleasure and a very thankful heart that I write of my healing. I was healed of almost unendurable suffering from neuralgic trouble, when this condition had continued, without a moment's cessation except the few minutes I slept, for three days and nights. When about the house I was never without a big silk handkerchief to protect my head in case I should open a door. Even in summer, when I went out I had to wrap my head. This suffering had come to me every two or three weeks for more than twenty-five years. I took one Christian Science treatment, and from that time to the present I have never been incapacitated by this trouble or any other, and it is now more than fifteen years since the treatment was given which brought in-

stantaneous relief. I enjoy my food like a child, and though I am nearly eighty-three years old I am in excellent health.—MRS. M. L. ARNOLD, San Antonio, Tex.

I wish to tell of an experience which may help some one who is trying to find his way from darkness to the perfect light of Truth. Our little son, ten years old, fell and cut his wrist very badly. He started for home, nearly a mile distant, at the same time declaring the truth and knowing that God could do all things. A gentleman caught him and wrapped a handkerchief around his wrist. He asked the boy where he lived, and when he told him, he said, "You will never get home, you must go to a doctor as quick as you can." The child said we were Christian Scientists. The gentleman responded, "Well, Christian Science can never heal this," and was going to take him to a surgeon, but the child begged the gentleman to bring him home, which he did. He sent another little boy to me, as fast as he could run, to tell me what had happened. I went out to meet them, declaring the truth and knowing that God, divine Mind, is a perfect healer and that blood has nothing to do with life. When I met them the gentleman told me that I must have a doctor immediately. I thanked him and told him I would attend to the child. When I was alone with the child I told him that God was his Life and his strength, and he said he knew it. I then loosened the bandage, put a clean cloth on, and kept declaring the truth. After supper he was able to move his fingers and we read the Lesson together. He found the references in the Bible and read them. The next morning he dressed himself and went to school, took an examination and wrote with that hand. This happened Monday evening, and Wednesday the wrist was entirely healed, there being nothing but a slight mark left.

We have had many demonstrations, for which we are very thankful to God, and to our dear, loving Leader, Mrs. Eddy, for giving us the perfect understanding of God.

MRS. B. B. UDELL, Chicago, Ill.

It has been several years since I began the study of Christian Science, and many times I have thought of sending an acknowledgment of its benefits. During the reading of a Lesson-Sermon the thought came to me very forcibly that my silence was a form of denial of the truth and what it has done for me. I am a trained nurse, and became interested in the subject through the healing of one who had been a patient of mine under medical treatment, and who was afterward restored through the understanding of the Christ-healing as taught by our Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures."

Since beginning this study I have had many proofs of the power of Truth, and have not for an instant thought of seeking any other remedy than that of divine Mind. Through Christian Science I have been protected from many ills to which flesh is heir. Through obedience to the impulse to write this testimony, an ailment of long-standing and tenacity has lessened; which verifies Mrs. Eddy's words, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22).—HELEN M. TAYLOR, Hornellsville, N. Y.

We became interested in Christian Science through our daughter's healing from a distressing nervous trouble, after the doctor had said she would be in that condition for years, if she lived at all. She was healed by Christian Science in three weeks. The other daughter had never been well, but both are now in good health and are students of Christian Science, thanks to Mrs. Eddy and our text-book, Science and Health, which truly illumines the Scriptures.

MRS. M. J. HORTON, Altoona, Pa.

FROM OUR EXCHANGES.

The traditional attitude of the Church to the world is altogether wrong. The Church has stood outside and tried to influence the world from a vantage-ground of superiority, instead of serving as the leaven which mixes with the lump. And the world takes its revenge by holding strictly aloof from the Church, and refusing to accept its words as authoritative. The existence of a Church, still less the establishment of a Church, does not make a nation religious. The nation claims the right to judge even the churches, and to test their ideals by those of the religion which they profess. The churches can do much to make the nation religious, but it must be in the way of education and persuasion, and not by any show of authority or privilege. The position just now is critical, not because there is any fresh alienation from religion on the part of the people, but because the churches are not representing religion as they ought to do. Their intense conservatism and their bitter partisan spirit alienate all men who love truth and charity. The churches are too selfish, too intent on their own ends and the maintenance of their own position. They forget that they are only the handmaidens of that kingdom of heaven which means society organized for spiritual ends. Unless they serve these spiritual ends with the utmost zeal and self-sacrifice they are not worthy of their vocation. The religious nation is the nation that seeks these ends also. The nation may find the churches its allies and leaders in the quest, or they may be the greatest stumbling-blocks in the way. How to do the one and avoid the other is the great question of the future for the Church of Christ.

The British Congregationalist.

The great difficulty with those who believe only in nature and reason, that they are not able to see spiritual things, is that they require evidences to the natural [physical] senses, instead of truths addressed to the spiritual understanding. As our knowledge of sensual or material things depends to a great extent upon our coming into relation or contact with them, so, spiritually, we must come in contact with spiritual truth and goodness, that is, must have *experiences* of them, before we can really know them. Hence we read, "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." As one must place himself in communication with natural things, become obedient to the natural laws of his senses, before he can see or hear, so he must obey the spiritual laws of his being, which are the precepts of the Word, if he would be brought into assurance of spiritual realities; and he will soon realize that what seemed improbable has now become a reality of personal experience and conviction. Spiritual insight does not depend upon intellectual culture, the ability to reason, or upon learning of any kind, so much as it does upon the state of our will, or love. "If any man will do his will, he shall know of the doctrine." D. V. BOWEN.

New-Church Messenger.

It is not lack of understanding that hinders the Church, but failure to embody that which is seen and believed. It is easy to find a hiding-place behind the imperfections of Christians, and those who do not desire to have Christ reign over them are quick to take advantage of the ever-present shelter. We do well, of course, to insist that one man's meanness does not make another man's goodness; that no one is excused from obedience to God because of the imperfections of Christians. That is all true, but it does not excuse the Christian for unworthy living. The fact is that nothing so affects life as life. The dishonest act of a professing Christian will often upset all that a dozen honest Christians can do.—*The Standard.*

He who lives the life of the Soul, the life that Jesus lived, the life of faith, hope and love; he who hides his

life in God, lives always above the flood of years. If from his cleft in the rock he dares to breathe his hope into the ears of men, and sing his song of trust even to the stars, the world will conspire to pass it along and perpetuate it in the heart of humanity.—*The Universalist Leader.*

Hatred is the supreme folly. The man who takes a grudge or jealousy to be the guest of his heart for life, takes a viper into his own bosom. The last thing which we can afford to do, purely on selfish grounds, is to hate any man.—*Zion's Herald.*

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