

# 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

PUBLISHED WEEKLY BY

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# CHRISTIAN SCIENCE SENTINEL

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## ITEMS OF INTEREST.

### National.

By presidential proclamation the Kootenai Forest Reserve has been created in the extreme northwestern corner of Montana. The reserve, which contains about 887,360 acres, is a natural forest region. Ninety-nine and one-half per cent of the area is either covered with forest, or, having been denuded, is capable of reforestation. The region is in every way more suited to forestry than to any other purpose. It is an important factor in maintaining the flow of streams draining through this region directly into the Kootenai, one of the most important tributaries of the Columbia River. The protection of the forest growth over this drainage area is, therefore, a matter of importance to a wide stretch of country.

The Goose Lake Forest Reserve has also been created in Oregon recently by presidential proclamation. This reserve is situated near Goose Lake, which extends into Oregon from the northern border of California. The country which it embraces is very rough, except along the water-courses, being mainly of volcanic character with a surface of broken lava rocks or solid basaltic escarpments or "rim rock." Climate, physical structure, and soil conditions effectually preclude development as an agricultural area. The principal industry of the region is cattle and sheep grazing.

To solve New York's rapid transit problems, which include the traffic into and out of the city, the municipality and certain public corporations are spending or planning to spend \$650,000,000. This enormous sum is about \$250,000,000 more than the present funded debt of the city. It represents about three times the cost of the Spanish-American war. It exceeds the \$555,000,000 expended on the present subway and its equipment and the \$23,000,000 for the two big suspension bridges over the East River. Nineteen proposed routes for subways in Manhattan and Brooklyn will cost \$320,000,000 and the necessary equipment will foot up \$100,000,000 more. In addition, four rapid transit tunnels will be built under the East River, to cost \$20,000,000. Eight new giant bridge structures to span the East River and weld Brooklyn to Manhattan, will consume \$85,000,000 of

the city's money. The Pennsylvania Railroad tunnel, now nearing completion, will cost \$50,000,000, and other tunnels and bridges will make up the total. These plans indicate that New York is entering upon a period of constructive engineering work such as the world has hitherto never seen or dreamed of.

On the fifth, after several postponements, the Sultan officially received Ambassador Leishman, who presented his credentials as first Ambassador of the United States to Turkey. This audience ends a long series of attempts on Turkey's part to evade a settlement of many pressing issues urged by the United States. Ambassadors at Constantinople deal directly with the Sultan, while Ministers have to deal with the Porte, or government officials. The elevation of the Constantinople legation to the rank of embassy was ordered by Congress at its last session, so that the envoy might take his mission to the Sultan and avoid the obstruction with which he met from the Porte. It is expected that the settlement of the pending issues can now be secured.

At least seventy-five meat dealers and packers throughout the United States were outside the pale of the new meat inspection law when it became effective Oct. 1. Government inspectors on the first inst. barred a large amount of meat and meat products from shipment and the railroads were alert in doing their part towards enforcing the law. As far as reported, not a single railroad accepted meat for inter-state shipment that had not been inspected. The sudden demand for inspection convinces the Secretary of Agriculture that the annual appropriation of \$3,000,000 will not be sufficient to meet the cost of inspection next year. He says that he will have two thousand persons on the inspection service payroll before the end of the year.

Pennsylvania's new and beautiful capitol is 525 feet in length and 254 feet in width. The height from the ground floor to the top of the allegorical figure surmounting the dome is 292 feet. The area of the building is 86,275 square feet, or 2,000 square feet larger than St. Paul's Cathedral in London. In its construction 40,000 separate pieces of granite were used, weighing from one ton to thirty-five tons each. There are thirty-two monoliths in the structure, weighing thirty-five tons each. A total of more than 400,000 cubic feet of granite was used on the exterior of the building alone. The building covers a trifle more than two acres of ground. The entire cost of the structure and its furniture is over \$12,000,000.

Discussing conditions on the Isthmus, Ex-Governor Magoon of the Panama Zone said: "The main difficulty there is the labor question. Our labor is drawn from Jamaica and Barbados. These people are intelligent and with some education, but the trouble is that the West Indian is a bird of passage. You get him to understand what you want and fairly educated to his work, when he suddenly drops everything and goes away. What is needed on the Isthmus is organization of the laborers. They should be divided into gangs with a skilled man at the head to instruct them in the work, and to advance those who become proficient in any line. Organization along this line is under way at the present time."

The monthly statement of the Government receipts and expenditures shows that for the month of September, 1906, the total receipts amounted to \$51,497,190, and the expenditures \$40,270,154, leaving a surplus for the month of \$11,227,036. The public debt at the close of business Sept. 29, 1906, less cash in the treasury, amounted to \$954,246,193, which is a decrease for the month of \$16,122,190.

It has finally been settled that Judge Magoon, ex-Governor of the Canal Zone, will succeed Secretary Taft as Provisional Governor of Cuba. When order is restored there he will proceed to his appointment as Vice Governor General of the Philippines.

### Foreign.

Sixteen balloons, averaging over two thousand cubic metres capacity each and representing seven countries, sailed away from the Tuileries Gardens, in the heart of Paris, on the afternoon of Oct. 1, in the first competition for the Gordon Bennett cup. It is calculated that over a million people witnessed the test. Massed military bands enlivened the crowds with music. Each balloon carried a sealed recording barometer and a number of envelopes to be thrown out every two hours in order to mark the individual trail. Food for three days was also on board each car. Major Hersey, the companion of Walter Wellman in the Wellman and Chicago *Record-Herald* North Pole expedition, acted as assistant to Frank P. Lahm, lieutenant in the Sixth United States Cavalry, one of the American competitors. He was winner of the contest and sailed his balloon 415 miles in twenty-three hours, landing at Iylingdale, near Whitby, England. Much of his success is attributed to his knowledge of meteorological conditions, obtained as the result of long service in the Weather Bureau at Washington. Before the departure of the United States, the winning balloon, Major Hersey closely examined the latest weather reports and knew that the heavier and faster outer currents would be at the surface. Consequently, while the others were vainly testing the upper strata the latter remained close to the earth, their guide rope touching much of the time. Their judgment was vindicated by the fact that although the United States was the twelfth balloon to start it was the first to reach the English coast.

The famous "Drago Doctrine" issue, the collection of debt from debtor nations by force, to which the nations of Latin America are strongly committed, was disposed of on Aug. 22 by the adoption of a resolution leaving to the separate governments the matter of raising the question in The Hague Conference. Mr. Buchanan, chairman of the American delegation and also chairman of the committee, did not believe that the defining of the question of collection of debts by force, involving many delicate points and principles of international law, came within the scope of the Pan-American Conference, composed to a great extent of debtor nations. The Washington point of view was that it would be unseemly and uncalled for if this conference of debt-owing nations should attempt to lay down a policy concerning the collection of debts for adoption by The Hague, the preponderating power of which is that of European creditor nations.

Minister of Public Instruction Gimento has announced a project for a loan of \$10,000,000 for the construction of five thousand primary schools in Spain during the next five years.

The cost of the recent war to the Japanese in money was, according to official statistics issued at Tokio, £126,116,266.

A contract for five hundred London motor-buses, involving £325,000, has gone to Berlin.

### Industrial and Commercial.

Heavy rolling-stock and high speeds, says *The Railway Age*, are having a destructive effect on the rails of American railroads. As a result the cost of maintenance on some of the four-track Eastern lines is greater to the mile than the gross earnings of many smaller roads in the West. Ties cannot be placed closer, as spaces are now about as small as will allow of proper tamping of the ballast, which is necessary to hold the track in line and surface. When wheel loads of 15,000 pounds were reached many engineers regarded this as the limit of weight on drivers. It was thought rails would be crushed under any heavier load. Weights on drivers have increased so that the maximum at present is 30,000 pounds, or double what it was in 1893. The rails have increased in section and in hardness and they are capable of carrying a load of 60,000 pounds an axle.

# CHRISTIAN SCIENCE SENTINEL

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

## FROM OUR CONTRIBUTORS.

### "THE PRIESTHOOD OF MEDICINE."

EFFIE ANDREWS.

THE *British Medical Journal* publishes the following letter, which was written by Thomas Carlyle to an Edinburgh firm of publishers in acknowledgment of a book entitled "The Healing Art the Right Hand of the Church":—

Chelsea, 25th February, 1859.

*Dear Sir:*—I have received your book which you were kind enough to send me, and I beg to return you thanks for the same. It is a book (unlike many that come to me here) of a serious nature, the fruit of long study, meditation, inquiry, and evidently of perfect conviction on your part.

I believe, and have long believed, the essential idea it sets forth to be not only true, but of the very highest importance to mankind—namely, that the physician must, first of all, be a priest (that is to say, a man of pious nobleness, devoted to the service of the highest, and prepared to endure and endeavor for that same, taking no counsel of flesh and blood, as the theory of priests is)—first of all, a real priest, and then that the whole world should take supreme counsel of him as it does of its real or imaginary priests or pontiffs this long while back, and follow said counsel as the actual will of God, which it would be were the physician what I say.

It is curious to remark that "heilig" in our old Teutonic speech is both holy and also healthy—that the words holy and healthy, as our antique fathers understood them, are one and the same. A thousand times has that etymology risen sorrowfully upon me in looking at the present distracted position of affairs, which is horrible to think of if we look earnestly into it, and which cannot well be spoken of at all. We, sure enough, have completely contrived to divorce holiness (as we call it) from health, and have been reaping the fruits very plentifully during these fifteen hundred years.

The notion of bringing our present distracted anomaly of a physician into union with our ditto ditto of a priest, and making them identical, is of course extremely chimerical; nor can one easily say what ought to be the first step towards bringing each of them back from his anomalous, imaginary condition, and nearer to veracity and the possibility of coalescing. But I am very glad to see the idea started in any form under any vesture, and heartily wish you success in bringing it home to men's minds.

I remain yours truly,

T. CARLYLE.

When I received the above clipping from Scotland I was struck with its significance, and could but think that at the very time Thomas Carlyle was writing this letter one was being prepared who a few years later stood before the world and proclaimed the healing power of Truth. What Carlyle sorrowfully longed for and the lack of which may account for the severity and bitterness of his thought, what he deemed "chimerical," has been revealed

to the world through Christian Science. Thousands of the sick and sorrowing, the weary and heavy-laden, have rejoiced with joy unspeakable that to them the "Comforter is come," according to the promise of our blessed Master, Christ Jesus.

In our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we are given positive statements respecting health and holiness, as we are pointed to the light of Divine Science, and in its irradiance we see clearer and clearer "the Spirit of truth" that leads "into all truth." Our hearts turn with love and gratitude to her who for Truth's sake suffered misjudgment and persecution. We see in our Leader one of "pious nobleness," one who has endured all with willing sacrifice and self-consecration to prove through her life the truth of her God-given mission, her message of health and holiness to this age. When Mrs. Eddy first declared to the world that "All is Mind, there is no matter," scorn and ridicule were heaped upon the message. To-day physical science would claim the statement as its own, and its advocates say they had "always believed it" (*Science and Health*, p. 104). Once it required courage to say "I am a Christian Scientist!" To-day it is a crown of rejoicing to be among those who follow our dear Leader, who has given us this Science, and has shown us the way to demonstrate the truth our Master taught and proved in his life among men. This truth has come with "health and holiness" in its outstretched wings of love. It is surely the Gospel of "on earth peace, good will toward men."

### THE ONE MIND.

BLANCHE H. HOGUE.

THE basic teaching of Christian Science, that there exists but one Mind, that this one Mind is God, and that the knowledge of this counteracts the unhappy results of believing there are minds many, operates to bring a salvation to mankind which will eventually triumph over every phase of evil. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, affirms that there is but one Mind because there is but one God. This may seem difficult to grasp, on account of the complexities of human education, but it is in reality the simplest statement of Christianity which the world has heard since Jesus of Nazareth declared that Christ, Truth, alone can give rest to all who are weary and heavy-laden. Christianity, fully and scientifically stated in Christian Science, lifts thought to comprehend the great truth that there is one Mind, that this Mind is infinite good, God, and that, therefore, there is no other Mind. This revelation, unfolded in Science and Health by means of intelligent reasoning and explanation, so refutes the arguments of material thought-processes, so called, that the reader is able spiritually to discern the divine logic of scientific Christianity, and to accept, in its simplicity and purity, the statement of the existence of but one Mind.

So soon as this inspired setting forth of the truth is discerned, the individual thus convinced is confronted by the claim that he still continues to exist in an environment

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of minds many, and that he must work his way to the realization of the ideal condition through whatever human footsteps may be necessary. From the human side the question may be approached somewhat in this fashion: That there can be only one truth about everything which exists; that innumerable falsehoods may claim to prevail about anything, but that the thing really can exist only in one true way; therefore there is but one truth about it, and all men who unite in knowing this truth are "of one mind" upon the subject. To illustrate: Suppose it were possible for a person to be so ignorant or so abnormal that there was but one thing in the world about which he knew the truth. Let it be, for example, the truth that two added to two make four. Suppose a second person, also wandering in a maze of ignorance or hallucination, differing in phenomena but similar in kind, should awake to the truth about two and two. These two people, so diverse in their ignorance, would find themselves absolutely in accord in their enlightenment. For the first time they would be "one" in their apprehension of this truth. Let these two individuals who have united in a common understanding of this one question, continue to add more and more to their store of enlightenment and to dispel proportionately the illusions of ignorance, and they will grow to be "of one mind" upon all matters about which they know the truth. If this can be pictured as applied to all mankind, and as continuing until that which is true about everything is rightly understood by everybody, it implies a millennial condition in which there can remain no erroneous way of thinking about anything. The whole realm of diverse and mistaken opinion, judgment, and conclusion would have melted away, and all men would unite in their thinking, their knowing, and their enjoyment of what they know. Individuality would not be lost, but each in his individual way would know rightly, not wrongly, whatever there is to be known. No confusion, misunderstanding, or wrong point of view could prevail, for all would rejoice in the light of understanding which reveals all things as they are.

Mrs. Eddy has discovered, in this age, the way of salvation from all erroneous belief and its results. She has set before humanity the way to the attainment of the Christ-ideal, as wrought out by the Master in his daily demonstration of the truth, and has made clear to the one who would walk in this way the footsteps to be taken. Much of that which the so-called human mind has called truth, and in which the "minds many" have tried unsuccessfully to unite, is found to be a counterfeit invention, a false sense of truth. Governed by passing standards affected by the blindness of personal motive and subject to caprice and change, it must crumble before the advancing revelation of that truth which is one with God, one with the Principle which contains and maintains all that is real. In the passing of the fables of mythology, the theories of ancient astronomy, the century-old methods of *materia medica*, and the severity and gloom of the old-time theology, one may read the fate of the mortal sense of things, however closely it may have been cherished in the hour of its supremacy. In like manner the network of sin and suffering now enmeshing humanity will be recognized as fable, not fact; as false reasoning, false pleasure, false testimony, and it will cease to have a place in human experience as the reality of being becomes apparent.

Christian Science has no apology to offer for bringing to the world the radical and sweeping declaration of the unreality of all evil, all matter, all sickness, and all death. Did its teaching not get at the root of the entire question by refuting the asserted existence of all that is not in and of the divine Mind, it would bring no further remedy to the sore ills of humankind than has already been offered by every humanly devised system of philosophy. The Old and New Testament writings, and the sublime life and work of Christ Jesus, always enthrone the omnipotence and omnipresence of God. The teaching of Christian

Science enables its learner to apply his increasing understanding of this omnipotence and omnipresence to every detail of daily living. That which has no place in the divine Mind is erroneous and passing, and it drops into oblivion proportionately to one's expanding knowledge of the truth. The daily study of Science and Health instructs the student concerning that which is real and that which is unreal, and encourages him to reject, in each day's experience, all that which he perceives to be unlike God. The degree of his fidelity to this work determines the speediness of his deliverance from discord.

When Christian Science touches the thought of any one, it finds him in the waste places of human belief, and he may not at once be wholly transformed. The statement of Truth is first discerned to be logically correct; its promise of salvation inspires thought to relinquish "the old man" and to strive to put on "the new." Each individual must watch his own thinking untiringly, that the falsity may disappear and that right discernment and right practice may appear. Though this is called spiritual growth, it is not in reality a mortal growing better, an Adam being saved; it is an Adam being cast out, the Christ-ideal accepted, cherished, and taking the place of the disappearing mentality of sin, sickness, and death. No sin is so deadly, no sickness so hopeless, no grief so overwhelming, that it cannot disappear if the understanding of the one divine Mind be desired above all else, for these phenomena belong to the realm of mistaken thinking, and have nothing upon which to stand when Truth takes possession of thought.

To the heavenward-journeying individual, the mist of temptation arising from the tangled supposition of many minds often presents itself in the guise of truth, to delay if possible the escape from evil; but that heart which really desires only good, and which adds to this desire an intelligent watchfulness, leads past the danger-point, like the little compass which never swerves from the right direction, and ensures a continued and ever-brightening ascension. Through the scientific recognition of the one Mind the beliefs and practices of ignorance will one by one yield to enlightenment, until the one Truth, God, will be known, enfolding all human experience in righteousness and peace.

### AN OBJECT-LESSON.

MYRA KING.

A SHORT time ago I had an experience which greatly helped me to realize the falsity of material sense. In a large public building, at one of our seaside towns, is a room of the size, proportions, and appointments of a passenger car. On this occasion a man in uniform stood on a platform outside and announced that the car would now take a trip through Italy.

When the passengers were all aboard the conductor came in, the door was closed, and the journey began. The whistle blew, the car seemed to move, and in a moment, looking forward, we saw the bay of Genoa, Italy. Then we passed on through ancient cities and other historical places, went under bridges where people were hurrying to and fro, crossed rivers and saw the ships being loaded, climbed steep mountains, etc. Then the conductor announced that our trip was concluded, and so we stepped outside and found ourselves at our starting-point.

The illusion had been very perfect. Three of the five material senses, sight, hearing, and feeling, had been entirely deceived; nevertheless, I realized all the time that the thinking, knowing part of me had never for a moment believed it to be other than an illusion. This little incident enabled me to see more clearly than ever before that material existence is but a passing panorama of human sense, a series of moving pictures which do not in any way shape or modify the facts of existence,—the eternal, unalterable truth. It helped me to know that reality is right here and now though physical sense is taking no cognizance of it

and that it is possible for us to realize this truth in the very presence of the most assertive sense testimony.

### BEARING WITNESS UNTO THE TRUTH.

HOWARD C. VAN METER.

I HAD been reading the Christian Science text-book several years without seriously apprehending its meaning, when one day the question as to the "why" and "wherefore" of things brought up the remarkable answer of Jesus to the inquiry of Pilate, recorded in the eighteenth chapter of St. John's Gospel, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Recognizing the significance of the Saviour's mission to point the way for mortals, and that in his answer there is embodied the scientific explanation of the true relationship between God and man, there came into my consciousness at that time a clearer insight into the depth of daily living than I had previously known, and this gave me great cause for gratitude. Instead of living from day to day with no particular thought other than to meet the various conditions of a business life, the whole question of existence took on a deeper significance. I saw the necessity of understanding the truth, in order that I might be fulfilling my part in the true business of creation; viz., to bear witness unto the truth, and thus "glorify God."

My study of Mrs. Eddy's book, *Science and Health*, now took on greater earnestness. I had been healed of what might be termed a state of unrighteous satisfaction, for I had believed myself satisfied without knowing God or understanding my duty to Him. Prior to this time I was very little acquainted with the Bible; now I began reading it with enjoyment, because our text-book was unlocking the spiritual meaning thereof, revealing the spiritual facts of existence that form the basis of daily living. Thus Christian Science taught me to give earnest heed to each day's work, to remember that whatever the day's experience comprehended, man's business is to serve God, and the way to do this became constantly brighter.

In these years I have many times uttered a prayer of gratitude to God for the great joy of deliverance from a purposeless existence, and it is wholly due to the unselfish work of our beloved Leader, who saw humanity's need and had the love and courage to meet it. I am trying in my work as a student of Christian Science to impress others with the necessity of making each day and hour fruitful in good, that every detail of our experience may give some evidence of "God with us," rather than awaken a belief in a power apart from Him.

[Written for the *Sentinel*.]

### AT EPHEBUS.

AMY RUTH WENZEL.

AGAIN the faces of the careless throng  
At Ephesus I see;  
Again I feel the clutching sense of wrong,  
Again Love comforts me.

The wild beasts rush upon me through the door,  
A moment stand at bay,  
I hear the crashing thunders of their roar—  
O Love, be now my stay!

But what avails that I with beasts have fought,  
That they, not I, were slain,  
If at the journey's end we come to naught,  
Nor rise to life again?

Beloved, endeavor is not futile, though  
We pass from earth uncrowned;  
Against the impulse of Life's onward flow  
Death sets in vain its bound.

### SELECTED ARTICLES.

In your issue of Aug. 23, "W. B." tells us that "all that is valuable in Christian Science is the cultivation of a tranquil mind, and that we can have without following Mrs. Eddy." We are glad to notice, however, the admission that "Christian Science is a fact, and it has come to stay until the churches awake to the needs that Christian Science seems to supply."

Even if a "calm mind" were all that Christian Science had to show for the results of its teaching, it would certainly have a long mark to its credit. It was Mark Twain who, in quoting a Baptist minister's honest convictions as to Christian Science, said, "He [the Christian Scientist] has put all anxiety and fretting under his feet. What proportion of your earnings or income would you be willing to pay for that frame of mind, year in, year out? It really outvalues any price that can be put upon it. Where can you purchase it, at any outlay of any sort, in any church or out of it, except among Christian Scientists?"

Mrs. Eddy teaches that the only way to avoid the results of sin is to cease sinning, not only in word and deed, but primarily in thought. She tells us that to obtain a peaceful mind we must become obedient to the teachings of the Sermon on the Mount, and have that Mind which was in Christ Jesus. Is there a better way?

Our critic tells us that Christian Science denies that sin and disease are facts, and says that this is our weak point. If by this is meant that "sin and sickness" are creations of God, we do deny them as facts, for to be God's work they must accord with the Scripture,—*"God saw every thing that he had made, and, behold, it was very good."* On the contrary, if they are not God's work and are still real, there must be another creator, another power; and here we run against the First Commandment. Christian Science takes the position that sin and sickness seem real only to material sense, and they must be overcome by the power of God in the same manner that Jesus overcame them,—by knowing their falsity. The fear of a child over an imaginary ghost is not cured by making it a reality, but by showing its nothingness. To the faulty sense of the child the illusion is terribly real, but to the parent it is unreal. So are sin and sickness real to those accepting the testimony of material senses, but to those looking beyond and seeing only God's true man who was given "dominion," everything not belonging to His creation is unreal and false. It is by understanding this that Christian Scientists heal the sick, and the way is open to all who will learn.

CHARLES H. SKINNER.

*The Michigan Presbyterian.*

Christian Scientists have great respect for the noble army that is seeking to relieve the distressed through the use of material remedies. They would give due respect to every therapeutical and ethical institution which honestly seeks to benefit mankind, but they must insist that what Jesus taught and practised was and is the perfect way. While one medical student is choosing the homœopathic system and another the allopathic system, it seems a little strange that so few are choosing the system which Jesus practised, for if we may be permitted to judge the merits of a system by its results, we must concede that Jesus' method was the best, for he was the only one who always succeeded. There is neither authority nor reason for the substitution of material remedies for the power of God in treating the sick.

Christian Scientists make no boasts regarding their immunity from sickness, being well aware that many generations must pass before there is a sufficient degree of spirituality in the world to accomplish all that this Science promises. I am personally acquainted with many Christian Scientists whose lives have been prolonged far beyond the period allotted them by medical practitioners, and this



is at least a step in the right direction. We expect that finally the fulness of Truth will be demonstrated in the lives of mankind.

ALFRED FARLOW.  
*Boston Times.*

Failure to secure peace, happiness, and contentment through what the world has to offer, has doubtless turned many a weary earthbound traveler to seek them from higher and spiritual sources, and for this reason thousands have found in Christian Science that which satisfies the longings of humanity, in the spiritual understanding of the Scriptures as taught in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. There is naught that is mystical or obscure in the teachings of Christian Science, as the honest and earnest student thereof has no difficulty in obtaining a clear and satisfying explanation of God's Word, which enables him not only to become a better citizen and friend, but to heal sickness and sin in accordance with the Master's command.

CALEB H. CUSHING.  
*The Leviston (Me.) Journal.*

Christian Science does not deny that pain and suffering exist in the human consciousness. Their seeming reality can be destroyed, however, by the understanding of the supremacy of Spirit,—that in God's kingdom sin, sickness, and death do not exist. Christian Science endorses the Bible teaching, "Whatsoever a man soweth that shall he also reap;" and "if we say that we have no sin, we deceive ourselves, and the truth is not in us." Christian Science opens the sinner's eyes to the enormity of his sin, and shows him how to free himself from the bondage of an unreal master. Mrs. Eddy declares that the sinner must forsake his sin in order to comply with the demands of this Science.

ALBERT COPE STONE.  
*Melbourne (Australia) Herald.*

#### A MISTAKEN OFFICIAL.

Dr. Gray, coroner of Peterboro, more than exceeded his duty when he went out of his way to give the Christian Scientists a tongue-thrashing. The coroner's duty was to ascertain the cause of Randlett's death—that was the beginning and the end of it. When the coroner undertook to make such references as "nefarious process," "public robbery," "imbeciles," "in it for nothing else than the money," etc., he was utilizing an official position to insult a class of his fellow-citizens, and it would be well if the Ontario Government were to retire him into private life.

Editorial in *The Ottawa (Ont.) Journal.*

#### CORRECTION.

A clipping from the *Troy Times* recently published in the *Sentinel* stated that First Church of Christ, Scientist, Troy, N. Y., had sent ten thousand dollars to The Mother Church Building Fund. As a matter of fact it was a little under eight thousand dollars, and our friends in Troy ask us to make this correction.—EDITOR.

#### PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for \$4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

## AMONG THE CHURCHES.

### WINCHESTER, KY.

As we review the past six months we have cause for much gratitude for the growth made in our church. Much local interest has been shown in our Cause. The *Sun-Sentinel* printed a synopsis of Judge Hanna's lecture last April; thus affording many people an opportunity to read a fair and correct presentation of Christian Science.

The Literature Committee reports that the racks placed in the depot and hotels are quickly emptied. After the burning of the Kentucky Wesleyan College, the librarian kindly consented to have another copy of "Science and Health with Key to the Scriptures" placed in the library, in lieu of the one burnt. When the call came through the *Sentinel* for funds to complete the Extension of The Mother Church, our building, library, and Sunday School funds were gladly sent.

We send our heartfelt thanks to our Leader and loving greetings to all loyal Christian Scientists.

First Church of Christ, Scientist,  
J. W. POYNTER, Clerk.

### SAN FRANCISCO, CAL.

The new building being erected by First Church of Christ, Scientist, in this city, at the southwest corner of Sacramento and Scott Streets, is nearing completion. The regular services of the church have been held continuously in the building while construction was going on, and its completion will be much appreciated by the congregation which worships there. The main auditorium will be known as Christian Science Hall, and will seat comfortably twelve hundred and seventy-five people. A smaller hall in the same building, which will be used for the Sunday School, will have seats for over five hundred.

In response to the appeal for help in behalf of the people of Chile, a collection was taken at the church services last Sunday for the Chilean relief fund, amounting to two hundred and ninety-five dollars.

Announcement is made that the free Reading Rooms maintained by the church are now ready to receive visitors and will be open to the public daily except Sundays and holidays from 10 A.M. to 5 P.M. The rooms are located in the south end of the building and the entrance is 2035 Scott Street.—*San Francisco (Cal.) Call.*

### CHURCH OPENING IN JOLIET, ILL.

The Christian Scientists of Joliet opened their new church, corner of Sherman Street and Second Avenue, Sunday, Sept. 2, under favorable circumstances. During the fall of 1891 four ladies met at a private residence in Joliet for the purpose of studying Christian Science. In March, 1892, a few others were ready to join, having become interested through witnessing what was perhaps the first case of Christian Science healing in Joliet, and the society was ultimately incorporated as First Church of Christ, Scientist, with nine charter members. The growth of the church was steady and in December, 1900, a move was made to the Marshall building, and there for nearly seven years the members have labored and learned that the Christ is the same yesterday, to-day, and forever.

One year and a half ago the question of a church home was presented at the annual business meeting of the church. Last December a committee was appointed to investigate various proposed sites. The present location at the corner of Sherman Street and Second Avenue, known as the Henry C. Cullom home, was purchased last April. The Christian Scientists have endeavored to trust in the promises of Christ, and thus has their every need been met.

*The Daily News.*

### LECTURE IN THE MOTHER CHURCH OF CHRIST, SCIENTIST.

A LECTURE ON "Christian Science: Humanity's Helper" will be delivered by Prof. Hermann S. Hering, C.S.B., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in the Extension of The Mother Church, Falmouth, St. Paul, and Norway Streets, Boston, Tuesday evening, Oct. 16, 1906, at eight o'clock. The lecture is free and the public will be cordially welcomed.

### THE LECTURES.

#### BEATRICE, NEB.

Hon. Clarence A. Buskirk lectured on Christian Science Sept. 16. He was introduced by H. W. Ahlquist, who spoke in part as follows:—

That Christian Science is creating considerable comment and interest throughout the land is not to be denied. While I am not a member of the organization represented here, and do not claim to know much about their teachings, yet I do know that they believe in the same God, in the same Christ, and in the same Bible as do the orthodox churches, and that their aim is for the uplifting of mankind. I have the greatest respect for Christian Science, for its worthy purposes, its lofty ideals, and the splendid work it is doing for humanity.

Christian Science is no longer a doctrine which is or need be scorned or ridiculed; it has been tested, has passed through and beyond the experimental stage, and has become a great religious movement. Any religion which contributes to the happiness, the joy and gladness of human lives, which ameliorates and relieves suffering, sorrow, grief, and distress in this world of ours, is surely worthy of being given fair and generous hearing. The steady, constant growth of Christian Science, and the fact of the acceptance of its teachings by men and women of the highest, keenest, and best intellects to be found throughout the country, place it beyond that point where people gather to criticise or wonder what a strange thing it is; on the contrary, they now gather for the same purpose that impels them when they attend the services of other Christian denominations,—they are seekers after the truth.—*Correspondence.*

#### PIPESTONE, MINN.

Mr. Edward A. Kimball, who lectured at the Ferris Grand Opera House, Pipestone, on Tuesday evening, Sept. 4, was introduced by R. W. Ashton, who said in part,—

Let me say to you that the speaker represents a line of thought that is attracting some of the brightest and most intelligent people of the world to-day, people who are unwilling to accept a doctrine that they have inherited but who are disposed to do their own thinking and choose for themselves. What the doctrines of Christian Science are, I confess I am unable to say. I do not know that it matters much to you or to me, for we do know that its ideal is a noble and lofty one. Its beliefs and hopes are for better things. Its ambition is to raise mankind to a higher, purer, and nobler life.

If the practice of Christian Science can make the world brighter and better, and bring sunshine and gladness to the hearts in gloom, if it will bring a ray of hope to the poor, the downcast, and oppressed of the earth, if it is the balm of Gilead for every conceivable form of disease, if it will bind up the broken-hearted and border the pathway of life with the flowers of love, and draw all mankind nearer to God, then—whether we understand it or not, whether we believe in it or not—we should temper our criticism and condemnation with charity and bid the society Godspeed in its mission for good.—*The Star.*

#### GRAND RAPIDS, MICH.

Rev. Irving C. Tomlinson of Concord, N. H., delivered an address yesterday afternoon [Sept. 23] in the Majestic Theatre upon the subject of Christian Science. The lecturer was introduced by Circuit Judge Alfred Wolcott, of this city, who spoke in part as follows:—

Not many years ago a lecture on this subject would have received but scant attention in any community, except, perhaps, in the way of criticism, but that time is passed. This large audience to-day is evidence, I believe, of a changed attitude in the public mind towards Christian Science, an attitude which is at least no longer one of hostility. I believe—and not being a member of that church myself, I can speak of this without embarrassment—that it is, in part at least, due to the fact that it was soon learned that this denomination, which has had and is now having such a phenomenal growth, was not made up of fanatics or dreamers, but of sane, intelligent, reverent men and women, earnest in their convictions, having a keen sense of all the obligations of home, social, business, and civic life, content to have their faith judged by its works, and quietly and without ostentation offering a ministry of hope and healing to the sick and the hopeless.

*Grand Rapids (Mich.) Herald.*

#### LECTURES AT OTHER PLACES.

Excelsior, Minn.—Judge William G. Ewing, Sept. 2.  
Downer's Grove, Ill.—Bicknell Young, Sept. 4.  
Luverne, Minn.—Edward A. Kimball, Sept. 7.  
Aberdeen, S. D.—Hon. Clarence A. Buskirk, Sept. 9.  
Yankton, S. D.—Hon. Clarence A. Buskirk, Sept. 11.  
Great Falls, Mont.—Edward A. Kimball, Sept. 13.  
Denver, Col.—Judge Septimus J. Hanna, Sept. 13, 14.  
Fairmont, Minn.—Hon. Clarence A. Buskirk, Sept. 14.  
Minneapolis, Minn. (Second Church).—Judge William G. Ewing, Sept. 14.  
Indianapolis, Ind. (Second Church).—Judge William G. Ewing, Sept. 16.  
Schenectady, N. Y.—Mrs. Sue Harper Mims, Sept. 16.  
Canon City, Col.—Judge Septimus J. Hanna, Sept. 16.  
Helena, Mont.—Edward A. Kimball, Sept. 17.  
Algona, Ia.—Bicknell Young, Sept. 17.  
Rockville Centre, N. Y.—Rev. Irving C. Tomlinson, Sept. 17.  
Nebraska City, Neb.—Hon. Clarence A. Buskirk, Sept. 18.  
Hamburg, N. Y.—Rev. Irving C. Tomlinson, Sept. 18.  
Berlin, Ont.—Rev. Irving C. Tomlinson, Sept. 20.  
St. Joseph, Mo. (First Church).—Judge Septimus J. Hanna, Sept. 20.  
Princeton, Ill.—Bicknell Young, Sept. 20.  
Provo City, Col.—Edward A. Kimball, Sept. 20.  
Los Angeles, Cal.—Bliss Knapp, Sept. 20.  
Plymouth, Mich.—Rev. Irving C. Tomlinson, Sept. 21.  
Independence, Kan.—Judge Septimus J. Hanna, Sept. 21.

#### ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

#### NOTICE.

Those who have made application for membership in The Mother Church previous to June, 1906, and have not received notice of election, may send inquiries to the Clerk, William B. Johnson, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

WILLIAM B. JOHNSON, Clerk.



#### 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.*

#### AN "EXPRESSION OF LOVE AND GRATITUDE."

Minneapolis, Minn., Oct. 3, 1906.

*Beloved Leader:*—The enclosed check for five hundred dollars from Second Church of Christ, Scientist, Minneapolis, Minn., is a small expression of love and gratitude to you for having shown to all mankind the road to health, holiness, and heaven. May it serve to make smooth a little of the way over which you pass on your daily drives through the stately street of dear old Concord, with its sheltering elms and Christlike, ministering church.

Throughout the years may an ever-increasing fruitage whisper to you the tender love and immeasurable gratitude of this church of your planting in the "Flour City" of the West.

Lovingly your student,

EMMA A. THOMPSON.

#### MRS. EDDY'S REPLY.

*Beloved Brethren:*—In the words of the Scripture, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Lovingly, gratefully yours,

MARY BAKER EDDY.

#### "HAVE FAITH IN GOD."

CHRISTIAN SCIENTISTS have often declared that the leaven of Mrs. Eddy's discovery is working in the older religious organizations, but the truth of this declaration has been disputed. It would seem, however, from the following item, which we copy from *The Congregationalist*, that at least one church is placing itself in a position which admits its debt to Christian Science. *The Congregationalist* says:—

"DR. DENISON TO THE BOSTON MINISTERS.

"Unusually large attendance testified to their appreciation of the privilege of hearing this 'son of the prophets,' who almost without observation has brought about a peaceful revolution in the worship and activities of Central Church. Referring to the tendencies drawing our people toward Christian Science, Episcopalianism, and Unitarianism, he analyzed the attractive elements in these bodies and showed how Central Church, without departing from Congregationalism, is endeavoring to meet the needs which these satisfy.

"Corresponding to the system of mental and moral culture secured in Christian Science by close Bible study and meditation, Central Church offers certain 'courses of thought.' Last year the object was to impress 'The reality of God as a personal friend.' This year the subject will be 'The transformation of character produced by faith in God.' To supply the element of devotional expression found in the Episcopal ritual, a responsive service has been arranged which expresses penitence, gratitude, aspiration, trust, one which can be sincerely uttered by the modern business man. To provide some altruistic outlet for religious feeling, committees have been appointed to identify the church with various lines of civic and philanthropic work in our own city and with home and foreign missions.

"So simply and modestly did the speaker set forth the result of his thorough study of these problems that the youngest listener might have said to himself: 'Surely this is but reasonable. It ought to be done and I believe I can do it.' Thus did he make himself an apostle of hope to his brethren."

The subjects selected for the "courses of thought" for both years are worthy of careful consideration and practically limitless in their scope. Any one who has given a year's faithful study to "The reality of God as a personal friend" should have acquired a good working basis for Christian living, and be ready to sing with David, "Bless the Lord, . . . who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." God is indeed a friend, but to avail ourselves of His friendship we must understand Him and fully trust Him. We must trust Him to heal all our diseases as certainly as we trust Him to redeem us from all our iniquities. Knowledge of God, and faith in Him, produce not only a "transformation of character," but also a healthy body; and it is because of their dependence upon the promises of their Master along this line that Christian Scientists are able to show forth the signs which he said should "follow them that believe." ARCHIBALD McLELLAN.

#### AN ASTOUNDING CONCLUSION.

ADDED interest attaches to the religious situation to-day, in view of the fact that those who hold tenaciously to the reality of evil are being impelled by the logic of their position to either abandon their premises or else accept the inevitable conclusions they involve. Very many Christian believers pursue the even but unprogressive tenor of their way, by simply standing for their creed, without troubling themselves to think seriously or deeply about what it means; but as the assault of free inquiry continues upon the fortress of undemonstrated theories and opinions, the real issues are brought out into the open, and either the bondage of conformity to tradition is broken, and men are free, or they are driven to the necessity of endorsing the full content of their creed, be it ever so startling.

In the past the supporters of the belief in the reality of evil have tried to dodge the question of God's responsibility therefor, and evil's consequent legitimacy as an essential part of the divine order, by declaring that man was created free, and that evil is so related to the exercise of this freedom that its reality can be maintained without compromising the divine nature. This refuge has not been consented to, however, by logical inquiry, and it is coming to be seen that men must either look upon evil as unreal or else accept it as essential to divine providence and plan.

An eminent Christian writer has recently said that "a world without sin and evil would be a very unsatisfactory place. . . . If there is evolution, growth, development, we must be on the way toward perfection; we cannot have attained to it, hence some imperfection there must be, and imperfection is only a milder name for evil. . . . You cannot have heat and degrees of heat without having degrees of cold; one implies the other." ("The problem of evil," *The London Clarion*.) Yet another writer has said that the bad cannot be extirpated, since it is necessary there should always be something opposed to the good. "In order to know more perfectly what is right and just, and what is to be discarded, we require a course of training,—which it is the office of evil to afford,—and an agency which is necessary for this result cannot belong outside the pale of Divine Goodness"!

That those who assert their loyalty to Christ Jesus can thus speak of evil as indispensable,—can affirm that that which Jesus unqualifiedly condemned as an abomination in its every degree and aspect, is essential to good—this is indeed astounding, but if this conclusion is the outcome of



their religious belief, it is important that the world should know it. "There is nothing covered that shall not be revealed," and the fact is being discerned that consent to evil's reality does commit us to utterly impossible conclusions when it is logically developed.

The assertion that "evil is good in the making" has been the most plausible and taking explanation of things that the materialist could make, and it has always been very comforting to those who do not feel inclined to resist evil strenuously, as Jesus commanded. If the statement were true, however, we should have to concede that the end justifies the means and accept the outcome; namely, the elimination of all moral distinctions, together with our concept of the ideality of the divine nature. It would seem that when thoughtful people apprehend the extent and nature of the sacrifice this view of evil involves, they must speedily conclude that their hard and fast hold on the reality of that which the Master said we should deny, is not a paying investment.

In its vigorous and unqualified assertion that God, good, does not create, sustain, authorize, or consent to evil, and that it is therefore without substance, place, or utility, Christian Science is begetting a wholesome stir among the dry bones of unthinking creedal contentment, and the day is at hand when all who believe in the source of being as infinite good will be compelled to choose between the recognition of the unreality of all save God and his manifestation, and the helpless and unsatisfying acceptance of a bald agnosticism. There is no other alternative.

JOHN B. WILLIS.

#### GRATITUDE FOR HEALING.

As we study the Bible in the light of Christian Science, we are impressed with the fact that the healing of the sick by spiritual means has always accompanied the higher understanding of God, and that while the old prophets may not have understood the law by which this work was done, they yet reflected sufficient light to dispel the darkness of sin and suffering to some extent. When we come to the New Testament we find that the healing of the sick and the sinful was the distinguishing characteristic of Jesus' ministry and also that of his immediate followers. Although Paul was not a student of the great Teacher, in the sense in which the twelve and the seventy were, we read that he came into the truth through healing and soon began to heal others as the Master had done.

The fourteenth chapter of Acts contains a most interesting account of the healing of one who had been a helpless cripple from his birth; and it is noteworthy that even the pagans who saw this wonderful demonstration attributed it to divine power, while the whole city was ready to sacrifice oxen and to crown Paul and his fellow-apostle with garlands. This expression of gratitude recalls the oft-quoted case of Naaman. We are told that when he left his home in Syria to seek the cure of his leprosy from Elisha, "the man of God," he took with him as an offering "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment." While it is true that none of these were accepted by the prophet, who demanded instead the surrender of pride and personal opinion, the high estimate which Naaman placed upon the healing he hoped to receive is disclosed, and we can readily determine the value he would have placed upon such an understanding of God and His law as would enable him to overcome disease and discord for himself and others, in an ever-increasing degree. Would he not have agreed with the wise man who said that "the price of wisdom is above rubies"?

No one will question the statement of our revered Leader, that "Christian Science is dawning upon a material age" (Science and Health, p. 546). In earlier times material belief was less dense, and a simple faith in divine goodness offered a ready channel for the healing of the sick. But the increased tendency of mankind to disease shows plainly that

more than blind faith is needed for the emancipation of the race from the bondage of sin and suffering, and Christian Science has come to supply this need by revealing anew the divine Principle of health and holiness—"the God and Father of our Lord Jesus Christ," of whom Paul speaks as "the Father of mercies, and the God of all comfort."

The materialistic tendencies of mankind have so obscured the teachings and demonstrations of the Master that hitherto sufferers have looked for aid in every direction rather than to divine power, but now through Christian Science thousands are not only seeking but finding the truth which heals to-day as surely as in Jesus' time. For this healing much thankfulness is felt, but the deeper, truer gratitude comes when God is better understood and man's possibilities as the child of God begin to unfold. Then it is ours to tell by word and deed of what has been received, and in so doing we cannot forget the one through whom this understanding has come. Those who have been healed know that God "has dealt bountifully" with them, and they realize that "it is a good thing to give thanks" for the great blessings which have come to them in Christian Science.

ANNIE M. KNOTT.

#### LETTERS TO OUR LEADER.

South Kensington, London, England,

Sept. 22, 1906.

Mrs. Mary Baker G. Eddy.

*Beloved Leader and Teacher:*—Just the other day there was brought to light what I know must prove of great interest to you. It is a letter of Thomas Carlyle, dated as far back as Feb. 25, 1859, in which he strongly upholds the necessity for uniting in the same individual the offices of priest and physician. He wrote this letter to a firm of publishers in Edinburgh, acknowledging the receipt of a book entitled "The Healing Art the Right Hand of the Church." What Carlyle longed for but thought almost impossible, you have accomplished. His desire was prophecy, yours is fulfilment. Through you Principle is unveiled. "Its only priest is the spiritualized man" (Science and Health, p. 141), and that man the only physician. A multitude of grateful hearts joyfully acknowledge this unity, and bless and praise God for her through whom it has been comprehended.

Very lovingly your student,

W. N. MILLER.

[The letter referred to by Mr. Miller will be found on page 99 of this issue.—EDITOR.]

Utica, N. Y., Sept. 19, 1906.

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

*Beloved Leader:*—A growing recognition of your love for us makes me desire to express in words my love for you. I can see that it is because you love your neighbor as yourself that you so persistently turn our thought from personality to Principle. You desire to have us recognize in goodness a reflection of the one universal good, so that we may love the Father better through learning to love His child, and may realize that all His gifts to you are ours if we will manifest the same spirit of meekness and obedience. Thank you for teaching us the way to be with divine Love. The seventeenth chapter of John is illumined since I have had a glimpse of your heart's prayer for us.

Lovingly your student's student,

ROSEMARY BAUM.

Gates Mills, O., Sept. 14, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

*Beloved Teacher:*—I write to acknowledge the innumerable blessings which have come to me through Christian Science. Every day I have reason to thank God for the light you have brought into my life, or rather for your

revealing of God, Life, to me. I am proving Christian Science an ever-present help. You may be glad to know of my gratitude, progress, and deep desire to be true to the truth for which you are giving all.

Lovingly your student,  
RALPH MOODY.

Fowthorpe, Hunmanby, England, Sept. 10, 1906.  
Mrs. Mary Baker Eddy.

*Beloved Leader:*—Even though in your busy life these lines should never meet your eye, I nevertheless feel constrained to give outward expression to my grateful appreciation of what you have done for the world and for me. Time does not lessen but enhances my sense of wonderment at a salvation so complete, so Christlike in its effects, blessing alike him who gives and him who receives. To look into the near future of the fruits of this your teaching fills me with a reverent awe. The following lines but feebly express the spiritual import of what your name conveys to me.

"HIDDEKEL."

Mother in Israel, gentle and meek,  
Leaven the lump with the spiritual Word.  
Clothed is all power in infinite Love,  
Backward now flow the pure currents of Truth.

May Hiddekel on its bosom immeasurable bear my bark in the wake where yours has gone, with Watchfulness in the prow, Truth at the helm, and all under Love's control. Patiently, meekly may I strive to keep my gaze fixed on the goal, till sense gives place to Soul, hope is absorbed in fruition, and "the divine understanding reigns, is all, and there is no other consciousness" (Science and Health, p. 536).

Most respectfully and gratefully your pupil's pupil,  
N. E. FELL (*Lieutenant-Colonel*).

Durham, N. C., Sept. 24, 1906.  
Mrs. Mary Baker G. Eddy.

*Beloved Leader:*—The Christian Science Society of Durham, N. C., in second annual meeting assembled, send greetings to you, and wish to express their love and appreciation by thanking you for leading them out of material sense into spiritual understanding. Your letter and the By-law in reference to Christmas was most heartily approved and accepted by every member of the society. The building of the beautiful Extension of our dear Mother Church seems to have brought much happiness and prosperity to us, and we love you for your brave Message. We are indeed grateful for your article on "Personal Contagion," and also for the new By-laws. Every word which comes from your pen inspires us with new courage and endeavor. The understanding of Truth in our midst, which your books have given us, has healed diphtheria in one absent treatment, healed typhoid fever in one visit, a case of intemperance was healed simply by attending the services, and a case of cancer of the stomach destroyed and the patient healed in six weeks treatment.

May we glorify God in our healing works, and ever prove a joy to our dear Leader.

With tender love,  
ANNIE C. BRIDGERS, *First Reader*.

#### A PAMPHLET IN GERMAN.

The pamphlet, "Prayer and Confidence," which has had a wide circulation in English, is now published in German. It contains four articles originally published in *The Christian Science Journal*, viz., "Individuality and Simplicity of Prayer," "Confidence," "Victory over Fear," and "In God we trust." Price, 6 cents each; 60 cents per dozen; \$1.15 for twenty-five copies; \$2.25 for fifty. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

## TESTIMONIES OF HEALING.

It is with love and the deepest gratitude that these words are written in testimony of the blessing Christian Science is to me. One year ago a friend told me of this Science, and of her healing. It seemed that this saving truth was just what was needed by me and in our home. The condition of my mother, who lives with us, could scarcely have been worse, both mentally and physically, and my own condition, supposedly from overwork, was serious. Having confidence in the promise of relief, and realizing the seriousness of my mother's case, I was led to go to a practitioner. Mother at once began to read Science and Health; in three weeks my own ailments were met, and mother's troubles began to disappear. She read daily, and surely and gradually improvement was apparent,—the mental faculties were restored and the kidney trouble entirely healed. Each day brought to her the sweet assurance of the Father's love in the beautiful words of Science and Health and the Science literature, making true to her the promises in the Bible.

One Sunday morning she manifested signs of an attack which had come about every six months. We applied for help to a practitioner, and this thought was uppermost, "Lo, I am with you always." Knowing that God is the only power, the seeming power of the error was denied, till the struggle ceased in about ten minutes and a restful sleep followed. When mother sat up she asked for Science and Health, ate her dinner as usual, and was able to go upstairs at night unaided; the attack leaving no bad result as formerly. Under *materia medica* she had been helpless for a period of six weeks.

This was a wonderful demonstration to us, and proved without question in our home the allness of God. There are six members of our family, and from that time the Science healing has been received by all, and many beautiful demonstrations have been made, especially with the little ones. During a case of illness, when the older child seemed to have it especially severe, we turned in perfect confidence to Truth, knowing that "there is no power apart from God" (Science and Health, p. 228), and thus the disease was met and mastered. Not long ago a little one of three and a half years caught her finger in the wringer, crushing it very badly. Realizing at once the unreality of pain and the allness of God, a practitioner was telephoned, and in fifteen minutes the child was quiet. A prayer went to the Father, knowing that perfect healing would be realized; and it was, the scar fast disappearing and the nail being perfectly replaced.

Words cannot express our gratitude to the Father, as we have proved that He does care for His children at all times and in all ways; that we can use this wonderful truth, revealed and made practical by Mrs. Eddy, as Jesus taught it; that through her loyal devotion and unswerving purpose the way is made plain. These words are much with me: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We saw this light reflected, and thus there was awakened a desire to go and do likewise, that we, too, may some time enter into the joy of our Lord.

There is come a spiritual understanding and new love for the Bible; its meaning once hidden is now being revealed. The daily study of the Lesson-Sermon, and the endeavor to put it in practice, result in a better daily life, more love to all humanity, a fuller realization that God is divine Mind, Life, Truth, and Love. As the possibilities of this truth open, it is the greatest privilege to serve our Master, to study and know more of this Science, to tell the children these truths, and to know that the life which God gives He taketh not away. I praise and thank Him for this light which has come in Christian Science.

MRS. BERTHA GARLING, Auburn, N. Y.

It is about three years and a half since I began to investigate Christian Science. I was under the doctor's care for a number of years, until Science was brought to me, and it was a blessing that it came as soon as it did, as I was in a very serious condition. I was sick nearly all the time, and could not work. I took much medicine, but it left me worse than ever. I had lung trouble and other ailments, which have all disappeared. Before coming into Science I was a burden to myself and all around me. The doctor came every day, but I seemed to grow worse instead of better, so that at times I wished to die. Now I can say that God is my strength; He alone is my healer; His medicine is all that I take. I am enjoying perfect health, and Truth has done away with all fear. I was healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. My family have all been healed in Christian Science, and I thank God for the truth He has sent to us by our dear Leader. I hope this will help some other who is afflicted as I was.

MRS. HANNAH E. KINNEY, Paterson, N. J.

Nothing real has ever been accomplished except when based upon Truth, and the real work of the world to-day, as in the past, is accomplished by men and women whose work witnesses to Truth. Because Abraham and Moses were faithful witnesses for Truth we have the Old Testament. Because Jesus was a faithful witness for Truth we have the gospel of the New Testament. Because our Leader was and is a faithful witness for Truth we have "Science and Health with Key to the Scriptures," and thousands healed in demonstration that the truth embodied in this book is of God.

The declarations of the truth which are given almost all over the world every Wednesday evening by Christian Scientists, are witnessing to the coming of the kingdom of heaven upon earth. Perhaps never before has error—evil—been uncovered and destroyed as is now being done in individual, civic, and national life. The ceaseless, silent affirmations of the truth and the denials of error, by the spiritually-minded as they daily go about their Father's business, are bringing about this amazing revolution in the individual and public life. If the faithful effort of our Leader can accomplish what it already has, what may not the thousands of her students and followers accomplish, as the result of her example and teaching and by the use of the same spiritual weapons?

I personally know that Christian Science is of God, for the declaration of the truth for me healed me instantaneously of a malady which no human skill ever had healed, and at a time when I believed that God had wilfully afflicted me; when I was tempted to curse Him and die. But a silent call for the healing and compassionate Christ was made and found response; early next morning a Christian Scientist was at my door, uninvited and but half welcome. A previous case of Christian Science healing in my family I had attributed to hypnotic suggestion,—and herein is added proof of the truth of our Leader's words when she says, "Divine Love cannot be deprived of its manifestation, or object" (Science and Health, p. 304). I was also healed at this time of a painful hernia and of tobacco and liquor habits, the latter the outgrowth of my malady, liquor being the only remedy advised. My ailment had been declared to be a serious stomach trouble, and incurable, by a skilled medical practitioner. I may say that for the greater part of my business life I have been a pharmacist and chemist, had taken medicine for many years, and had a fair knowledge of the so-called science and practice of medicine.

In Christian Science I soon learned that what I had called God and believed to be personified vengeance was a purely supposititious concept, existing only to mortal mind, but what a glorious concept of God, the Father, was now revealed. I am glad and thankful for the physical healing, but not all the gold in the world could purchase from me

the peace and spiritual understanding that have come to me in Christian Science. May our Leader's light shine as a star forever in the firmament of Truth, for she has indeed turned a multitude unto righteousness,—rightness,—has demonstrated to the consciousness of men that God is not the relentless scourge of mankind but the divine and loving Father; that "man is His image and likeness; hence, man is spiritual and not material" (Science and Health, p. 468).

W. C. KENYON, Chicago, Ill.

[Translated from the German.]

Last year, through the healing of an eruptive disease, I experienced the power of divine Love. The illness had developed to its utmost, but after ten days' treatment in Christian Science every symptom of it had disappeared. During last March I had to remain at home on account of illness,—lung trouble and other diseases. A practitioner was called and help given. For a few nights I had quite a struggle and feared that the end had come, but the sixth night I slept, the cough decreased, and other troubles disappeared. After two weeks the last trace of the disease had vanished. This healing was a revelation to our whole family of the all-power of God,—divine Love—and it is impossible for us to express enough gratitude. We consider it a great privilege to be adherents of Christian Science and we cannot think what would become of us without it.—WALTER KELLER, Zurich, Switzerland.

[Translated from the German.]

Since January, 1903, I have attended the Christian Science services and meetings, and I am grateful that I have found the truth, for through it I have received great benefits. Last month I was taken very ill, supposedly from over-exertion in my profession and some hardship during an excursion. I suffered greatly, but continued working until the fourth day, when I took treatment and at once felt an improvement. After the fifth treatment I was entirely free from the trouble. Three years ago I had suffered from the same disease, and had to go to a hospital, where I was treated for sixteen weeks, and when I returned home I was very weak.

Through Christian Science I feel entirely well, and I thank God for this revelation of Truth.

FR. EMMA MICHEL, Zurich, Switzerland.

On last Christmas day I had such a wonderful proof of God's great power, of His ever-present help to those who understand the truth, that since then I have desired that understanding and have prayed constantly that I might be guided into what was right for me to do. Prior to this time I had received many blessings from Christian Science through my mother's understanding, but I myself was not a Scientist and could not see why one should have to leave her own church in order to receive the benefits of the truth as taught by Christ Jesus. My mother has been a Scientist for several years, and each day we could see the good results of this religion, and at last I was awakened to the fact that it is not the form of religion which brings God's help to us, but that it is the casting aside of all materiality and seeking "first" of all "the kingdom of God, and his righteousness."

Our family had all looked forward to Christmas, for we expected our brothers and sister, who had been away all the year, to be at home again. On that morning we were a happy household and were anticipating a delightful day. My youngest brother had received a little steam-engine, and about noon, when he was trying to run it, there seemed to be something the matter. Two of my older brothers began to examine it, when suddenly one of them, who was leaning over it, was thrown backward on the floor. I heard a noise like an explosion, and hurried to my brother, who had risen from the floor. He had been severely scalded,

and when I first looked at him a terrible fear came over me, but I did not think of getting material remedies,—my first thought was to get our mother. She had been sitting in the next room, had seen all, and while we were trying to aid our brother, she was seeking the spiritual help. We left him to her care, and then for the first time noticed that our other brother's face had also been burned, but in a very short time the truth had conquered and his face was all right.

It seemed now as if our plans for the day must be entirely changed, not only that our pleasures were to be spoiled, but it was hard to think of the suffering which must be endured from such severe scalding. In one half hour, however, our brother was entirely free from pain, and in less than an hour was getting ready to go with all of us to a family reunion. When ready to start we tied a handkerchief around his forehead, feeling that it would cause too much comment should his whole face be exposed. When we reached our aunt's house, after a twenty-minutes walk, his face was so improved that it was not necessary to cover it any longer. Different ones noticed that something had happened to his face, but did not think of it as anything serious. I, however, knew from former experiences how much we had suffered from scalds and how long it had taken for the injured places to heal. Since that first half hour my brother suffered no pain in his face and had no scars.

This one demonstration, above all others, has made me feel the great need of that higher spiritual understanding which Christian Science came to give us,—which had been lost to the world for so many centuries, until at last Mrs. Eddy has shown us how to prove the value of the Christ-teaching.—ABBIE ATWOOD, Janesville, Wis.

I have had such remarkable help in Christian Science, that I desire to tell of my healing, hoping that it may help others. For twenty-five years I was a great sufferer from distress in my head. I had twenty-seven different doctors, some of whom were noted specialists in Boston, Philadelphia, New York, Chicago, Denver, and San Francisco. I underwent five different operations, one being very serious. The most severe suffering had occurred about every two weeks for twenty-five years; and the only relief for ten years came from injections of morphine, of which I was finally obliged to take very large quantities. A Christian Scientist who knew me and had heard of my sufferings, begged me to try Christian Science; but I had then lost hope of ever being helped, and was so discouraged that I did not want to try anything.

I moved to Salt Lake City in 1903, where this same friend resides. She again advised my trying Christian Science, and I then went for the first time to see a practitioner. At first I received but little benefit, and I now think it was because I opposed the teaching. I could not believe it was for me. I attended the Science services, but was much discouraged when I heard of cases of quick healing. I so opposed the Science that I would not purchase any of the literature, but read borrowed books. After a time I was convinced I must do more for myself; that I should read and study more earnestly. On doing this, I began to see that the truth was for me as much as for any one; and I began to improve gradually. This was about seven months after I had started in Science, and within two months more the severe headaches lessened. Within four or five months more, or a little over a year after I became interested in Christian Science, I was entirely healed.

During the time I was being treated in Science, I was healed of rheumatic trouble in two treatments. Since then I have been through many kinds of exposure, have never had any return of the trouble, and am now in better health than in twenty-five years.

I know that a beautiful light has entered my life through Christian Science, which has given me my health. I am indeed grateful to that noble woman, Mrs. Eddy, who has done so much for mankind in giving to the world "Science and Health with Key to the Scriptures."

MRS. A. WILSON KING, Salt Lake City, Utah.

I wish to express my gratitude for what the understanding of Christian Science is doing for me and mine. Seven years ago a friend left me a copy of the *Sentinel*. I investigated Christian Science by attending Wednesday evening meetings, and one particular demonstration given by a young woman convinced me that God would heal me if I would do my part. I had been a complete nervous wreck for many years. *Materia medica* and surgical remedies had failed to help me. After thirteen months at the woman's hospital, I was discharged as incurable unless I would submit to a dangerous operation, which I refused to do. Three weeks' treatment in Christian Science made me a new creature. I was then anxious to gain the understanding of the truth that heals,—to know what God is. This cost me many a hard struggle, but I kept on with the good fight, a faithful practitioner helping me for several months at a time, because I had much to let go; but I now rejoice to say that the sense of error has lost its power to my consciousness. I am thankful to God, and grateful to our beloved Leader, Mrs. Eddy, who brought to the world this wonderful idea of God which heals the sick.—MRS. ANNA J. DREW, New York, N. Y.

When this blessed truth came to me three years ago I saw something in it which I did not possess, although an active church worker. I lacked understanding, and I immediately investigated Christian Science for myself. Through the kindness of a lady visiting in our town, "Science and Health with Key to the Scriptures" was loaned me, and I soon purchased a copy for myself. After a severe attack of illness, the doctors being able to do nothing for me, I felt that I must take a stand for the truth. I rejoice to say that I have gained much from the *Sentinel* and *Journal*, together with an occasional talk with Scientists. I would like to say that I have been supported during a severe trial with circumstances that would have seemed unbearable in the old thought. There are five children in our home and the three youngest ones are now able to help me as well as themselves. I have within the last six months (since I have studied in earnest) had many beautiful demonstrations. After using glasses constantly for six years, I laid them off and never have been tempted to put them on.

I thank God hourly that this wonderful truth has dawned in my consciousness, and with love and gratitude to dear Mrs. Eddy I hope to follow humbly on in the way she has pointed out to us.

MRS. MARY A. HOWELL, Southampton, L. I., N. Y.

For several years past I have been afflicted with an ailment which increased in its intensity each year. I tried several doctors, and early in the summer of 1905 I went to a specialist, who told me that there was positively no cure for me. Discouraged and disheartened, I sought help in Christian Science, for I had a friend who had recently been healed of a long-standing illness, and I felt if there was help for her there must be for me. I did not delay, or wait for the usual attack, but went at once to a practitioner, and for the first time in ten years I was free from the disease. It was so good to go wherever I wished, even into a barn filled with new-mown hay,—a place which before I had always had to shun.

I am a teacher in a commercial school in Boston, and Science has been such a help to me the past year, for I have

worked and taught, knowing that God is the one intelligence and source of strength, and thus my work has been and is one of pleasure in every way. God is indeed very good to me, and I am trying to thank Him, not only in words but in deeds, for the many blessings with which He is constantly surrounding me; and to Mrs. Eddy, who has given to the world that dear, comforting book, *Science and Health*, I give my heartfelt gratitude.

GRACE E. NICKERSON, Cambridge, Mass.

Over eleven years ago my health failed, and the best medical talent in Chicago was employed but failed to restore me. I was then asked by a friend to try Christian Science, and in one treatment I was instantaneously healed. Nearly all my life I had been a sufferer, and as I grew older the disease continued to get worse. I was treated by a number of physicians with but little benefit, and I also tried medicines, until my system was saturated with poisonous drugs. This was followed by stomach trouble, which seemed to distress me more than the disease had done, and the doctors claimed that it was the effect of the medicines I had taken.

In the spring of 1893 I went to Chicago and secured a position as manager of a World's Fair hotel, and in a few days I was attacked with a fever which my physician pronounced very serious. The doctor did not succeed in breaking it up, and in a few months the other ailments began to grow worse. I changed my doctor, but a nervous breakdown added to my other troubles, and kept me confined to my rooms and bed a part of the time,—almost a total physical wreck.

It was now near Christmas, 1894; my physician had planned a holiday visit, and I was left in charge of a lady doctor not in active practice, who lived in our hotel. This lady had sprained her ankle and was unable to walk, so I went to her rooms for advice and treatment, which I was scarcely able to do. On my way to the doctor's rooms I met a friend who had been treated in Christian Science for a serious trouble and had been relieved of intense suffering, and who insisted that I should go to see a Christian Scientist, but I replied that I did not have faith in that kind of healing. When I reached the apartment of the doctor, much to my surprise the Scientist was there.

I then told the doctor that I had almost made up my mind to try Christian Science. The doctor replied at once, "Don't hesitate a moment on my account; this lady has been giving me Christian Science treatments for my injured ankle and has relieved me of intense pain." These words from the doctor settled all doubts for me, and I went at once to the Scientist's suite of rooms, where, as stated above, in one treatment I was healed of all the troubles mentioned. For over eleven years I have not been sick enough to be confined to my bed or room, nor have I lost a day from business on account of sickness in that time. I do not claim that in all these years I have always been perfectly well, but I have relied strictly on Christian Science healing, which has never failed to bring quick relief.

Christian Science is not a new system of healing the sick, but is the same grand truth which was practised by Jesus when he healed all manner of disease. This blessed truth and Christ-healing was re-discovered and demonstrated by Mrs. Eddy, a grand, pure, and noble Christian character. She has made it clear to us that nothing is impossible with God; and there is no disease that Christian Science cannot heal, if it be properly applied. The only motive which has prompted me to write this testimony of my healing is that it may be the means of showing a way of relief to suffering humanity.

I may add that, with other Christian Scientists, I have the most kindly feeling of respect for the medical profession; several of my personal friends are physicians, and

before I was healed by Christian Science they were very kind and did all they could for me.

WESLEY H. ROWE, Brooklyn, N. Y.

It is two years since I heard about Christian Science; a friend telling me of a wonderful case of healing of spinal complaint. I had been considered very delicate from my birth, and was now suffering from spinal and stomach trouble. The physicians told me that I could never be cured, and only by lying on my back half the day could I find relief. We tried all kinds of medical treatment, which did me no good but only made me weaker. When I was sixteen my parents took me to another physician, who advised a course of massage, which I had for two years. During that time I got very disheartened and depressed, as nothing seemed to do me any good and all my time was taken up going to doctors and doing exercises.

It was just at this time that we heard about Christian Science, and my mother decided at once to try what it would do for me. The nearest practitioner lived in Manchester, and after many difficulties we found her at home. I then had my first treatment and she loaned me a copy of *Science and Health*. My mother and I returned home that night and the next morning I got up free from pain, the first time for two years! This was indeed wonderful to me, for I had suffered intensely, in fact I did not know what it was to be without pain. I continued treatment for about a month and was completely healed. In our home life we have passed through deep trouble in connection with financial matters, but we have found daily comfort in Christian Science. It has never failed us, and all we have we owe entirely to the new understanding it has brought us. I am very grateful to God, and also to Mrs. Eddy for her beautiful life. My great desire is to show my gratitude by helping others and gaining a fuller understanding of this glorious truth.

MURIEL E. KERSHAW, Rochdale, Lancashire, England.

Some years ago I had a very serious attack of illness, which kept me indoors for many months, spending most of the time in bed. I never really recovered from that illness. The trouble still lingered with me, and I could never go out in damp weather without bad results. This was a great trial to me, as I naturally wanted to be strong like other people. A little more than two years ago I went from home on a visit, and when I returned I found two of my sisters, who had been delicate, wonderfully improved. I was very much surprised at the change in them, and was eager to know what had brought it about. They then told me they had been studying Christian Science, and explained what it is. I had never heard of it before, and wanted to read about it at once, because I had seen the good fruits. One of my sisters gave me a copy of *The Christian Science Journal* to read. While I read the articles a sweet peace came to me, and my fear of the disease left me. That same night I was healed, my sister helping me to realize the truth, and every day after that I gained in strength. The more I studied Christian Science the stronger I became. I did not use any other remedy than the truth revealed in Christian Science, and indeed I found that it was and is the only true and lasting one. Soon after that I was healed of a skin disease, also of biliousness. These were overcome simply by studying *Science and Health*. Another time I was able to overcome, through Christian Science, a bad condition of my throat. I now enjoy very good health, which I owe wholly to Christian Science. I am very grateful for the beautiful way in which I was guided into the truth, and for the practical help it is to me every day. I am glad I have also been able to help others to overcome, and am proving that "the great Physician now is here."

JANE ANN THOMSON, Edinburgh, Scotland.



## FROM OUR EXCHANGES.

Those who are reckoning the growth or decay of their sects should consider whether the vital question is not which of them is getting most of the church-attending population, but whether the best part of the modern world is coming to church at all. Those who see the situation most clearly are troubled not so much about their denomination, as about the hold that the churches in general are keeping upon the thoughtful and responsible part of Christendom. "I am disposed to think," said the late Prof. A. B. Bruce of Glasgow, "that a great and steadily increasing portion of the moral worth of society lies outside the organized churches, not by godlessness, but rather by exceptional moral earnestness." Dr. Anderson, another Congregationalist, echoes: "It cannot be doubted that the churches have lost their hold upon two classes of every community, the cultured and the industrial. . . . This state of things is due simply to the fact that the theology of the churches has passed out of the living mind of to-day. The modern man is not living in the world in which that theology had its being. He is not opposed to it. He has no live interest in it." How like the day when the Master found the Church of his day dry and dead, and took his stand outside of it, appealing to the souls of men!

*The Christian Register.*

If Christ had known only what is in the heart of man, he would have been the greatest of spiritual physicians but without the power to heal. But he knew the heart of God also. If there had been no unique revelation to him, he would still have been, by reason of his purity, his holiness, his union with and likeness to God, the most authoritative of all the interpreters of the spirit of the Father, with a gift of divination, a clearness of vision, born of his spiritual nearness to the Infinite. But he was more than a diviner of what is in the heart of man; he was so full of life himself that it flowed from him in a healing stream, and the touch of it was health, peace, content. Long after he had vanished from the earth men and women in the last agonies of martyrdom looked up at the unseen Christ and died with smiles on their faces.—*The Outlook.*

If we had a truer, a Biblical and Christian conception of the divine love, we would be more loving, more tolerant, more long-suffering towards one another. The object of the divine revelation is not only to make us feel how much God loves us, and how great is that love, but to make us nobler in nature and purer in life, and unless it does this we miserably fail to realize the full grandeur and significance of our essential self. It is not enough for us to believe what the Scriptures say about the love of God; that belief must take shape in our lives, and prove its virtue by effecting such a transformation of character that it shall be a witness to the personal indwelling of the Love in which we believe.

REV. H. T. POTTEN.

*The British Congregationalist.*

Therefore, beloved, ask yourselves: "Is there any spot in my life where I cross a line and pass over into a region where I live by another moral code than that which God accepts? Where I take the world standard; a region in which Christ's own conscience is not allowed to act and where God is of no account? Is there any place in my life where I make reserves and concessions, and accept another service and wear another livery?"

Ah! if there is, then we may know why we are so weak and sickly in our walk with God. For we are at variance with ourselves; and a soul divided against itself is on the way to ruin.

REV. H. SCOTT HOLLAND, D.D.

*The (London) Church Times.*

God can speak freely to men only through man, and we shall find him best, outside our own experience, in the religious strivings and the faith of our fellow-men. For we can always say of the inward experiences of others, if not of their outward circumstances or their special call, "I, too, am a man, no other than they and of like value in God's sight. God has made me the same offers and promises and is calling me to the same sonship and communion." We are encouraged to seek God in our own experience even by the sins and follies of other men.

*The Congregationalist.*

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