

CHRISTIAN SCIENCE SENTINEL

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

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events.	142
EXPRESSING TRUTH. Blanche H. Hogue.	143
THE RELATION OF CHRISTIAN SCIENCE TO HUMAN HISTORY. Annie M. Payne.	144
A STONE. Lilla E. Kelley.	145
"BEFORE THEY CALL I WILL ANSWER." Antoinette C. Richardson.	145
A THOUGHT. (Poem.) R. W. Mockridge.	145
SELECTED ARTICLES.	146
THE LECTURES.	
Colorado Springs, Col.	149
Chicago, Ill.	149
Dixon, Ill.	149
EDITORIAL.	
Results Demanded.	150
Christian Art.	150
The True Test.	150
LETTERS TO OUR LEADER.	151
Mrs. Eddy's Reply.	
AMONG THE CHURCHES.	
Frankfurt, Germany.	153
East St. Louis, Ill.	153
TESTIMONIES OF HEALING.	154
INTEGRITY. (Poem.) Elizabeth Allen Mallory.	157
FROM OUR EXCHANGES.	158

A LADY WITH A
LAMP SHALL STAND
IN THE GREAT HIS-
TORY OF THE LAND

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

An official call has been issued for a meeting of the National Drainage Association, to be held at Johns Hopkins University, Baltimore, the last week of November. It is thought that successful legislation can be obtained during the next Congress by the passage of the general drainage measure favorably reported from the Senate Committee on Public Lands. Scattered through thirty-seven States are approximately eighty million acres of swamp land. If these lands were drained and subdivided into forty-acre farms they would afford homes for two million farmers. The governors of all the States have been requested to appoint the same number of delegates as each State has votes in the National Electoral College, and mayors of cities of not less than twenty-five thousand population, two delegates; over twenty-five thousand, four delegates. Local drainage associations are allotted three delegates, and each agricultural college is asked to send two delegates. Governors of States or territories are delegates by virtue of their offices and members of the United States Senate and House of Representatives are also invited.

The State Roads Automobile Association of Massachusetts, which was organized last June by prominent automobilists and whose object is to prevent the reckless and unlawful driving of motor vehicles and to punish those who persistently violate the law, is preparing for a vigorous campaign this fall against offenders. In a circular which it has recently issued, it is pointed out that in the three months ending Sept. 21 there were forty-one deaths and three hundred and thirteen injuries to persons caused by automobiles in Massachusetts. These figures, together with two hundred and eleven collisions in which automobiles were involved, the association believes, are sufficient to demonstrate the value of its efforts.

The inauguration of a regular transatlantic wireless service was accomplished by

Signor Marconi and his assistants Oct. 17. More than five thousand words were transmitted during the day between the station at Port Morien, six miles from Glace Bay, N. S., and the Irish station. Overland wireless communication between the Atlantic and Pacific coasts of America will next be undertaken by him. Twenty words a minute can now be operated. Soon, however, a duplex will be introduced, and later a quadruplex.

Secretary Taft formally opened the Philippine Assembly in the National Theater at Manila, Oct. 16, in the presence of a large crowd of people. In his opening address Mr. Taft declared that his views announced two years ago regarding the independence of the Philippine people were unchanged. He did not believe that they would be fitted to govern themselves for at least a generation. The Secretary denied emphatically that the United States had any intention of disposing of the islands.

It is said to be not unlikely that a suit will be filed in one of the United States courts, probably at Chicago, praying for the dissolution of the International Harvester Company, an alleged combination in restraint of trade. Among other corporations under investigation is the American Thread Company and allied corporations engaged in the manufacture of cotton thread.

The income account of the Standard Oil Company shows that while the company paid \$40,000,000 in dividends in the year ended Dec. 31 last, it carried more than \$83,000,000. The balance sheet of the company shows total assets of \$371,664,532, as compared with a capitalization of \$100,000,000.

The attendance at the Metropolitan Museum of New York last year was considerably greater than ever before, amounting in a twelvemonth to 761,476 people. The largest attendance for one day was on Washington's birthday, when 11,775 came.

In September 98,694 immigrants were admitted to the United States, an increase of twenty-five per cent over the admissions for September, 1905, and three per cent over the admissions for September, 1906.

The jury in the case of the Atchison, Topeka, and Santa Fé Railroad, charged with rebating, has rendered a verdict of guilty. The maximum fine for all the offenses charged is \$1,100,000.

International.

At the tenth plenary sitting of the Peace Conference at The Hague on Oct. 17 the final act of the Conference was adopted and conventions upon the following matters were agreed upon for the signatures of the plenipotentiaries:—

The peaceful regulation of international conflicts; providing for international prize courts; regulating the rights and duties of neutrals on land; regulating the rights and duties of neutrals at sea; covering the laying of submarine mines; the bombardment of towns from the sea; the matter of the collection of contractual debts; the transformation of merchantmen into warships; the treatment of captured crews; the inviolability of fishing boats; the inviolability of the postal service; the application of the Genoa convention and the Red Cross to sea warfare, and the laws and customs regulating land warfare. The right to sign these conventions will be open until June 30, 1908.

The total of the damages about Barcelona resulting from the floods is estimated at \$16,000,000. In the Manresa district alone seventy-one factories have been destroyed, involving a loss of \$1,000,000. The owners of these factories have asked the government to help them get a loan from the Bank of Spain for purposes of reconstruction. The center and south of France has also suffered severely. The removal of timber from the head waters of the rivers makes possible these disastrous floods.

The *Daily Graphic's* mammoth balloon, which left the Crystal Palace, London, Saturday night, Oct. 12, succeeded in its attempt to break the over-sea record. The balloon crossed the North Sea to Denmark and traveled over Scandinavia with great speed, landing at Brockin, Sweden, at one-thirty the next day.

A telegram from Manchuria states that the Viceroy has obtained the approval of the Chinese Imperial Government to an American loan of \$25,000,000, which will be used in the construction of public works.

France has decided to summon an international congress next year to discuss the question of the protection of roads from deterioration by automobile traffic.

The Russian Council of Ministers has appropriated \$9,500,000 for colonization purposes in Siberia.

Industrial and Commercial.

Russian flour from the Harbin mills will shortly be placed on the south Manchurian market to compete with the American article. Russian flour is to be purchased by local dealers through the Russo-Chinese Bank, and will be sold at Mukden, wholesale, at about \$2.30 small coin, or approximately \$1.10 in United States gold, per bag (forty-nine pounds). American flour is now selling wholesale at about \$2.50 small coin.

All but four of the eighteen local trains between Stamford and New York are now drawn by electric locomotives. The electric train service, although new and not yet fully worked out, is giving general satisfaction. The absence of dust and cinders greatly pleases the regular commuters along the route.

The Shoen Steel Wheel Company, which recently built a plant at McKees Rocks, Pa., proposes to make its own steel, and is having plans prepared for a large openhearth steel plant and for a finishing and blooming mill. The plant will cost about \$1,500,000.

As a result of investigations recently made in South Africa it is said that five billion dollars' worth of gold can yet be taken out of the Rand, and that there are immense deposits of gold, gems, and minerals as yet untapped in the Transvaal.

A purchase of fifty-eight thousand acres of coal and timber land in Cumberland, Roane, and Morgan counties in Tennessee for a price said to be in excess of one million dollars has been closed.

The total imports of Newfoundland for the fiscal year which ended last June amounted to \$10,426,040; the exports, \$12,101,161.

The apple yield of the Annapolis Valley, Nova Scotia, is placed at more than seven hundred thousand barrels.

General.

Reports read at the 103d annual meeting of the British and Foreign Bible Society showed that eight new languages have been added to the Society's list, making a total of four hundred and nine, including one hundred and three complete versions of the Bible. The year's issues have amounted to 5,416,569 volumes. In China for the third year in succession more than one million copies have been sold. In India there has been another "record" total of 693,000, and in Japan the sales by colportage have nearly doubled.

It has been officially estimated that forest fires in the United States destroy annually about \$50,000,000 of standing timber and burn over an area of at least fifteen million acres.

Germany exports more than three billion lead pencils every twelve months.

CHRISTIAN SCIENCE SENTINEL

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

JESUS

EXPRESSING TRUTH.

BLANCHE H. HOGUE.

EVERY man and woman who may be possessed of moral integrity puts forth earnest and continuous effort to speak the truth in all the affairs of life. Truth-telling is one of the first lessons of the child, and his elders guard him with the watchfulness of right precept and example until his love for truthfulness shall be so well established that no stress of temptation can make inroad upon it. A single lapse from truth-telling, in one whose character is considered formed, openly separates him from the upright, and subjects him to the natural distrust of his fellow-men. In addition to their truth-telling, mortals are urged to live open, straightforward lives, that their relations, their habits, and their dealings with their fellow-men shall be of the kind that shrink not from the light. Truth in speech and action is well recognized as the only satisfying moral standard for all men, and this without regard to their so-called religious conviction or profession.

Christian Science, as Mrs. Eddy has brought it to this generation, is announcing to mortals the necessity for a still deeper, broader truth-telling than has heretofore been known or compassed in general moral practice. The Science of Christianity, as Christ Jesus lived and practised it, demanded more than truth in speech, more than truth in action. Jesus did not instruct his disciples only in truth-speaking and truth-dealing, and leave the matter there. He urged the necessity for expressing truth in the faculties and functions of the body, as well as in word and deed; he revealed with no uncertainty that health of body is the truth about the body; that man should know enough to express this health as the direct and natural accompaniment of truth in speech and action; and he made this true health possible by revealing the source of all this good to be the one unchanging Truth, God, whose law is as applicable to the healing of the human body as to the government of all human relations.

When Jesus declared to those about him, and to the world, "Ye shall know the truth, and the truth shall make you free," he promised and prophesied more than mortals have comprehended: even a full freedom from all which would oppress and bind heart and mind, habit and environment, and, carried to the ultimate, faculty and function. Christendom has accepted Christ's assurance as a hope of freedom from some forms of sin, and has gained victories in accord therewith. Yet it has remained for a clear-eyed disciple in this age, Mrs. Eddy, to discern and declare that a whole and wholesome body is included in the complete expression of truth, and to substantiate this declaration by pointing to the Master's works, the destruction of both sin and sickness by the power of Truth, as evidence thereof.

If right action is true, if health is true, then all functions should express harmonious and wholesome activity, and the body should be so sensationless that attention is not called to it by any clamor of its own. That divine law and order

which is symbolized by the continuous shining of the sun, the regular movement of the planets, and the unvarying succession of the seasons, keeps the real man, God's image, upright and righteous, right in every detail of his being; and to know this, and to begin to prove it, is to find health as a spiritual possession, indissolubly linked with spiritual manhood and demonstrable to human perception here and now.

Rightness at the springs of human thinking should mean health as well as holiness. When the upright individual learns through Christian Science that truth in thought and action becomes naturally a law which governs bodily functions, he ceases to let the fears of a false education about the body tie down the body, and is led into a health which results directly from righteousness. Perhaps the amount of righteousness he had manifested before he learned that true rightness determines health, is sufficient to establish health for him in some degree so soon as he finds out that it can. Perhaps he needs to add to his former righteousness, or to substitute Christliness for self-righteousness, in order to attain the health he desires. But in either event, the rightness of thought and deed, coupled with the new-found knowledge that this better thinking will compass bodily freedom, brings to pass an approach to the divine righteousness which means health in the measure it is individually appropriated, and which stimulates the individual to proceed in this way until all that is undesirable is eliminated.

A mortal who speaks what he thinks to be the truth about conditions and events, does well, for he is testifying correctly to the passing experience; he who adds to this exactness of speech an underlying truthfulness of motive, does better, for he cherishes that which will truthfully govern speech and conduct; and he who pursues this way of righteousness until it leads him into a knowledge of the Science of health, the truth about health, adds still further to his well-doing, for he leaves no part of his being ungoverned by the law of God.

It is the business of a Christian Scientist to expect health, to express health, to know health for himself and for others, because health is man's normal condition. As the wicked, selfish, or timid habits of thought which affect the body to its undoing are exchanged for the pure, unselfed, and fearless thoughts of the God-governed, the body is released from all that its former taskmasters imposed, and faculties and functions are set free to obey normally God's law of right relationship and adjustment. The Christian Scientist is but beginning to express truth in all his ways, and only little by little, day by day, is all this accomplished. Meekly he strives for it, however, and he may expect, by reason of the very logic of the situation, that his progress in applying the ever-appearing truth will add to his other Christian graces a spiritualized thought concerning the body which will rightly care for the health of the body. That individual who obeys, at any cost to the mortal self, the demands of Christian Science, grows beyond hoping to be well, or trying to be well, into knowing that he cannot

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be prevented from being well if he understands and applies enough of the truth to dominate the situation. A careful study of the Scriptures, in connection with the Christian Science text-book, "Science and Health with Key to the Scriptures," is bringing this to pass, in greater or less degree, in the lives of thousands of grateful men and women.

THE RELATION OF CHRISTIAN SCIENCE TO HUMAN HISTORY.

ANNIE M. PAYNE.

It has often been asked, If Christian Science is true why did its discovery come so late in human history? To this question three answers may be given. 1. In relation to the whole of history we have no proof that it is late. It is not certainly known how long this race may continue to appear. 2. Although unrecognized as such, Christian Science has cast its halo over mankind for centuries. Wherever Love has been reflected in uplifting faith, true word, or right deed, there Christian Science has been manifested. From the day of the patriarch's faith to that of the thousand channels of Christian light and endeavor, the true man has striven with mortal vanity and sensuality, and demonstrated the possibility of a higher understanding in the future. 3. The most cogent reply, however, and the one with which we are here chiefly concerned, is this, that the world was not ready earlier for the full revelation of Christian Science.

Those who have read anything of the religious and social ideas of the world's most civilized nations before the advent of Jesus, may easily be disposed to admit that the ancient world at least was not ripe for the unfoldment of religion from a purely metaphysical basis. The apprehension of many gods, or semi-human consciousnesses, the tendency towards luxurious living, and the prevalent custom of slavery, were too universal and deep-seated for such a revolution in thought. Despite the refinements and elegant philosophies of the Greeks and Romans, their spiritual apprehensiveness was, as compared with that of the earnest and self-denying Christian, rough-hewn and coarse. This is why, the Christian, the most interesting panorama of ancient history is that of the Bible. For, as is well set forth by Matthew Arnold, the difference between this and other histories lies chiefly in that greater stress upon conduct and the desire for righteousness which partly grew out of, partly was manifested in, the Hebraic apprehension of the one God. While the Greek gave us an education in art, and the Roman advanced our conception of civil law and order, it is to the Hebrew we are indebted for such an example in the struggle to be good, such a warning as regards the deviation from Truth's demands, that the Christian feels he can read no other history with equal profit.

Was not then the Hebrew race ready for Christian Science? By no means; the fine ideals of prophet and psalmist were so continually sunk in individual and national shortcomings, and later so hindered by a religious despotism unmatched in history for its puerilities, that when the Master appeared his solitary grasp of truth awoke no adequate response even from his sincerest students. A wonderful change, it is true, ensued upon his final demonstration; but although the works which followed stood out conspicuously, the childishness of the age reappeared in succeeding generations of believers, until the brighter light was obscured, and the Christian churches became mediocre and worldly.

We come now to the Teutonic races. It is essential to recollect that these races, destined as they were to carry on the torch of human progress, as well as such understanding of Christianity as the early church bequeathed, were not direct successors to the Hebrew's lofty achievements in

religious thought. The Saxon or Dane could no more have comprehended a chapter of Isaiah than he could have used the Athenian's chisel or constructed a Roman aqueduct. Our forefathers at the time of the Galilean ministry were mere bloodthirsty savages, the only hope for whose religious future lay in a certain childlike expectancy, a characteristic which, duly met by loving self-sacrifice on the part of the missionary, often brings the heathen more quickly than civilized peoples can be brought to the truths of a new revelation. Still the age for receiving truth with childlike enthusiasm is also that for applying it with childish untempered zeal; and thus the Teuton, while drinking in successively the essential truths of Christianity, had a long way to travel before he could behold it as a science. Could the Crusader see that the real man knows no sufficient cause for warfare with his kind? Or the haughty baron planning in penitence to build a church to Christ's name apprehend, even in a degree, that renunciation of human will-power which gave Jesus his dominion? Could the Elizabethan scholars understand the perishable quality of human learning, or the Marian persecutors realize the absolute futility of material flames to hinder the advance of the Word?

But, besides the need of spiritual growth, before so momentous a change of thought as Christian Science implies could take place in human history, there was a special task before the modern nations which the ancient had scarcely essayed, and to which, happily for us, the Hebrew genius was entirely averse. This was the working out to its *reductio ad absurdum* of the problem of the universe from a false material basis. To achieve this end human reason had to free itself gradually from the jejune fancies of the "dark ages," and through successive findings of law and order to transform each department of physical science. The noble army of workers increased in number; the work advanced and became more and more specialized, until, in the nineteenth century, the momentum gained sent it forward by leaps and bounds that dazzled the onlookers. At last, lifted up as it were in proud satisfaction with its achievements, it seemed about to seize on the last department of research left so far free of its control, the bases, namely, of mankind's religious thought and faith. It was in the famed "sixties" that the exponents of "evolution" hinted, or openly proclaimed, that a comprehension of the "Great First Cause" of the universe was forever impossible to humanity; and upon this a dark time ensued to many of those who, attracted by the plausible theories of the period, saw with alarm that the existence of such a God as the New Testament portrays was incompatible with these material theories. This was the crux, that law did not appear to be resting upon Love, and the farther one penetrated, and the more logically one treated the problems of natural science, the more obvious this became.

Now it must be clear to the Christian Scientist who glances at this page of mortal history, that the reason why religious people were so stirred by these conclusions was that they were on common ground with the physical scientists in accepting the universe as cognized by material sense. Identifying thus the idea of God's creation and a material universe, it is no wonder that when the strict tracing of the laws of that universe appeared to crowd out beneficence and love, they became alarmed, and the cry arose that the most cherished beliefs were being taken away and nothing put in their place. It was at this point, therefore, when creeds rocked and swayed beneath the supposed demands of law, and men were somewhat prepared by the chemicalization which ensued, to relinquish their idols in the arenas both of theology and science, that so great a reversal of ordinary thought as Christian Science requires could best be achieved.

But who among the watchers for a fresh statement of

truth guessed that the truth itself had already broken through the mists of mortal sense and was about to flood the world with light; that during the very decade which witnessed the announcement of an "unknowable God," there came through the channel of one lone woman's intuition the vision of the spiritual idea, the true man that reflects his Maker absolutely. "When apparently near the confines of mortal existence, standing already within the shadow of the death-valley" (*Science and Health*, p. 108), the Leader whom we revere to-day learned this startling theory, that the right basis for all true Science is Spirit not matter, and she forthwith demonstrated this position by works of healing, an appeal which few who saw these works were able to resist. The orderliness of the entire Christian Science movement and the wide acceptance of the truth it teaches go to prove that the Science of Christianity, as stated in the text-book, "*Science and Health with Key to the Scriptures*," has come when it was most needed and also when the world was best prepared to receive it.

A STONE.

LILLA E. KELLEY.

And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.
ST. JOHN, 1: 42.

IN reading the marvelous first chapter of John, so replete with spiritual illuminations, a touching and wonderful thought is brought to mind in Peter's first meeting with Jesus. John the Baptist declared that he himself was "a voice," that channel which brings the breath of heaven to human understanding, which focuses ideas and conveys them. He cleansed those who listened gladly, from fleshly errors, and made them crave a more perfect revelation of Truth, and with humility he baptized Jesus and recognized the presence of God, Spirit. When hungry hearts came to him, he said, looking at Jesus, "Behold the Lamb of God,"—and they followed Jesus. What complete self-surrender John typified!

Among these followers of John was Andrew. He listened to the teacher, and his heart was strangely stirred. He spoke with Jesus, and straightway overflowing with love, he could not rest until he had found his brother, Simon Peter. Doubtless the latter wondered at Andrew's enthusiasm, but having faith in his judgment and sincerity, he decided to follow him and see the new Prophet. Joyfully, Andrew said to him, "We have found the Messiah, which is, being interpreted, the Christ."

For a moment perchance there flashed through Peter's mind a picture of an earthly kingdom, a united Jewry, a purged Jerusalem,—a new nation, free, sincere, and God-fearing. He threw aside his nets (companions of many thoughtful hours), and seizing his cloak followed Andrew. The holy day predicted by the prophets was at hand, his heart already sang a psalm of praise. The moments seemed hours until he reached the Master's side. The few became crowds; "The Messiah! The Messiah!" passed from mouth to mouth. The Master saw Andrew approaching, and beside him the alert, eager, intense Simon Peter. He watched the ever-changing face, and read the strength and weakness of the man's character. He saw the sublime possibilities. His heart yearned toward him, and the fisherman found himself presently beside the one called the carpenter's son. Looking into his eyes, the Master said, "Thou shalt be called Cephas, which is by interpretation, A stone."

Possibly Peter wondered at the strange greeting and the new name. Doubtless the impulse arose to seek for an explanation and further talk, and he longed to be near this wonderful, this royal man, whose words, like life-giving wine, caused his pulses to quicken and made him live anew.

"A stone, a stone,"—the word throbbed through his mind,—that which is firm and unyielding, something on which to rest. Stones formed the foundation of the noble temple in Jerusalem, where the true and living God was worshiped. But the angels may have whispered to him that, when typical of assertive human personality and power, a stone is an obstacle, a stumbling-block, rough and unyielding, that which must be hewed and cut and fitted for service; when typical, however, of Spirit and spiritual power, it means a foundation of the holy city, the receiver of the new name, a stepping-stone for many to eternal blessedness and beauty, capable of reflecting the light and brightness of God's glory.

As Peter the impetuous was fitted for service and became a pillar in Truth's great temple, so through bitter experiences and trials was our beloved Leader fitted to become a tried stone, chiseled and polished until it reflected Truth and enlightened a weary and suffering world.

"BEFORE THEY CALL I WILL ANSWER."

ANTOINETTE C. RICHARDSON.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.—*Matthew*, 7: 11.

BEFORE I gained a knowledge of Christian Science worry was my constant companion, and the subject of finances especially troublesome. After studying Christian Science seriously for two years, during which time I had been wonderfully blessed in my freedom from anxiety and worry, I was confronted with what seemed a very serious business proposition. A sum of money would soon be due, but on account of a change of residence a member of the family was obliged to relinquish his position, and had not yet obtained one in our new location.

The old-time hideous worry began to creep in, in a way which those can understand who have been held in this grasp of fear; but I began to reason as follows: I know the truth, and now is the time to prove it. God, good, and His manifestation is the only reality. He is the source of our supply and will provide for all our needs. As a result fear speedily vanished and in its place came a strong assurance of the ever-presence of omnipotent good. This truth was held in thought wherever I was working during the day, that I might not for a moment lose its richness and beauty.

At noontime I received word that a position far better than the one resigned had been secured by the one who had been seeking for it, and the financial problem was solved. Truly, "before they call, I will answer; and while they are yet speaking, I will hear." My gratitude for the relief from anxiety was great, but yet more did my heart rejoice for the assurance of the ever-presence of the Comforter, and words cannot express my thankfulness to our Father, who through our Leader has sent us this Science of Christ.

[Written for the *Sentinel*.]

A THOUGHT.

R. W. MOCKRIDGE.

IF for every kindly deed
Done to us from day to day,
We endeavored to take heed
And return for it full pay—

If for every ill-done deed
We received from day to day,
We forgave and then took heed
Good to substitute for pay—

What a happy state 't would be
For the world, for you, for me!

SELECTED ARTICLES.

[Rev. Claud Heurtley, B.A., in the *Brighton* (England) *Gazette*.]

Will you allow me to correct one or two mistakes in regard to Christian Science which occurred in a leading article of your last issue. In it Mr. Lovell is quoted from the *Daily Telegraph* as saying "that the idea put forward by Mrs. Eddy in her book will not be generally accepted as an adequate exposition of the Science of Christianity, for the one feature in Christ's teaching of appealing to the understanding of his hearers is conspicuous by its absence in Mrs. Eddy's treatment." Now, it will be admitted that the best proof which a man can afford that he understands any given science, is his capacity to demonstrate or prove it. Mrs. Eddy insists all through her work on the necessity of this practical understanding of Christian Science by its adherents. Nor did Jesus make any other appeal to the understanding of his hearers, for he said, "These signs shall follow them that believe" (*i.e.*, understand).

Again, it is suggested in this article that Christian Science is not a common-sense religion, and yet this is the very quality to which Christian Science may most justly lay claim. Firstly, if "common sense" means exact reasoning, Christian Science is a religion of flawless reasoning, absolutely satisfying the logical faculty. Secondly, it is eminently "common sense," in that it is an every-day religion, entering into every problem of daily experience, small or great, and showing men how to overcome every difficulty and phase of evil. The writer evidently quite misunderstands the meaning of many of the scientific words used in Christian Science, and this understanding would only come from an earnest and careful study of the text-book. Nor is it just, in this connection, to class Christian Scientists with crystal-gazers, theosophists, and clairvoyants. There is no mystery in Christian Science—at least to those who understand its teachings. In "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 110), we read, "No analogy exists between the vague hypotheses of agnosticism, pantheism, theosophy, spiritualism, or millenarianism and the demonstrable truths of Christian Science."

This article further states that the world does not need the miracle of Christian Science. Here it will be well to examine what is really meant by the word "miracle." Is not a miracle really the unfoldment of God's law, which seems miraculous to the limited human senses? And is not this unfoldment by divine healing necessary for the redemption of mankind from sin, sickness, and death? This redemptive mission is the work of Christian Science. Nor can we otherwise explain why the Master was so determined in emphasizing Christian healing as a mark of true discipleship. He said, "By their fruits ye shall know them." In this same connection the writer refers to "mental suggestion," by which he means a certain impulse given to thought from outside, which will drive out some forms of disease. Thus, to quote: "There are hundreds of '*malades imaginaires*' who would be cured to-morrow if they would only rise in the morning with a determination to think more of their fellow-creatures and less of their own wretched bodies. . . . They should get into the open air and expand their minds by a contemplation of the wonders of the universe." While we quite agree that it would be best to forget our bodies and meditate upon the wonders of creation, still we have the proof within ourselves that this task is not possible without a proper understanding of God as the only Life and sustainer of mankind. This understanding Christian Science teaches.

[From *The Watchman*, Boston, Mass.]

The withdrawal of the suit in the case of Mrs. Mary Baker G. Eddy, by the attorneys of her "next friends," is a complete vindication of the sanity and competence of Mrs. Eddy, and indirectly a triumph for the Christian Science Church as an institution. . . .

The victory and the advertising it has received will also undoubtedly be quite an advantage to the Christian Science movement. And there is one lesson which those who are opposing Christian Science ought to learn. Those who have treated the movement as something that could be ridiculed out of existence as a foolish delusion, ought by this time to be convinced of their mistake. We are not able at all to accept the teachings of Christian Science, but we can see that it has a respectable philosophical basis in the idealistic philosophy; that it gives just importance to the influence of the mind over the body, a truth that has been neglected in medical practice and in the Christian Church in the past; that it has a strong attraction for a certain class of minds which are intelligent but not logical, and that it brings great comfort to those who are able to receive its teachings, and very often relief from real or fancied diseases. A movement of which these things can be said cannot be laughed out of existence. And the ludicrous failure of the attack upon Mrs. Eddy, and indirectly on Christian Science, should teach those who would oppose it that their efforts must be based upon a good understanding of the real character of the cult, and upon sound philosophical principles as well as true Christian doctrines. Like this lawsuit, many of the frivolous and ill-considered attacks on Christian Science have done more to help it than to hinder it.

[Herbert Fletcher in *The Onlooker*, London, England.]

Unquestionably the majority who come to Christian Science come for the healing, but there is a proportion, and I think a growing one, who do not. Though my health was not of the best—I suffered from a chronic functional disorder, common, but sufficiently unpleasant—and my sight demanded that I should wear spectacles continually, I came to be interested in Christian Science mainly out of curiosity and because my interest was always quickened by any new thought. Nor was I particularly aroused at the instances of wonderful healing in Christian Science. I was familiar with the lives of the saints; of "marvelous cures" we have no lack, and I was impatient with the marvelous, not being on the lookout for a religion, but for a philosophy to whet my appetite for intellectual conceit. What impressed me first was: Here were a number of ordinary, normal people, who had adopted a system radically opposed to all orthodox ideas, who yet remained unexaggerated in statement and attitude, and found in their system a remedy not merely for the ills, but for the rubs and frictions of every-day life. Moreover, to any one who had emerged with difficulty, as I had, from orthodoxy, to the comparative freedom of agnosticism, it was a delight to hear God named as Mind and Principle. This was about nine years ago, when orthodox ministers were not so generally permitted the liberties they now enjoy. Still, I did not come eagerly to Christian Science; I disliked the text-book, its style and the seeming reiteration of the one idea wearied me. Moreover, Mrs. Eddy's assertion that it was founded on the Bible seemed preposterous; it aroused in me the keenest suspicion. Here was another trying to father her ideas on an accumulation of mystical writings. How glad I am to think that the first healing, and indeed most of the healing I have received, has been through the Bible—thanks to the illumination it has received through the words of our text-

book. "Science and Health with Key to the Scriptures." My intention was to take Christian Science as a philosophy, and to enjoy its ethics from a mystical altitude. Any one imagining he can soar into the infinite on the mere statements of Christian Science, will resemble, to quote a distinguished novelist, "one of those huge birds who, in the endeavor to fly, only succeeds in an ungainly hop." The theoretical transcendentalist must take his place with the children, and learn the alphabet of its theology in "the more simple demonstrations of control" (Science and Health, p. 429).

I am glad to bear witness to the good Christian Science has brought me. It has given me health that is often unconscious of the body; sight as good as any man's and better than that of many; an interest always alive; the freedom of anxiety as to the future; the lifting of fear, and a gradually awakening sense of the reality and nearness of good. The words of St. John's Gospel, that "all things were made by him; and without him was not any thing made that was made," are a revelation in the light of Christian Science; they make good a demonstrable possibility here and now; they are correlative with the scientific statement of being in our text-book, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

Close to the subterranean crypt of a little Spanish church the following words, translated by Professor Santayana, may, he tells us, be seen, and well do they seem to bring out the spirit with which Mrs. Eddy would inspire her followers:—

Would thou pass this lowly door?
Go, and angels greet thee there,
For by this, their sacred stair,
To descend is still to soar.
Bid a measured silence keep
What thy thoughts are telling o'er;
Sink, to rise with wider sweep
To the heaven of thy rest,
For he climbs the heavens best
Who would touch the deepest deep.

[Rosemary Anderson in the *New London (Conn.) Globe*.]

In a recent issue of your paper you refer to a sermon delivered by Bishop H. C. Morrison in Frankfort, Ky., before the annual conference of the Methodist Episcopal Church, South, in which you state that the bishop made a bitter attack upon Mrs. Eddy and referred to her as a "fakir who claimed that while Christ had only part of the truth, she had the whole truth." Such a wilful misrepresentation of the truth of Mrs. Eddy's teaching can but reflect upon the person who made the statement, since an honest perusal of her book, "Science and Health with Key to the Scriptures," would prove such accusation absolutely without foundation or justification.

The bishop is also quoted as having charged Mrs. Eddy of being guilty of various crimes, and giving as his authority a man who has been defeated in every attempt to vilify Mrs. Eddy and her followers. That a man representing a religious body and holding an office which in itself should command respect and reverence, should have permitted himself to become a mouthpiece for an unjust and bitter attack upon one who stands acknowledged by a great body of intelligent men and women, representing every profession and walk of life, as their revered and honored Leader, shows in itself a deplorable state of mind and an utter lack of that Christly charity which should characterize his high calling. No form of religion suffered more from criticism and unjust attacks than Methodism in its early history, and it would seem that such experience should tend to restrain its adherents from employing a like attack upon a Christian peo-

ple, especially in this twentieth century of religious liberty and tolerance.

Later, in your issue of the 28th instant, you quote from an address by Rt. Rev. Arthur Foley Winnington Ingram, Lord Bishop of London, in which the worthy bishop is reported as referring in an uncomplimentary way to the healing work of Christian Science as being wild and extravagant, yet the theme of the bishop's discourse set forth a necessity for the reestablishment of Christian healing as a fundamental of the Church.

No Christian would question the works done by Christ Jesus, but too often are these mighty works set aside with the statement that Jesus was the Son of God, hence specially endowed with power to fulfil this great mission; therefore his works are by many deemed miraculous, yet he commended, yea, commanded his followers to go and do likewise. Christian Scientists believe his works to be not miraculous, but divinely natural, the fulfilment of spiritual law. A careful study of the Acts of the Apostles proves conclusively that this power of healing comes through the understanding of man's spiritual at-onement with his creator, through which understanding he realizes that all things are possible to God, a realization which sets mankind free, physically and morally.

Now that divine healing is again introduced into human experience, a fact which can no longer be ignored by the Church, that body seeks justification for accepting this healing in a modified form, and would denounce the methods of Christian Science as being "wild and extravagant." It suggests a more temperate method of introduction, although Jesus said, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This very apathy and timid conservatism in the Church is what lost to the Church its apostolic healing, and the question arises how many more centuries it would have lain dormant had not Mrs. Eddy, through her teachings and practice of divine healing, awakened the world to see the possibility of obeying Jesus' commands individually, "Go ye into all the world, and preach the gospel to every creature," and "Heal the sick."

[Reuben Pogson in the *Sheffield (England) Telegraph*.]

In your issue of Aug. 10 a correspondent includes Christian Scientists in his condemnation. Christian Scientists would agree with the statement, "I do not say science is all, but I do say that it is the rock without which for foundation no fabric is secure," but we should take issue as to the interpretation of the word "science."

Mrs. Eddy says in her book "Science and Health with Key to the Scriptures" (p. 313), "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." It is upon the same science that Jesus demonstrated that the Christian Scientist builds his fabric. Who will have the temerity to say that this is "the product of insufficient knowledge"? So-called natural science, to which your correspondent refers, is no rock. When Mrs. Eddy stated, forty years ago, that "there is no matter," she was laughed to scorn. These forty years have witnessed the healing of the sick; the lame have walked; the blind see; and the sinners have been cleansed by her rediscovery of the Christ Science, and during these forty years, by stupendous labors, material scientists have groped their way to a faint sense of the truth of this statement. Their sense of it is only theoretical. Mrs. Eddy's understanding of it is demonstrably scientific. Her realization that all is

Mind (God, good) has destroyed cancer, consumption, and other diseased conditions.

[A. W. Mainland in the *North-West Baptist*.]

No one who has carefully studied Science and Health, the Christian Science text-book, can truthfully say that Mrs. Eddy is "great in her power to mislead," as the entire trend of thought in it is to lead any sincere student to a higher ideal of Christian living. She has not sought adulation, but has lived for years a life of seclusion, that she might devote herself more constantly to the work of elaborating and perfecting her statement of Christian Science for the benefit of mankind. Those who have been freed from the pangs of sickness and the enslavement of sin through her work naturally feel grateful to her for the great good she has brought to them, but this is not worship. It is true that Mrs. Eddy does not believe in sin; that is, as something to be loved and indulged, but she teaches that it is a false illusive sense to be overcome through Christ, Truth.

In common with thousands of orthodox Christians, both in the pulpit and pew, Mrs. Eddy does not believe in a personal devil with horns and cloven hoofs, nor in eternal punishment. She, however, teaches that sin is fully punished, and the punishment lasts as long as the sin is indulged and till all sense of sin is destroyed and man is purified through Christ. Christian Science, it is true, does not teach the "depravity of man," but that "man" was made in the image and likeness of God, who is "too pure to behold iniquity," and that we must "put off the old man" and "put on the new man, which after God is created in righteousness and true holiness." Mrs. Eddy has no occasion to be ashamed of the "fruits of her work," as is abundantly proven by the thousands who have been healed and lifted up to purer and nobler living. As she follows the Scriptural injunction, "Let not thy left hand know what thy right hand doeth," when she dispenses charity, the public will probably never know how large her benefactions are. Many years ago the courts decided the validity of Mrs. Eddy's claim as author of Science and Health. This should satisfy any fair-minded man on this question.

[From the *Aldershot* (Eng.) *Military Gazette*.]

With each recurring quarter the Aldershot Masonic Hall witnesses a remarkable increase in the number of Christian Scientists who on those occasions assemble to give, or listen to, testimony of the wonderful healing powers of this pseudo scientific faith. To the skeptic—and a few journalists, at all events, escape this epithet—the mere weight of numbers carries no conviction, for among a certain unlettered class emotionalism spreads with the swiftness of contagion. Given a dominant personality—a commanding figure, and persuasive voice—and the right atmosphere, and converts flock eagerly to the new faith, cult, or creed. And no act of abasement is too great for these newest disciples, as the penitential benches of evangelical mission tents can testify. But unfortunately in the majority of instances reaction empties the new-found church, and the convert of to-day becomes the apostate of to-morrow. But both conclusion and premises are lacking when Christian Science, or at any rate the Aldershot church, is considered. Its members are not of the unlettered class, its neophytes do not flock with emotional fervor to its meetings, and its disciples once enrolled remain true to their adopted faith. And not only so, but the meeting held on Wednesday afternoon in the Temple of the Masonic Club, showed clearly enough that Aldershot's devotees were a steadily increasing force. . . .

The evidence for the value of Christian Science as a health restorer was even more varied than usual, while with perhaps one exception no single witness had given testimony in Aldershot before. If the witnesses failed to carry conviction to the unbeliever, they certainly impressed him with the sincerity of their own conviction. Delivered dispassionately, without a single trace of emotion, in almost every case by educated and cultured witnesses, the testimony bore the impress of truth. It ranged over the whole gamut of human ills, from toothache to tubercular meningitis, and in nearly every instance narrated the story of instantaneous and complete cure. Nor was the tale of healing confined to bodily ailments alone. Men and women spoke of spiritual uplifting—of profanity abjured, evil habits eradicated, mind and morals stimulated, and all with the same note of gratitude to the creed and its Founder. If the value of the testimony, however, was lessened in any degree, it was due to the fact that in no case was the name of the beneficiaries mentioned. Fashionably dressed women and well-groomed men bore unflinching witness to their own faith, and this candor was not lost upon their hearers. But the skeptical world outside, with its craving for corroboration unsatisfied, cannot be impressed by the personality of the reciters and will probably cling to its unbelief until such time as the testifiers, with the courage of their convictions, proclaim their identity and so shatter the last fortress of the incredulous; but the testimony as a whole was marvelous enough.

An aspect of this doctrine of love that immediately strikes the unconverted is the geniality that pervades the meetings of the Christian Scientists. Those obvious social distinctions that are too frequently associated with older creeds are here entirely missing, and peer and artisan not only sit side by side during the service, but meet afterwards on one social level, without patronage and without servility. And this was exemplified on Wednesday, for although the speaker's name was not disclosed, one Christian Scientist attending the meeting was also a member of the House of Lords, who after the service remained chatting with a fellow Scientist, whose accent and bearing proclaimed him a member of the working class.

[From an editorial in the *October Reader*.]

Now that the suit is withdrawn, it may not be out of place to remark that it hardly seems worth while in these days to persecute an old lady, or even a young one, for belief in the absolute power of God. Religious views are blessings to which we are all entitled, and as we may enjoy the doctrine of original sin or eternal damnation without being suspected of insanity, it would seem as if perfect confidence in the power of the creator, and a more or less honest metaphysical attempt to explain the mysteries of sin and suffering, ought not to arouse such violent irritation as they have. It is really amusing, when one comes to think of it, that any attempt to make mankind happier and better should have so infuriated them, or that the theory that the words of Christ were to be taken literally should have so disturbed Christendom.

"ITEMS OF INTEREST."

Our readers will please understand that mention of any commercial enterprise in the *Sentinel*, under the heading "Items of Interest," is simply an item of news and is not in any sense an endorsement of such enterprise, nor is it an expression of the editors' opinion regarding the present or prospective value of any discovery or invention that may be referred to.

THE LECTURES.

COLORADO SPRINGS, COL.

Christian Science and its meaning was explained last night [Sept. 12], to an audience that filled the Opera House to its capacity, by Mrs. Sue Harper Mims of Atlanta, Ga. Not only did she make clear the main theories upon which the religion is based, but also paid a high tribute to Rev. Mary Baker G. Eddy, the Founder of Christian Science. Her presentation of the truths underlying the religion was well received by the audience of fifteen hundred Christian Scientists and their friends. Mrs. Mims was introduced by Judge Septimus J. Hanna of this city, himself a Christian Science lecturer, who said in part,—

It is a teaching of Christian Science that, socially and sectionally, there is no East, no West, no North, no South. All are children of one Father and constitute a common brotherhood. I think it was the venerable Robert Collier who, introducing a Boston woman to a public audience, facetiously remarked that so proud was she of having been born in Boston she persistently refused to be born again. Not so she who is to address us this evening. Although born and reared in the southern section of our beloved country, she was not only willing but glad to be born again—when she had learned somewhat of the meaning of the new birth. Here let me say a word as to the Christian Science conception of the new birth. It is not that we must die to be born again; rather that it is possible now and here to commence being born again.

Mrs. Eddy thus beautifully speaks of the new birth and immortality: "The new birth in Science is not the work of a moment; but it begins with moments, and goes on with years: moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love. Time may commence, but it cannot complete the new birth,—eternity does this,—for progress is the law of Infinity" (Miscellaneous Writings, p. 15).

When our sister awakened to this sense of herself and her relation to God she at once took a stand for her new-born convictions. She began to preach the gospel and heal the sick. For more than twenty years she has been engaged in this evangelistic work. For upwards of seven years she has proclaimed her new convictions from many platforms in nearly every part of this country and the Canadas. Nor does her love for and zeal in behalf of the Cause for which she has consecrated her life wane; rather does it increase with the passing years. It is needless for me to remind you of what it meant for a woman born and reared as she was to become a public advocate of a religious movement which twenty years ago was looked upon with suspicion and distrust because it was misunderstood, and which brought upon its adherents the scorn and ridicule of many honest people. Nothing but deep and profound conviction, nothing short of an impulsion above and beyond herself, nay, may I not plainly say, nothing less than a divine power, would have enabled her to go forth and battle against prejudice and misapprehension or have sustained and upheld her therein. Pardon this seeming personal allusion, but I deeply feel that what I have said only faintly registers our appreciation of a labor at once brave and noble and self-sacrificing.—*Colorado Springs Gazette*.

CHICAGO, ILL.

John J. Flinn, president of the Chicago Press Club, gave Mrs. Mary Baker G. Eddy an interesting testimonial last night [Sept. 26]. The lecture was repeated the

following evening]. In introducing Judge Septimus J. Hanna of Colorado Springs, Col., who delivered an address on Christian Science in First Church of Christ, Scientist, Mr. Flinn proclaimed himself an earnest believer in Mrs. Eddy's teachings. He said in part,—

I come from the ranks of the great and growing army of the healed in Christian Science; out of the legion that has been led by Mary Baker G. Eddy from the depths of despair to the sunlit mountain tops of everlasting hope. I am one of the million witnesses who are able to testify to the fact that Christian Science heals, certainly, thoroughly, absolutely. To me Christian Science is no vague hypothesis, no mere theory, no class-room speculation. I am in no dream concerning it; I am the victim of no delusion regarding it. The chains from which it released me six and a half years ago were as real as any that ever held an unwilling slave in hopeless bondage. I am, as I say, one of the million to whom this wondrous, this blessed truth has brought new light, new hope, new energy, new ambition, new confidence. It is with the view of reaching the multitude that is wavering between conviction and doubt as to the truth of Christian Science—it is with the purpose of affording light to those who are honestly seeking it—that the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., sends out representatives who are qualified and authorized to say what Christian Science is and what it is not. It is to be our great privilege this evening to listen to one of these representatives.—*Chicago Tribune*.

DIXON, ILL.

At the Dixon Opera House Sunday afternoon [Sept. 22] a lecture upon Christian Science was given by Frank H. Leonard. The lecturer was introduced by A. C. Bardwell, who said in part,—

The subject of the lecture to which we are invited to listen this afternoon is one of intense interest to those who have given it anything like candid consideration. Many of us have been compelled, by blessings it has conferred within our personal knowledge and which cannot be controverted or explained away, reluctantly to acknowledge the beneficent service of Christian Science to its followers, and most persons within whose region of thought the subject has been permitted to enter have been led into new fields of reflection and forced to yield assent to propositions they once would have scouted. It is enough for the present purpose, however, that we are here to-day to take heed of what many thousands of our people in all walks of life devoutly believe and faithfully practise.—*Dixon Telegraph*.

LECTURES AT OTHER PLACES.

Canon City, Col.—Mrs. Sue Harper Mims, Sept. 8.
Longmont, Col.—Mrs. Sue Harper Mims, Sept. 15.
Kansas City, Kan.—Francis J. Fluno, M.D., Sept. 15.
Waupun, Wis.—Bicknell Young, Sept. 17.
Cadillac, Mich.—Frank H. Leonard, Sept. 17.
Brookings, S. D.—Judge Septimus J. Hanna, Sept. 20.
Madison, Minn.—Judge Septimus J. Hanna, Sept. 22.
Minneapolis, Minn. (Third Church).—Bicknell Young, Sept. 22.
Montevideo, Minn.—Judge Septimus J. Hanna, Sept. 23.
Redwood Falls, Minn.—Judge Septimus J. Hanna, Sept. 24.
Niagara Falls, N. Y.—Hon. Clarence A. Buskirk, Sept. 24.
Los Angeles, Cal.—Rev. Arthur R. Vosburgh, Sept. 29.
Oak Park, Ill.—Bliss Knapp, Sept. 29.
Pana, Ill.—Judge Septimus J. Hanna, Sept. 29.



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.*

RESULTS DEMANDED.

IN last week's issue of the *Sentinel* we quoted an editorial from the Philadelphia *Public Ledger* concerning the prosecution of some Christian Scientists in New Jersey, and in commenting upon the case we said that "such prosecutions are always based upon the fallacy that the attendance of a physician—whether he administers drugs or does not do so—is the one thing essential to the recovery of the patient. Were physicians invariably successful in healing those to whom they are called there might be some reason for this belief, but no one knows better than the conscientious physician that he is constantly in the presence of what is to him incurable disease."

That this is becoming the view of those who are not Christian Scientists is shown by an editorial in the *Pasadena (Cal.) News*, from which we quote as follows:—

It is an established fact that thousands given up to die by physicians have been healed in Christian Science without any other remedy, and that Christian Science families who had known much sickness actually do live comfortably and for years without either physicians or drugs. The evidence on this point is overwhelming.

It would be interesting to know by actual test what proportion of patients recover under the respective treatments. Christian Science claims to cure diseases deemed incurable by physicians. If the major premise of the Christian Science theory be admitted, namely, that the curative agency which healed diseases in the time of Jesus,—that is to say, the power of some divine Principle laid hold of by faith and understanding,—is still operative to heal diseases and relieve pain, there is no flaw in the further logic of it.

Sending men and women to jail for invoking intelligently the healing power of God, who is the creator of the physician and of whatever of good there is in his art, seems a crude way of trying to suppress the most rapidly growing curative agency on earth. The witnesses who testify of Christian Science healing, or healing by the power of God or divine Principle, are among the most intelligent men and women in every community.

If the occasional unsuccessful effort of men and women to lay hold of this healing Principle is to be punished by imprisonment, the logic of things would demand a like prosecution and conviction of every unsuccessful appeal to *materia medica*. Let both be judged by results and subjected to like treatment. There is no test or logic so convincing as results.

It has often been said that the heterodoxy of to-day will be the orthodoxy of to-morrow, and in nothing is this saying more true than in its application to the practice of medicine. In this country the State has not attempted to provide a religion for its citizens, and it is not possible for it to prescribe a mode of healing without violating their rights as individuals. One of the strongest arguments against such an invasion of individual rights, in so far as it applies to Christian Scientists, is the fact that those who have dispensed with the services of physicians have not done so because of any mere theory or sentimental abstraction, but because they have found a more efficacious way—one which brought relief when all other means had failed.

ARCHIBALD McLELLAN.

CHRISTIAN ART.

OUR Leader's reference in the last issue of the *Sentinel* to Mr. Fuller's painting, "The Triumph of Truth over Error," gives emphasis to the new direction taken by art.

The world is slowly but surely coming to see and to admit that no art can be great which does not express something of Truth,—point to the spiritual reality back of what Mrs. Browning calls

This hieroglyphic of material shows.

If it does this it must at the same time rebuke error and work toward its overcoming. We read in *Science and Health* (p. 507) that the "divine Principle of all expresses Science and art throughout His creation." We also read (p. 264), "The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal." It is impossible to estimate the importance to humanity of the "Science and art" thus revealed, for as the divine ideals find expression on the living canvas of awakened thought it will glow with the "beauty of holiness."

It is said that the earliest Christian art was confined almost entirely to delineations of the "good shepherd," who was usually represented with a lamb in his arms. Many rude drawings of this subject are found in the catacombs at Rome, where the early Christians so often sought shelter. Later, the scenes connected with the infancy and the crucifixion of Jesus, and with the martyrdom of the saints, came to be the predominating representations of Christianity so far as its art was concerned.

In 1893 our revered Leader published an illustrated poem called "Christ and Christmas," which she herself pronounced "as hopelessly original as is *Science and Health with Key to the Scriptures*" (*Miscellaneous Writings*, p. 372). Its motif was the same as that of our text-book, namely, the divine idea which lifts thought to discern spiritual reality. Many Christian Scientists have found, both in its poetry and its pictures, a new and wonderful inspiration to see the beauty and power of Truth and its infinite possibilities. Some one remarked, on looking at the picture in this book which represents the raising of a young girl from the dream of death, "Did Mrs. Eddy forget that there were no coffins in Jesus' day?" A student who was present replied, "No, she could not have forgotten this; but perhaps she wished to make us see that while there are coffins enough to-day, the Christ-power which raised Jairus' daughter but which is denied by the world at large, is reaffirmed in Christian Science."

The success of art depends upon the power of the artist to present an idea,—to tell on canvas or in marble some great truth,—and thus to rouse human interest to the conquest of error, the illusion which is believed to be real until the allness of Truth is demonstrated. In "Christ and Christmas" Mrs. Eddy emphasizes the dominant idea of Jesus' ministry,—the life-giving power of Truth as revealed in the healing of the sick and sinful,—and it would be impossible to find a nobler theme. It is one which is destined to purify, enrich, and uplift all art until every true artist will seek "first" the divine idea that is ever waiting to inspire all,—

Thrilling audient and beholding souls;

and finding it, he will aid in the fulfilment of Christ's command to preach the gospel and heal the sick.

ANNIE M. KNOTT.

THE TRUE TEST.

I have overcome the world.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—JESUS.

THE religious life has its beginnings in moral choice and oftentimes in fields that are far removed from the ideal. It may take its rise in loyalty to a motive whose value is only relative, that is good only as compared with something

worse, and we can easily see that under given conditions even the choice of the lesser of two recognized evils may have the promise of character's ultimate exaltation. As the religious consciousness advances, men acquire the habit of applying some test of genuineness, they adopt a basis of judgment as to merit or demerit, and for the many this has been simply a question of conformity. With evident self-satisfaction the praying Pharisee reminded the Almighty that he had fasted twice each week and given tithes of all he possessed, and practically the same test is applied to-day by all those who think of studied adherence to the requirements of some religious formula or procedure as a voucher for their worthiness.

The more generally accepted test of genuineness, however, especially among intelligent Christians, is that which Peter exploited in his colloquy with Jesus, as narrated in the 21st chapter of St. John. The would-be but as yet wavering disciple insisted not upon his conformity, but upon his sincerity, and this is still made the ground of much self-extenuation and hope. In his reiterated reply to Peter's protestations Jesus left no room for doubt that the true test of moral values is efficiency. Morality has indeed to do with ends,—there must be the ideal goal and the pure motive,—but the supreme requirement of Truth is that we *do* and not pretend, *be* and not seem. It is our business to accomplish Truth's righteous will, to solve life's problems, to win. Said Jesus, "If . . . the light that is in thee be darkness [fail to dispel the dark], how great is that darkness."

As every least light ray executes the mandate of the sun, so every reflection of Truth expresses its infinite potency. The real good is always an effective good, and the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," has set the seal upon success in overcoming evil as not only a possibility but an unquestionable duty. The Master's teaching cannot be misunderstood. It declares that God-with-us cannot fail, hence are we more than conquerors, and this Christian Science has inscribed upon its banners. Says our Leader, "There is no hypocrisy in Science. Principle is imperative," and "Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science" (Science and Health, pp. 329 and 565).

In so far as professed Christianity has contented itself with a less exacting test of true living than that imposed by Christ Jesus when he said, "The works that I do shall he do also," in so far has it been subject to the dry rot of cant and pretense, and invited a state which Paul described as "having a form of godliness, but denying the power thereof." That the early Christians were responsive to Christ Jesus' ideal and example of spiritual efficiency would hardly be disputed, and that their successors have lamentably lapsed therefrom is no less apparent. Though so zealous a believer, John Ruskin is credited with the remark that "the will of God as represented in Scripture is impracticable. His orders won't work"! Christian Science is calling men to-day to the entertainment of that confidence in Truth's efficiency and to that heroic daring as its representatives which accepts all the commands of Christ Jesus as capable of fulfilment, and which begets a faith and endeavor that again brings into demonstration the character and achievements delineated in the 11th chapter of the letter to the Hebrews.

The position and requirement of Christian Science in this regard is well expressed in one of C. Hanford Henderson's thoughtful essays. He says, "The conduct which fails may be relatively right, but the conduct which is absolutely right cannot fail . . . I demand of myself not that I shall want to be good,—a mere baby prank,—but that I shall *be* good, fit adventure for a man."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

[The following letters relative to the meeting of the National Council of Women, in connection with the Jamestown Exposition, and our Leader's reply to the request for her prayers and the prayers of her Church, will be read with deep interest by all Christian Scientists.—EDITOR.]

Mt. Lebanon, N. Y., Sept. 26, 1907.

Miss Gertrude Yates, 14 West 96th Street.

Dear Miss Yates:—Your name was sent me by the President of our Universal Peace Union, Alfred H. Love, to my Mt. Lebanon, N. Y., home among the Shakers, when the marvelous recovery of our dear Eldress Anna White took place, whom all felt that Christian Science had so blessed. At the Jamestown Exposition, Oct. 1 to 5, occurs the meeting of the National Council of Women. We recognize the divine healing work of the Christian Scientists, under the leadership of that precious soul, Mrs. Mary Baker Eddy. I have taken this opportunity to write you to ask the loving prayers of your faithful people for universal peace. I should be glad could you convey this message to that noble soul, Mrs. Eddy, and we receive direct from her the message and blessing of the Christian Science Church at our Southland meeting. The Council of Women represents eight millions of women around the globe, and we shall feel the blessing of your loving prayers, and be glad to make it known at our convention. I enclose an envelope with my address. I also assure you that the people at beautiful Mt. Lebanon, N. Y., have a warm place in their hearts for the work of the Christian Scientists,—Life, Truth, and Love, in place of sin, sickness, and death.

Your loving sister,

AMANDA DEYO.

New York, N. Y., Sept. 30, 1907.

My Beloved Leader:—Just prior to leaving for my parental home in Lincoln, Neb., President Love forwarded to me the enclosed letter from Rev. Amanda Deyo, Mt. Lebanon, N. Y., who is to represent the Universal Peace Union in the National Council of Women at the Jamestown Exposition, to be held Oct. 1 to 5. She tells of the marvelous healing, through Christian Science, of her friend while in Europe, and of the very recent healing of her dear sister, whose illness had prevented her attending the forty-first anniversary of the Universal Peace Union at Mystic, Conn., and which illness she had also thought would make it impossible for her to attend the above-mentioned council. Upon my return this morning I found the enclosed letter from Rev. Amanda Deyo, requesting me to convey to you her earnest desire that you send a message to be read at the annual executive meeting of the National Council of Women, as per the enclosed program. I had greatly desired that you should know of this healing of the sister, feeling that it represented the first fruitage of your prayer for the Universal Peace Union, but I hesitated to trespass further upon your time. With loving gratitude,

Your student's student,

GERTRUDE YATES.

MRS. EDDY'S REPLY.

You will accept my tender thanks and a forever prayer for the prosperity of peace and good-will, love and unity, but my more personal presence you must not expect, nor regret my absence.

Lovingly yours,

MARY BAKER G. EDDY.

Concord, N. H., Sept. 30, 1907.

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

My Dear Mrs. Eddy:—I was out of town in attendance at the Annual Encampment of the G. A. R. at Saratoga

when your letter to our State Secretary, Mr. Wardle, came, bringing with it your generous gift of one hundred dollars to be applied toward the one thousand on the initial payment on the site of our Boys' Summer Camp. Having returned to my desk I am very happy to send you the enclosed receipt and to express to you the appreciation of our State Committee of your generous response. You will be interested to know that we secured the one thousand dollars in cash and paid the same on the date stipulated, and that in addition to this sum our State Secretary has cash and pledges amounting to the sum of three hundred dollars to be applied on the second payment of one thousand dollars. We feel very encouraged over the outlook and feel that we were providentially guided in securing this site for our Boys' Summer Camp, which is well-nigh my ideal.

Thanking you for your co-operation with us, I am

Sincerely yours,

O. B. DOUGLAS, *Treasurer.*

State Executive Committee Y. M. C. A. of N. H.

Newburgh, N. Y., Oct. 5, 1907.

Mrs. Mary Baker G. Eddy.

Dear Leader:—As we have just completed the second year of our existence as an organization of Christian Scientists in Newburgh, N. Y., it is the wish of our members to send you some expression of our heartfelt gratitude; you who have led the way and held the light so that we might follow in the footsteps of Truth. God has prospered us, and our joy is complete in giving to others what has so abundantly blessed ourselves. We have found that humanity is not averse to having its needs administered to by Christian Science, because they are beginning to find out that there is no other way under heaven whereby men may be saved, except through Mind, as explained in our textbook, "Science and Health with Key to the Scriptures," which you have given us. Recognizing these facts as we do, we are endeavoring to yield a loving obedience to your leadership, and are striving to do what you ask,—“Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science” (Miscellaneous Writings, p. 207).

Lovingly yours in truth,

The Board of Directors,

E. E. MOORE, LOUIS J. DU BOIS,
MELVINA WOOD, THOMAS JOHNSTON,
H. C. TICE, *Clerk.*

Denver, Col., Sept. 25, 1907.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Guide:—You teach us in Science and Health (Pref. p. vii.), that “to those leaning on the sustaining infinite, to-day is big with blessings,” and in this hour of rejoicing our thought turns first to you, and we write the glad news that the debt on our church is paid, and the formal dedicatory services will be held Oct. 13, 1907. The Lesson-Sermon for that day is “Doctrine of Atonement,” which opportunely meets a recent attack on Christian Science in our city. In reality we feel that our church has been dedicated to God through the spiritual and physical healing within its walls since the first service therein.

At this time we desire to express again to you our loyal heartfelt gratitude for the purity, integrity, and nobility of character which enabled you to give Christian Science to the world in this age, and for your self-sacrificing life of love, that has established and is protecting the Cause which is saving multitudes from sickness, sorrow, and the grave. Your letter to the Denver church, as published in “Miscella-

neous Writings,” page 152, has been a constant inspiration which has strengthened and inspired our work, and we feel that your benediction has in part been fulfilled—we are receiving “the heritage that God has prepared for His people.”

Devotedly yours,

Board of Directors,

JOHN M. LEAGUE, *Secretary.*

Charlotte, N. C., Aug. 20, 1907.

Dearly Loved Teacher and Guide:—Immediately after organizing as First Church of Christ, Scientist, it was unanimously agreed to convey first to you the glad tidings. Humbly we desire to follow your teachings and demonstrations of the glorious Christ-principle found in “Science and Health with Key to the Scriptures.” This tender branch of the Mother Vine gratefully and lovingly acknowledges your noble and unselfish labors for universal humanity, giving naught but good in return for evil. We as a church know that proof is requisite in demonstrating the healing Christ, by overcoming in ourselves and others discord of every name and nature, and the grand work of awakening out of the lethargic dream of life in matter to the glorious perception and realization of Life in God, good. We earnestly desire to follow faithfully in the way you have so lovingly pointed out. Love is indeed leading you, and the world to-day is being blessed.

Faithfully and lovingly your followers,

MARY L. TEMPLETON, MAGGIE A. FRAZIER,
JOHN H. FRAZIER, LOUIS F. EVANS,
ROBERT L. TEMPLETON, *Board of Directors.*

Granton, Wis., Sept. 16, 1907.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dearly Beloved Leader:—We, the members of the Christian Science Society of Granton, Wis., assembled at our annual meeting, desire to express to you our great love and deep appreciation for all that you have done for us individually. Your unwavering toil has paved with gold the way out from material bondage and starless night, and illumed our course with the torchlight of Truth. In deepest humility before God we thank you, and are striving to attest our sincerity of purpose to live, move, and have our being in Him.

MRS. ALICE CAMPBELL, *Clerk.*

Sydney, Australia, Sept. 2, 1907.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved and Revered Leader:—We again desire to express to you our devotion and gratitude for the blessings you have brought to mankind through your pure and beautiful life. The truth you have shown us is the house “upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” You are dearly loved in this far distant land for your righteous work. We are endeavoring to show our gratitude by following in your footsteps and letting our lives attest our sincerity.

We remain yours lovingly and obediently,

CHARLES H. GIBBS,
A. C. E. GIBBS.

CORRECTION.

We have been asked to make a correction in the signature to a letter to our Leader which appeared in the *Sentinel* of Oct. 5, the name in question being Laura A. Karchner, not Laura A. Raschner.—EDITOR.

AMONG THE CHURCHES.

FRANKFURT, GERMANY.

The Christian Scientists of Frankfurt a[M., Germany, approach their second anniversary—as a community—with hearts full of gratitude to God and to their dear Leader, Mrs. Eddy. The initial step toward starting this work was taken in 1905, when the local band of Christian Scientists invited a practitioner to settle here and open regular services. Visiting Scientists had already sown “good seed,” which had borne healing fruits; also the *Herold*, with its glad message, was welcomed in several households. But very few possessed or could read the text-book, and the work began without the usual leaven of an English-speaking element.

At the first Sunday service (Oct. 2, 1905), held in the Scientist's dwelling in a room that the little German community rented and had fitted up for church purposes, nineteen persons were present; at the succeeding Wednesday meeting twenty-three or four, and these numbers formed the average for a while. As applications for Truth-healing flowed in and the beneficiaries of Christian Science increased in number, our congregations grew, and in January, 1906, the Christian Science Society of Frankfurt a[M. was organized and its business direction entrusted to a board of management. Meanwhile most of the regular attendants at the service had become subscribers for *Der Herold*; and our text-book, “Science and Health with Key to the Scriptures” by Mrs. Eddy, was in the hands of all who possessed even an elementary knowledge of English.

The fact that a demonstrable understanding of Christian Science cannot be attained without individual study of our text-book, has been so clearly proven that from the beginning steadfast efforts were made to awaken in patients and congregation the desire to read in the original the “little book” whose leaves contain the secret of all healing. The ready response these efforts met from people, for the most part hungry for Science, made it possible and profitable, early in 1906, to start an English Sunday service to supplement the German one. About a month later, the congregation having outgrown the original church-room, the adjoining room had to be thrown open. By summer time these rooms were in turn overcrowded, and a committee appointed for the purpose began to look for suitable accommodation elsewhere. Here difficulties cropped up similar to those experienced in other parts of the German field. Hall proprietors asked exorbitant rents, and house-owners declined to let their premises for the holding of religious meetings. However, divine Love was keeping in reserve for us a home and “peaceable habitation” far exceeding anything expected or sought for. From outside sources the needs of this field had reached the ears of a German Scientist who formerly resided in Frankfurt and who owns house property here, and just when our search committee had exhausted their fruitless efforts, this dear student came forward, offering—for Science purposes—the use of a large and accessibly situated villa, just vacant, on terms that only love for the Cause of Christian Science and desire for its furtherance could have dictated.

In this dignified home of Love's providing, where church-hall, reading room, and practitioners' rooms are united under one roof, the work has gone on unobtrusively for the past seven months, while applications for help have increased so much during this time that several workers are now kept busy. The librarian's quarterly reports show a happy increase in the demand for our text-book, as well as for the other works of Mrs. Eddy, and the *Sentinel* is regularly read by not a few who took up the study of English only for Science' sake. Truly the “Master of the vineyard” has “given the increase,” and the adversary's attempts

to harass and hinder have been foiled each time when our Leader's injunction to “work—work—work—watch and pray” was faithfully obeyed. It is the earnest desire of this little band to prove their loyalty and love to the revered Discoverer and Founder of Christian Science by bringing their lives daily more and more into conformity with the “God-idea” after which she has patterned her own.

For the Society,

BARONESS POLDENE VON SENFFT,
EDGAR A. GERST,
ELLEN BENTINCK-BEACH,

Committee.

EAST ST. LOUIS, ILL.

This morning [Sept. 25] at 7.30 o'clock, just as the bright rays of the sun radiated softly over the scene, the corner-stone of First Church of Christ, Scientist, located on the southeast corner of Washington Place and Summit Avenue, was swung into place. The building committee, together with the board of trustees and a few members of the church, were present. No ostentation nor display were visible in the small gathering, who stood silently, reverently, prayerfully as the beautiful stone settled to its position. Brief selections from the Scriptures were read, followed by correlative passages from the Christian Science text-book, “Science and Health with Key to the Scriptures” by Mrs. Eddy. For one brief moment heads were bowed in silent prayer, after which all joined in repeating the Lord's Prayer in an impressive manner. On the face of the stone was engraved the one word, “Love,” a fitting type of the enduring permanency of that divine quality. The Christian Scientists attach but little importance to the material, but point to the spiritual or divine, stating that the real church is that structure which Truth and Love builds in the heart, Christ Jesus himself being the real corner-stone.

The church edifice when completed will be unique in its architectural beauty. It is Grecian in character, and like all Christian Science churches, possesses an individuality unseen in other church buildings. The contractors state that it will be a revelation to East St. Louisans, standing as the most beautiful and stately building in the city. This beautiful building will add much to the appearance of East St. Louis, marking an important epoch in the rapid and stable growth of Christian Science on the East Side.—*East St. Louis Journal*.

BIRMINGHAM, ALA.

The Christian Scientists in Birmingham have purchased the lot and chapel of the Five Points Methodist Church and by Oct. 15 expect to secure possession of the same. While it cannot be done for some time, the local following of Mrs. Eddy intend building a handsome edifice in which to conduct services. The congregation is growing and the interest being taken in the belief is increasing every week. In the mean time services are being held in the hall of First Church of Christ, Scientist, in the Massey Building.

The Montgomery (Ala.) Advertiser.

MOLINE, ILL.

The Christian Science services will be held in the Unitarian church Sunday morning after Oct. 1, the Unitarians having decided that the afternoon services were more acceptable to them. The Wednesday evening meeting will be held there and all subsequent meetings, even to the daily opening of the Reading Rooms from two to four. There is a great and increasing interest among the members and every one will be welcome to all services.—*Moline Dispatch*.

TESTIMONIES OF HEALING.

A song of gladness and thanksgiving continually fills my heart at the remembrance of the day and hour when God gave me a sign, absolute and convincing, that Christian Science is a religion not merely beautiful in theory, as I had previously believed, but true and practical. This sign was the almost instantaneous healing of my mother from an illness that had baffled the skill of physicians for many months, through her reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I would not if I could, and could not if I would, picture the depths of despair, the hours of bitter anguish, the utter hopelessness that darkened my life in the gloomy days preceding the deliverance of my loved mother; but deliverance was close at hand. My mother turned to the "little book," and in that very hour it was plain to be seen that health was making itself manifest; in a few days she was perfectly well. The miracle had been wrought, and I knew that the power behind it was divine! Thus was I led to find out the workings of Truth for myself, and my study of Christian Science was begun.

Little did I then realize that I stood upon the threshold of heaven itself, where I was to see the glories which God "hath prepared for them that love him." I studied some time each day in Science and Health, but with housework and the preparing of a difficult program of pianoforte music for my graduation recital to take place in the following spring, etc., I found little time, comparatively, for the one study which I should later find to be the only one really worth while. I read through Science and Health, studying it carefully, committing many passages to memory, and trying to make it conform to my material mode of thinking. On this basis (the only one I knew of at that time) I thought its statements many times contradictory and I received little benefit, but still I was firm in the faith that its teaching was true, for I had seen it proven.

By this time I felt a desire for the companionship of those who believed the teachings of Christian Science, and I soon became acquainted with two Christian Scientists, one of whom lent me "Miscellaneous Writings" by our Leader. There, in the article "Science and the Senses," lay my salvation, my freedom from the beliefs that had bound me. I had been made ready for the light, and it burst, dazzling in its purity, upon my enraptured vision—a revelation from God. Truth had rent the veil of material sense and I stood in the kingdom, knowing Spirit, God, alone as our Father and myself as His spiritual child. I seemed to be separated from the flesh. I had been born again, for I was conscious of man's true being. This is why I can say to people who wonder at my faith in a doctrine which treats of a spiritual universe here and now, in the face of opposing material evidence, that I know it is true, for spiritual sense has revealed it to me. I know whereof I speak.

Awakened to the grand realities of being, I had forgotten that I was possessed of a physical body which had needed healing, and when I thought of it later in the day, I found that chronic stomach and kindred troubles, which had caused me inconvenience and suffering for years, had vanished into their native nothingness. Again had the sign followed, proving that I had touched the hem of Christ's garment. I cried aloud, "Now I know what Christian Science means, God be praised." I then turned to the pages of "Miscellaneous Writings," to read again the chapter "Questions and Answers," and in the new light the words seemed to be transformed. The day before these answers had to me seemed material; now they were spiritual, satisfying my deepest longings for Truth.

Never shall I forget the days that followed; my thought

was fixed steadfastly upon God and I was ever conscious of His loving care and guidance. Material labor and study were done as if by magic, that I might have time for imbibing the sacred Word. The Bible had become imbued with a new meaning for me, and to know more of God and my relation to Him had become my ceaseless prayer. Now, after more than two years, this is still my one absorbing desire. Many times this study has given me understanding to cast out evil suggestions of sin and sickness and to replace them with the true sense of righteousness and health. I am deeply grateful to Mrs. Eddy, who has through her God-given message shown us how to "strive, watch, and pray" for the consciousness of good, even that Mind "which was also in Christ Jesus." God has given me many other opportunities for spiritual growth, among these the companionship of faithful, loving Scientists, an inspiring lecture, and our abundance of helpful literature, including the Christian Science periodicals.

LOUISE SMITH GLANVILLE, Grangeville, Idaho.

Without doubt the great majority come to Christian Science in search of health and usually as a last resource. Stricken with disease, they travel far and near, try all the "isms and pathies," but without success. Finally, in the very midnight of their despair, they turn to divine Principle, God, infinite good, as understood in Christian Science, and are healed. One who has spent even a few hours upon a couch of pain knows how sweet it is to find surcease from suffering at the hands of a kind and faithful physician,—be the relief ever so fleeting and temporary. And yet, the sweetness of the relief from resorting to the material is as gall to honey, compared to the sweetness of the peace which comes to one who has been freed from suffering by spiritual means, by the understanding that man is the image and likeness, therefore the forever reflection, of the one infinite creator, Spirit, God. Such an one knows beyond the shadow of a doubt that his Redeemer liveth, though hitherto doubts may have held sway in his consciousness.

I did not come to Christian Science seeking health, although it has healed me of colds, headaches, and stomach and throat trouble, in the last two years. Enjoying good health, my selfishness and prejudice argued that it could be of no particular benefit or interest to me. Under these circumstances it is quite likely that I would never have investigated Science unless forced to do so, as thousands upon thousands testify to have been their experience. I am very grateful that this was not a necessary part of my salvation. By reason of a case of healing which came under my immediate observation, I was led to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was told that it was the text-book of the Science of Mind-healing; that it contained a complete exposition of the subject, a knowledge of which any one might acquire and prove to his entire satisfaction in the trials and experiences of daily life. Previous to the healing of the case just mentioned, and while it was under treatment, I had endeavored to read Science and Health several times in much the same spirit that one takes up a magazine. Turning to different chapters, the headings of which seemed to indicate interesting subjects, I had read a few paragraphs, or pages at most, and each time had cast it aside. I was quite positive that it was full of contradictions and misstatements.

At this opportune moment in my experience came the healing in my own family, freeing me from my prejudices and exciting my curiosity. I began to read the book at the beginning, resolving to give its statements fair and impartial consideration. I not only read but studied every sentence, often rereading sentences and whole paragraphs five or six times, so intent became my desire to arrive at an

understanding of the Science, if such it was. The study soon became so interesting that I found myself leaving my office early in the evening, in order to hurry home to this new-found treasure. One of the noticeable results of that first reading, covering a period of three weeks, was the complete loss of an appetite for tobacco. For twelve or fourteen years I had been addicted to the habit of smoking, and upon several occasions, through sheer will-power, I had stopped smoking for two or three weeks at a time, only to return to the habit more immoderately than ever. Almost two years have elapsed and I can truly say that I was not only healed of the desire for tobacco but that the odor of tobacco smoke has become positively offensive to me. Many other blessings have come to me in the study of this most wonderful book. I early learned that I had been thinking wrongly all my life. In time I learned that the basis of all right thinking depended upon a perfect concept of God and that to conceive of Him as embracing less than all perfection was necessarily fatal to correct thinking. The study of this book has changed my whole life; indeed, "old things are passed away" and "all things are become new." An all-absorbing interest in the study of the Bible has replaced an apathy which had made it the least interesting of all books to me. My highest ideals of the past have crumbled to dust, "their native nothingness," because they were builded upon personality,—imperfection. In their stead have sprung up ideals fashioned after the real, the perfect, and the eternal. I have learned that the realization of such ideals necessarily requires eternity. I fully realize that I have started none too soon upon the "journey from sense to Soul;" in fact, I sometimes feel that eternity may not suffice to win the goal of spiritual perfection.

In Christian Science I have found all and even more than is claimed for it by its most enthusiastic devotees. Jesus said, "Blessed are the pure in heart: for they shall see God." I am exceedingly grateful to be upon this plane of existence at a time with one whose spiritual understanding and pure and consecrated life have enabled her to give to the world the greatest revelation of Truth since the time of the lowly Nazarene.

A. L. VAN ARSDALL, D.D.S., Kansas City, Mo.

At the age of sixteen, and during several years previous, I suffered from severe and constant headaches. Being unable to relieve these headaches, the attending physician referred my case to an oculist. Examinations were made, the complaint being diagnosed as a structural difficulty, for which special glasses were prescribed. These glasses were worn for seven years for reading or anything that required close application. The oculist described the case as a malformation, an imperfection that properly adjusted glasses would correct, but which would increase with years,—and that nothing could cure. At this time, in 1895, after years of ill health, I turned to Christian Science for organic troubles which *materia medica* had failed to heal, but did not ask for treatment for my eyes, as it never occurred to me that Christian Science could possibly obviate the necessity of glasses. A very few treatments healed me completely of the other troubles, and then, to my surprise, I found myself reading and studying without my glasses and without the slightest discomfort. That was ten years ago, and I have never worn glasses since. I have not suffered at all from pain in the eyes or from headaches. Six of those ten years were spent in continuing my own studies, at the same time, so that my eyes were used constantly during the day and usually until late at night. I read habitually, in trains and street cars, and in crossing the ocean, and my eyes have never failed me.

ALICE PARSONS MILLARD, Chicago, Ill.

I have enjoyed the blessings of Christian Science for three years and feel it my duty to send my testimony to the Field. I had been in poor health for six years, and most of that time was a great sufferer, having lung trouble, severe headaches, and other serious troubles. I had doctored with the best physicians and had been sent to the coast in the hope it would cure my lung trouble, but nothing seemed to give me much relief, and I grew weaker all the time. Physicians told me I would have to undergo two operations, and after many consultations I decided to submit to them, this being held out to me as the only hope of saving my life. All arrangements had been made, and I took my little daughter to Topeka, Kan., to leave her with my parents while I was in the hospital in Kansas City. While there a friend talked to me of Christian Science. At that time I knew little or nothing of it, but was willing to try anything to save me from the operating table. I was taken to see a practitioner, and after a few minutes' conversation I decided to give Christian Science a trial. I telephoned to my husband to see the surgeon and to say that I would not go to the hospital the following week. I began the treatment at once, and at the end of the first week I was much better. I continued to improve, and at the end of six weeks I was free from disease and discord. During the past three years I have enjoyed the best of health. I had worn glasses for four years, but since coming to Christian Science I have been able to lay them off. The physician had told me the expense for operations and hospital would be very great, but in Christian Science I had only six weeks' treatment, and purchased a copy of "Science and Health with Key to the Scriptures," the whole costing a relatively small sum of money. I feel very grateful to God and to Mrs. Eddy. Christian Science has been a blessing in our home.

LILLIAN DOWNING, Kansas City, Mo.

On reading an article in a recent magazine on the struggles and trials of our dear Leader in the early days of Christian Science, it occurred to me what it all must have meant to have stood so absolutely alone as she did, and that I had not been half grateful to her who by her patient, self-sacrificing toil had accomplished that which made it possible for me to say that I am a perfectly well woman and have been for seven years; also, that by her work for divine Love I have been taught to eliminate all sense of fear from my consciousness. Ten years ago a little son came to me. From that time, for three years, until I was healed in Christian Science, I was a great sufferer from severe intermittent headaches. Our physician said there was no cure for them and that I should be thankful nothing worse came to me. At the last consultation he gave me a list of five different anodynes which I was to take in turn, note the effects, and resort to the one which gave the best promises of reaching my case. I tested them conscientiously, taking increased doses, until my husband became alarmed.

My mother had been interested in Christian Science for three years and desired me to try it. This was in the spring of 1900. It did not appeal to me and I went away with my boy for the summer without acceding to my mother's suggestion. Returning in the fall even worse than when I left home, my mother again proposed that I have treatment. As I had suffered so much and was then suffering greatly, I was willing to try anything that promised relief. I began treatment and was healed in one week. It was some time, however, before I could realize that I was really free. I began a systematic and conscientious reading of Science and Health, and what has not that dear book done for me! I had never thoroughly enjoyed my son, purely from a sense of fear. I was constantly afraid he might be sick and taken away from me. I was

fearful that he might be hurt, and so on, until the blessed truth came to light my path, to show me how to live, how to trust and know and understand the allness of God; that my child was under the protective wing of the Almighty and that nothing could come to injure or trouble him.

For all the blessings which have come to me and for the understanding enabling me to help others out of bondage I am humbly and truly grateful to God. I am also grateful to Mrs. Eddy for what her work has done to uplift and strengthen me.

MRS. EFFIE F. C. MILLIGAN, Cambridge, Mass.

It is four years since I first heard of Christian Science, and through it I have received many blessings. During the earlier part of my experience two children were born, without fear and very little pain in comparison with similar occasions when under the old thought. Not only have I been helped in this respect, but while teething the children had no trouble, or restless nights. I feel grateful for the help I have lately received to overcome physical ailments and for the many proofs of Truth's power over error. I am thankful that I know the glorious fact that we can work out our salvation here and now. I feel indeed grateful to God, and to our Leader, Mrs. Eddy.

MARION GRIMES, Brisbane, Australia.

It is with a deep sense of gratitude that I give my testimony to the healing power of Christ, Truth, as demonstrated by Jesus of Nazareth and made practical in the present time by our beloved Leader, Mrs. Eddy. In the spring of 1897, after nine years of uncertain health, I was taken very ill, and my physician said that only by an operation could I ever be well. After an illness of several weeks I was taken with a sinking spell early on the morning of June 6. The physician was quickly summoned, and on seeing me he assured my family that I could not survive until evening. I had heard a little of Christian Science from one whose acquaintance I had lately formed, and being mentally clear, the thought came to me, "Why could not God heal me as well as others who have been healed?" I made my wish known to my husband. He afterwards told me he considered it a foolish errand, and disliked to leave me for fear he would not again see me alive, but to gratify what he supposed to be my last wish, he at once went for a Christian Science practitioner. Before her arrival at my bedside I had already felt the benefit of the treatment, and was able to be raised on my pillow, and in the course of an hour I took a little food. At noon I passed into a quiet, restful sleep, and so continued for three hours. On awaking, I was assured by the practitioner that I could eat anything I desired, and I ate the first real meal for many days, and with no discomfort whatever. I steadily improved, and on the third morning I arose and dressed without assistance. I crossed the room to my window and looked out upon the world with a wonderful new joy thrilling my whole being. The sun shone as I had never seen it shine before, and the leaves sparkled and danced on the trees. "God is love" had an entirely new meaning for me, and I kept repeating it over and over again, and "the peace of God, which passeth all understanding," seemed to be mine. For the next two weeks I spent all my time in reading Science and Health; then brought to light my long-neglected Bible and began to read it with a new understanding. In three weeks I was attending to my former duties about the house and adding many more which I had long before given up.

Since that manifestation of God's healing power, our family have relied wholly on Christian Science to cure all our ills, which become fewer and are more easily met as we grow into a knowledge of Truth. While I do feel

most sincerely thankful for the physical help and healing, it would be impossible to express in words the joy and peace Christian Science has brought to me, and the spiritual understanding of man's oneness with God. For all these things I am truly grateful to our beloved Leader—grateful for the truth which has helped and is still helping me to walk in the Christ-way.

MRS. MATTIE A. PERKINS, San Jose, Cal.

When I became interested in Christian Science, about six years ago, I had been a member of another church for years and felt satisfied with my relations there. I had a friend who was also a member of the church, but she was sick and very unhappy. She became a Christian Scientist, and it made such a wonderful change in her that I began to read Science and Health, to see what there was in it to bring about such a complete change, for through Christian Science she became a well and happy woman. I did not think it would last, but I watched her and went on with my reading, and her light seemed to grow brighter all the time. I found that I had never studied anything so beautiful before, and I very soon joined the Christian Science church. I have found this teaching both reasonable and helpful, and I think it will seem so to any one who takes it up with an honest desire to understand the truth. I have seen a good deal of the physical healing, but it is the spiritual awakening which it has brought to me that I feel most grateful for,—the realization of God's constant care and guidance, and the recognition of His thought in all that is good and beautiful about us. I am filled with love and gratitude to our Leader, who has brought this wonderful message of peace and love to us.

FLORA E. ROWELL, St. Johnsbury, Vt.

It is with a glad and grateful heart that I testify to great benefits derived from Christian Science. In September, 1904, I began a term of school work in Evarts, a new town in South Dakota. I had suffered from numerous ailments for about five years, the most aggravating of which was eye trouble, and although I tried glasses, electricity, and various other material means of healing prescribed by five different doctors, I received no permanent benefit. No treatment seemed to have any power over the distressing sensation in my eyelids. None of the medical practitioners seemed able to diagnose the case, and each came to the conclusion that my nervous system was run down and that I needed a tonic. It is needless to say that I was greatly discouraged. I depended upon teaching for a livelihood, and the condition of my eyes made my daily work very trying, so much so that I often went home at night in misery and tears, wondering if there were not something, somewhere, that would relieve me. The janitor at the school was interested in Christian Science, and as he often heard me complaining, he advised me to give Science a trial. I soon decided to put my case into the hands of a Christian Science practitioner who resided in the same village. From the very first I knew that I was improving, and that Christian Science is of God. I was treated for three weeks, and during that time I began to realize what it means to live, and to feel that God is indeed an ever-present help "in time of trouble." I have gained gradually ever since I first began studying Science and Health, until now those friends who will admit it say I am a new creature physically. I have learned to love the teachings of the Bible, whereas before I seemed to get almost nothing from them.

Deliverance from bodily ills is indeed wonderful, and is cause for life-long gratitude to our dear Leader for her tireless efforts to help suffering humanity, but it is the spiritual regeneration, the desire to live daily a purer life,

the uplifting for which every true Christian Scientist is most grateful. Through the study of the Bible and "Science and Health with Key to the Scriptures," we receive the assurance that we shall know the truth and the truth shall make us free,—free from sin, disease, and the fear of death, and that as we awake in God's likeness we shall be made rulers over many things.—MYRTLE M. POTTER, Selby, S. Dak.

About four years ago I was taken seriously ill with abdominal trouble. I then knew very little of Christian Science, but was convinced of its truth because I could see it was the religion which Jesus taught and demonstrated. My husband was bitterly opposed to Christian Science at this time, and refused to permit me to have a practitioner. A physician was called in, who pronounced my case most serious. He rushed to the telephone and told my husband to come home at once, as I must be taken immediately to the hospital, and at the same time made arrangements to have me removed to an institution of which he was head physician. He explained to me that I was to be taken where I would have the most careful nursing, and in less than a half hour I was in the hospital. I grew worse, and my suffering was so intense that I was constantly kept under the influence of opiates. After about three weeks three of the best physicians of Dayton, where we were then living, agreed that my only chance to live was through a most serious operation. I would not consent to this, as I firmly believed that Truth would heal me. The doctors said they could promise nothing, but my condition was such that without the operation and the removal of certain organs which had become diseased death would be the inevitable result. They admitted that with the operation, while I could never expect to be strong, I would have a fighting chance for life. I still refused to be operated on, and finally my husband explained to the nurses and doctors that the reason I refused the operation was because I believed in and wanted Christian Science. The nurses felt it their duty to spend considerable time with me each day, trying to persuade me that Christian Science was but the work of the devil and that I was literally committing suicide by refusing the operation. The doctors came in each day to tell me of my folly in believing such nonsense, and said they were then expecting my condition to come to a climax at any time, when it would be too late to help me. When my husband saw that I would not consent to an operation, and believing with the doctors that I could not get well, he sent for a Christian Science practitioner as a last resort, or rather, to please me. Truth had answered me, and I knew it would not fail me.

A most loving practitioner came to the hospital to see me each day, and in spite of the doctors and nurses holding the fear of death over me and talking to me about it, I grew rapidly better from the first treatment. The sixth day after having help in Christian Science I was able to dress myself and walk to the carriage and go home, although the doctors and nurses said it was the great excitement I was laboring under which enabled me to do this, and still declared it was impossible for any one in my condition to live without an operation. As one of the nurses bade me good-by, she said she would see something in the papers in a few days which would make her very sad, meaning that she would see a notice of my death. Nevertheless I continued to improve, and in two weeks was able to take a trip to Chicago to visit my sisters, and was soon stronger than I had ever been before. I now have perfect health, and can even run a sewing machine all day if I wish. My husband has come into Science, and is never without Science and Health in his pocket to read at odd moments. Truth has done many wonderful things for us, both physical and mental, and I am so glad that I am able to prove this demonstrable religion from day to day in our own home

and for others. Through my understanding of Truth I have been relieved instantaneously from the pain caused by scalding water, from cuts, etc. Some time ago I was severely burned on my neck, chest, and face. I instantly realized that God is man's Life, and lo! there was no more pain. Then I knew error had no power to leave any mark on me, that Truth was with me and would prevail, and in less than two hours all trace of the burns had disappeared except one small blister.

Can any one wonder that I am deeply grateful to Mrs. Eddy, who has through her understanding enabled us to demonstrate the religion of Jesus to heal the sick as well as the sinner.—MRS. H. M. EHRLICH, Philadelphia, Pa.

In reading the testimony of a sister Scientist which was very similar to what I should have to write if I gave the details of my own night of sorrows before learning of the truth, the thought came to me. In what condition would you be to-day if you had not accepted Christian Science? After I had endured seventeen years of suffering the decision of three doctors was that nothing but an operation would give me relief. Being in a very weak condition, this was something for me and my family to dread. The message of Truth was brought to me through a dear aunt, and we consented to try Christian Science before having the operation. The result was that to-day I am a free woman,—free from the troubles of which I believed it impossible to be healed. The spiritual healing, too, is wonderful! My desire is to fit myself to tell everywhere the praises of our God, the giver of all good, and to speak the name of our faithful Leader with reverence at all times. Divine Love is her guide.

EVA STODDARD, Fair Grove, Mich.

Many years ago, while living in Illinois, I became quite anxious over the colds which I was having continually, and was told I must do something or I would have to give up my work. About this time a Christian Science practitioner came from the East to visit relatives. I went to see her, and was healed in one week's treatment. I was very happy and grateful for the wonderful change, but I heard nothing more of Christian Science for ten years. During these years I came to Massachusetts. Calling upon a friend one day she loaned me a *Christian Science Journal* and told me that I could get "Science and Health with Key to the Scriptures" by Mrs. Eddy from the public library. I never shall forget the first time I read Science and Health! It surely opened a new world to me.

We have had trials as well as victories, but Christian Science has been our help in all ways in a household of four. I lovingly acknowledge my indebtedness to Christian Science, to our beloved Leader, Mrs. Eddy, and above all to God, the giver of all good.

MYRA A. CRAFTS, Waltham, Mass.

[Written for the *Sentinel*.]

INTEGRITY.

ELIZABETH ALLEN MALLORY.

SHE stands in all integrity,
She does not wing her way;
Firm on the rock of Christ she stands,
Her watchword is obey.

She watches for the guiding hand,
She listens for the voice;
Can one who heeds the way of Love,
Fail this day to rejoice?

FROM OUR EXCHANGES.

[*The Christian Life.*]

Churches which are really free and self-governing are being moved by the spirit of the age to take wider views of the obligations they owe to the world. They are being moved by a new conviction, which regards the saving and training of individual souls as less important than the permeation of society at large with the Christian spirit. The "Evangelical" doctrine of redemption, which so fatally misrepresents Scripture, providence, the character of God, and the mission of Christ, is beginning to give place to the idea which makes redemption to mean deliverance from moral evil, and the degradation, suffering, sorrow, and other ills which flow from it. It is being seen that the true aim of Christianity is not the redemption of some mere section of humanity, but of the whole race; that it is designed, not to save individuals out of the world, but to save the world itself. Men are beginning to perceive that it is intended to pervade all national institutions, avocations, and pursuits, without exception.

[*The Universalist Leader.*]

Life and theology are divorced to-day. The heart and the head are at war. Sooner or later Christendom must return to the method of Jesus. It must learn to lead men through intimacy and sympathy to faith. It must learn to be content if at the end of growth men see the truth. It must raze every barrier to the freedom of thought, and win the world by flooding it with the tides of that fine and holy sense of Life which is the most attractive and winsome fact in the history of the world, and the most profound reason in all human experience for a vital belief in God.

[Rev. G. Campbell Morgan, D.D., in *The Advance.*]

To know the truth, and then refuse to obey it; to hear the message, assent to its accuracy, bow in the presence of its great demand intellectually, and yet not answer its claim, that is the sin which hardens a man. When a man so disobeys, he becomes hardened by the very truth that might have softened him; he becomes enslaved and debased by the very message that ought to have made him free indeed. In that sense the gospel is a saviour of life unto life, or of death unto death.

[Rev. John Hunter, D.D., in *The Christian Register.*]

Much of the intellectual movement of our times may indicate instability and superficiality, but in its more serious forms it is the modern spirit dissatisfied with old and familiar explanations of the material and spiritual universe, yet seeking the innermost truth and reality of things, crying in its own way with the ancient Hebrew for God and confessing with the Christian saint that it is restless until it finds rest in him who is the truth itself.

[Laird Wingate Snell in *The Outlook.*]

If only the Church knew what a travesty of Christianity she presents, by reason of her manifold and unhappy divisions, to the man who thinks practically, how her walls of separation would go tumbling down! The walls, to be sure, are already honeycombed with decay, but the man outside does not know that. They still stand, that he does know, and by it judges "religion" and Christianity.

[*The Christian World*, London.]

It is because religion in Jesus was the free growth of the highest spirit that we follow him, knowing that here we are following God. And it is precisely when the natural working belief which filled him becomes the natural working belief which fills us, that we become Christians. Not before. It is then that he and we understand each other.

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