

CHRISTIAN SCIENCE SENTINEL

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

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

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

New York city has just ended its five years of the probation system for first offenders in the criminal courts. Since it was introduced, the proportion of criminals who, having committed one offense commit a second, has been reduced by ninety per cent. Before probation forty-six per cent committed a second offense. After release without imprisonment on probation only 5.4 per cent have come up for trial a second time. Of 6,579 children placed on probation in the Children's Court in five years, from 1902 to 1907, 5,543 have been put on the right road without ever going to an institution at all or having any confinement but the watchful care of a probation officer. In the case of adults there were 2,231 offenders out of 4,896 whom the probation officers, after investigation, recommended should be paroled. Out of these 2,231 sentenced criminals paroled without imprisonment, only six per cent violated their parole.

The Senate Committee on Interstate Commerce is in receipt of a letter from the Interstate Commerce Commission advocating an appropriation of three million dollars with which to make a thorough physical valuation of the railroad properties of the country. The Commission estimates that this can be made in three years; and it especially suggests that the examination, if authorized, shall not be based upon considerations of what would be "fair and reasonable" within the technical meaning of those words as they are found in existing law. The Commission desires an exact valuation of physical properties, leaving values relative to purchase, good will, and other appurtenances of a going concern to be determined later as occasion may arise.

It has practically been decided by the Navy Department that the Atlantic battleship fleet shall make a short visit to Auckland, New Zealand, on its way to Sydney, Australia. A stop there would afford a chance to fill the bunkers of the ships for the long trip to the Philippines and Japan, and also to show the appreciation of the United States Government for the cordial invitation received from the New Zealand authorities.

A negro in Florida, charged with embezzlement, objected both to the regular panel of jurors and to the special panel selected by the sheriff, on the ground that discrimination was shown because negroes, every way eligible, were not drawn for jury duty. His objection was overruled and he was convicted by the jury to which he had objected. He appealed to the Supreme Court of the State, which decided in favor of his complaint.

The Highway Commission of Massachusetts has recommended to the New England Telegraph and Telephone Company the desirability of a reduction of its rates in parts of the Boston district. It also recommends that a complete inventory be made of the property of the company, and a thorough study of traffic conditions be undertaken as preliminary to further progress in supervisory work. The company has indicated its acceptance of all the recommendations.

A resolution has been introduced in the House calling for an investigation into the character, operation, and effect upon trade and commerce of the United Fruit Company, with headquarters in Boston. The investigation is intended to disclose whether the company is a trust, within the meaning of the Sherman Law, and whether the prices of fruits have been controlled in whole or in part by the company.

The House Committee on Foreign Affairs has voted to report favorably the diplomatic and consular appropriation bill, carrying a total appropriation of \$3,520,000, which is \$478,000 less than the amount asked for by the State Department, and \$366,000 in excess of the appropriation for 1908. The bill raised by ten per cent the amount which consuls may expend annually for rent.

The Senate Committee on Forest Reservations has made a favorable report on the bill authorizing the Government to acquire a National forest in the White Mountains and in the Southern Appalachians. The bill carries an appropriation of five million dollars.

Governor Magoon of Cuba has admonished the City Council that Secretary of War Taft desires Havana paved and sewerred, and that the city of Havana, which is to provide one-third of the necessary funds, must prepare for the commencement of their work.

The House Committee on Naval Affairs has voted to report adversely the bill to authorize the purchase of the Jamestown Exposition grounds and buildings by the Government to be used as a naval training and coaling station.

An important event will be the conference at Washington in May, at President Roosevelt's instance, of the governors of all the States and Territories to discuss with him the subject of the conservation of our natural resources.

The action of the House of Representatives in connection with the raising of the battleship Maine, now lying in Havana harbor, is approved by both resident Americans and Cubans.

The President has sent to the Senate the name of Dr. David Jayne Hill to be American Ambassador at Berlin. His present post is The Hague.

International.

The Federal Railroad tunnel through the Ricken Mountains, near Lake Zurich, Switzerland, has been completed. Work on the tunnel was begun four years ago. The Ricken tunnel pierces the watershed between the rivers Linth and Thur, on the new railway from Uznach to Wattwil. The new line is only nine miles long, of which the single-track tunnel accounts for 5.34 miles. Although it will not be operated for traffic until later in the year, the new railway from Salzburg to Trieste—between which the new tunnel saves one hundred and fifty miles, and provides direct communication between the northern part of Austria and the Adriatic, and constitutes the last work in the development of the port of Trieste—is very nearly finished. This line is remarkable for the colossal nature of the engineering works. It is carried over numerous great valleys, and across a multitude of rivers, while it attains an altitude of 4,018 feet above sea level. There are also three great tunnels through the northern regions of the Austrian Alps—the Tauern, 5.25 miles; Karawanken, 4.95 miles, and Wochheimer, 3.93 miles, together with shorter ones, making a grand total of fifteen and a half miles of tunneling.

The merger of the National and Mexican Central Railroads became a fact last week when the public deed of incorporation was signed and the twenty-three incorporators, headed by Minister of Finance Joseph Ives Limantour, met and elected seven members of the board of directors. Later this board will be increased to twenty-one members. The company will be known as the National Railroad of Mexico. The initial share capital of the company is to be four hundred and sixty million dollars, Mexican currency.

Sir Robert Hart, who is returning to England after being nearly fifty-four years at the head of the Chinese maritime customs, has been received in farewell audiences by the Emperor and the Dowager Empress of China and cordially thanked for his services to the country.

Japanese trade reports show that America leads with total imports of \$40,000,000 and exports \$65,000,000. China is next with a total of \$59,000,000. The total Japanese trade for the year amounted to \$463,000,000.

Industrial and Commercial.

A representative of a Swiss manufacturer is introducing a new artificial wool made from jute by a secret process. He states that the manufacturer has established a factory at Roubaix, France, and has sold the French rights to a well-known firm for one hundred thousand francs; that manufacturers in Bradford, England, are negotiating for the sole rights in the United Kingdom, the price for the British rights being thirty thousand pounds. The product can easily be combed in with the natural wool and will stand dyeing as well as natural wool. Mixtures of fifty per cent or more may be used with safety, and the quality remain unimpaired. The finest sizes of yarn can be spun as from the best natural wool.

General.

Since it was organized, the American Bible Society has sold 76,272,770 Bibles. The manager says also: "It is probable that a far greater number of Bibles will be issued in this century. The total issue of the American Bible Society in the five years ending March 31, 1905, was over a million more than the whole issue of the society for the first thirty-five years of its existence. At present the Bible is being published in 492 versions, of which 446 were made in the nineteenth century. It is printed in 121 African languages, 52 American languages, 177 Asiatic, 60 in languages of Australia and Oceania, and 57 in European languages."

CHRISTIAN SCIENCE SENTINEL

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

[From *The Evening Star*, Washington, D. C.]

VIEWS OF THE PRESIDENT.

ARBITRATION AND ADEQUATE ARMAMENT NOT INCONSISTENT.

PRESIDENT ROOSEVELT this afternoon [April 2] made a short speech to the North Carolina Peace Society, with headquarters at Wilmington, N. C. Hayne Davis, president of the society, and several of the officers and members, were presented to the President at half past two o'clock by Senator Overman. The peace society is a comparatively new organization, which is expected to spread all over the country. Its objects are to promote peace through international arbitration, but to equip the country with vessels and munitions of war to make splendid defense in case of attack.

Mr. Davis extended to the President a cordial invitation to attend a peace congress to be held by the society the first week in May and to make an address. He outlined the purposes of the congress, closing as follows: "The North Carolina peace congress is, therefore, not an event of mere local interest. Though the action is local, the object is international, and the plans of the congress are such that it is certain to exert a national and perhaps an international influence on two of the questions most vital to the welfare of our people and to the peace of the world."

The President gave his approval of the movement as follows:—

"With this purpose in view, I am now negotiating arbitration treaties with the various nations of the world; and the Senate is ratifying them. I most earnestly hope that at the same time, as an even more important step toward peace, the present Congress will provide for four battleships and a sufficient number of colliers, and for the thorough fortification of Hawaii and Guantanamo.

"I desire to thank you for this opportunity to support a genuine peace society in its efforts for international arbitration; for peace societies merely jeopardize the national welfare, and are profoundly hostile to American national life, if they obstruct the Government in providing ample military and naval power to meet conditions in the actual world of to-day.

"Gentlemen, I am glad to learn that the North Carolina Peace Society has declared itself in favor of adequate armament as well as effective arbitration. There is no inconsistency in advocating both of these things at the present time; on the contrary, those who have the public welfare at heart fail in the performance of a part of their duty if they neglect to labor for both. Effectual arbitration should be desired by every far-sighted citizen; while, under present conditions, not to provide adequate armament would be inexcusable on the part of those charged with the responsibility of preserving the rights of our people. The North Carolina Peace Society is to be congratulated on its position, and should be supported by all good citizens in this

effort for the general welfare, and great credit is due to the State of North Carolina for this action. The entire Nation and the cause of peace and justice throughout the world benefit by this new departure in promoting the general peace movement.

"The approaching Congress will certainly concentrate the thought of our people upon the fact that adequate armament necessitates an unquestionably superior naval power in the waters adjacent to our possessions, and that effective arbitration necessitates agreement between all the Powers to respect each other's territory and sovereignty in said territory, and to arbitrate all other questions. The acceptance of these facts as axiomatic must speed the day when our own country will be so armed as to minimize the chance of the wars that are invited by national weakness, while the establishment of an effective system of international arbitration will greatly diminish the chances of conflict among nations of approximately equal strength. The growth of the acceptance of the principle of international arbitration is necessarily slow. We should do all we can to hasten it: but as the world is at present, it is well to remember that the acceptance of this principle in any measure whatever depends exclusively upon the effective support it receives from the half dozen Powers of great warlike strength. As things actually are at the present day, we are helpless to further the cause of peace and of effective international arbitration unless to just and peaceable intentions we add a stout heart and a strong arm, and this means military and naval preparedness to a far greater degree than is at present the case."

SUFFERING PATIENTLY FOR ERROR.*

SAMUEL GREENWOOD.

IN an article in the *Christian Science Sentinel* of Sept. 23, 1905, Mrs. Eddy asks this pointed question: "Which should we prefer, ease or unease in sin?" Our Leader here presents a line of thought and self-examination which we would do well to enter upon earnestly. How many of us have faced this question fairly,—have defined our position, and have answered it rightly, in our hearts? Do we honestly desire that our errors be punished? What is our attitude towards the discomfort which our wrong thinking and wrong doing bring upon us? Are we patient or impatient with the sufferings we experience because of our lack of goodness and love? Do we rejoice for the discipline whereby we become willing to forsake our errors, or do we, in our own case, "ask wisdom to be merciful and not to punish sin"? (Science and Health, p. 10.)

Do we not too often look at this question from a self-indulgent point of view; that is, do we not persuade ourselves that our errors should pass unpunished, or that at least we should escape their full penalty without full re-

**Miscellaneous Writings*, p. 118.

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penitance and reformation? The children of God are not punished, for we read in Scripture that "whosoever is born of God doth not commit sin;" hence it must be a false sense of man that sins and suffers. Should we ask or expect that this false sense continue its delusions and be at peace? What is there to waken mortals to the falsity of material sense except the dis-ease or dis-comfort which attends it? Although we willingly consent to the punishment of sin in the abstract, do we patiently endure the penalties for our own transgressions, knowing that thereby the nothingness of evil is being wrought out and our affections being weaned therefrom?

We may thoughtlessly indulge in seemingly petty errors, without reckoning what we must pay for this indulgence, and perhaps without realizing that the resultant suffering is self-imposed, but such experiences seem necessary to teach us the impartial law that one must reap according to his sowing. If mankind were only as loth to sin as they are to suffer for sin, how quickly they would advance towards righteousness. When mortals realize that their "every idle word" must be accounted for, that they will be charged with and must pay for all their follies, whether great or small, they will be ready for the first step towards their overcoming. Right doing is always rich in blessing, always health-giving and joy-producing; but wrong doing brings no compensation, and the only virtue in suffering therefor is in arousing the victim to the real nature of sin and destroying his pleasure in it. Although the Science of good reveals the unreality of evil and also of its consequences, it teaches that sinners are those who "would make a reality of sin," and are punished for so doing and so long as they do it (Science and Health, pp. 339, 497). Immunity from suffering belongs only to the pure in heart, they who know no evil and desire none. He is not truly righteous who refrains from wrong only because of the penalty, for men are not made pure through fear of suffering, but through love of good.

Are we glad that we cannot sin without suffering therefor; that is, do we prefer "unease" to ease in sin? To answer honestly this heart-searching question, one needs to examine well into his affections and desires. Do the things of the material world attract? are we willing to sacrifice our spiritual good for their possession? do we follow the siren call of sensualism, and seek through treatment to avoid the consequences? or is our supreme desire to leave all for Christ, to grow into the same Mind, no matter what may be the cost? If this is our heart's desire, should we not prefer to have our errors punished, that we may be driven higher? and should we not endure patiently for all our shortcomings, because this fiery process consumes the love of sin and turns self more readily towards God?

Instead of this, do we not often complain because we are not more quickly freed therefrom, because our prayers are not more quickly answered, or our treatments more effective? Do we not at times even entertain a sense of reproach because Truth seems to respond so slowly to our sense of need? We are quickly stirred by the sense of physical pain, and seek immediate relief, but are we as keenly sensible of our moral needs? Do we give thought over to the control of some phase of error, and then not only seek through treatment to evade the just penalty, but murmur because our sense of harmony is not at once restored? or do we thank God that our sins are punished, that our indulgence of anger or jealousy or selfishness does bring discomfort upon us and disturb our peace?

The object of Christian Science treatment is the patient's mental and moral reformation more than his physical redemption, and if this is not sought, what better are one's efforts than those of the hypnotist, who claims to heal without regard to moral conditions? If it were possible to sin, and through mental treatment cover its effects with a

sense of harmony, it were an evil; for the only legitimate influence of Christianity, or Christian Science, is towards human regeneration, the putting on of the "new man," wherein is no thought or desire for sin. Christian Science treatment is not designed to remove the effects of sin except as the sin is forsaken, and the attempt to use it in any other way would be to pervert truth and forfeit one's ability to heal. (See Science and Health, p. 410.)

If we pray from the heart, "Not my will, but thine," we shall patiently endure the correction of our errors until we have risen to the fulfilment of God's law. God's will is that only goodness and love and purity, all that reflects Him, can be at peace; while the nature of evil always is to produce a condition the opposite of goodness, and to bring about a sense of things the opposite of harmony. If our consciousness is in anything less than goodness, in anything less than Godlikeness, how can we expect or desire to realize peace except as our state of consciousness improves? There is a vast difference between merely praying to God for deliverance from evil, and so communing with Him that our thoughts come into harmony with Truth and evil is cast out. There is a vast difference between declaring the letter of Science in mental treatment in order to overcome the punishment for sin, and in so living and loving and understanding the truth of infinite good that we come to loathe sin and error of every kind. Do we not often plead in self-justification, that because of our lack of spiritual growth we are unable to meet all the demands of Truth? but while this may be true in certain directions, is there not danger of going to the extreme of sheltering culpable guilt behind it? To be safe, we should see that our desire does not prompt this plea for its indulgence. We are never compelled to do wrong. When we seek to excuse our faults we may be sure that we have not yet done our best towards their overcoming.

If we are consecrated to the task of bringing into our own experience the life which Christian Science reveals, should we not like Paul "take pleasure in distresses," etc., if these are calculated to destroy the false sense of peace in materiality and to turn us more earnestly to seek the spiritual sense of being? A sense of ease in sin is a state of self-deception that is worse than punishment, for it serves to prolong instead of to dispel the delusion, and at best only postpones a painful awakening. Let us as Christian Scientists be glad that we have discerned the truth so far that we cannot any longer indulge in evil and be at peace.

Impatience is not a virtue unless it be with our own idleness or indifference concerning the things we should do and do not. If we are doing all that comes to our recognition to do, thinking good in place of evil, and not yielding to the seductions of material ease and pleasure, but obeying the demands of truth so far and "so fast as practical" (Science and Health, p. 254), we need not be disturbed that with all our efforts our steps seem so feeble and we accomplish so little. Patience with our inability to do to-day all that we seem to need, strengthens us for renewed efforts on the morrow; while impatience therewith weakens our endeavors and obstructs our progress.

If we have not yet been delivered from some form of trouble, if some belief of discord seems slow to yield, although our efforts are faithful and persistent, instead of complaining in discouragement let us seek to learn more fully what lesson it may hold for us. The only purpose of punishment is reformation. If we are still under the rod, may it not be that we are not yet willing to learn all that this experience is capable of teaching us? Patiently to endure what we have not now the understanding or ability to remove, may be as true evidence of our sincerity and faithfulness as is the seeming ease with which others may overcome like conditions. If one is fulfilling the divine will so far as it is revealed to him, if he is learning to abhor sin

because of its sinfulness, and submits only under protest to any compromise with material beliefs and customs, if his desire turns unreservedly to God in all things, he will be rewarded for his faithfulness to the true idea, and will see evil disappear from his consciousness, surely even if slowly, and man's inheritance as God's child be revealed.

COME TO FULFIL, NOT TO OPPOSE.

REV. CHARLES D. REYNOLDS.

It is sometimes said that Christian Science came as a protest against certain failures of the churches and *materia medica*, and that like all protests it goes too far. This statement needs correction and explanation. All movements which have their starting-point in protest are more or less negative in character, and employ the weapons of hostility and denunciation. This is not the case with Christian Science. This Science is not in opposition to anybody or anything. It manifests no opposing spirit to anything but error. It came by way of discovery and fulfilment, or improvement, just as all great positive movements have come,—just as the electric light, the telephone, the steam engine, the harvester, and many other things came. These new instrumentalities came because the old ones no longer supplied the increasing demand or the advancing thought. There was a pressing need for more light, more power, more rapid work. "What!" cries the self-satisfied conservative, steeped in idolatrous reverence for the conventionalities of the past, "are you going to abolish the tallow dip, the stage-coach and the sickle, and leave us in the darkness and chaos of primitive barbarism? no more convenience for travel? no instrument for harvesting our crops? no light?"

When presenting the claims of the gospel, as compared with a religion of the letter, the apostle Paul anticipated the possible fears which his Corinthian converts might feel respecting their change to a new name and form of religion, and concludes his assurance in these words, "If that which is done away was glorious, much more that which remaineth is glorious." This correct vision of the apostle, acknowledging that the old had done good service, was glorious, but that this glory was to "be done away" by reason of "the glory that excelleth," gave his gospel added power and saved it from the suspicious fears that it was a negative or atheistic movement, bent upon the destruction of that which the past had held sacred. He saw that the new was rather an unfoldment or enlargement of the old, and that in making the change one lost nothing.

This illustrates the way in which Christian Science comes to this age; not in opposition to anything, but in direct response to prayer for more light, more power, greater efficiency in Christian activity. It is the answer to a call for divine aid after all other resources, religious and medical, had failed. It is the fulfilling of the human thirst for knowledge, the capacity to understand God and man's individual relation to Him. It comes to make common cause with all that is good and just and pure. It comes to unite, not to oppose or divide. Experience teaches that in the natural sequence of events that which is best—nearest right—supplants that which is less serviceable, less correct; but there is no conflict, no protest, between the things themselves. The conflict is wholly imaginary, existing only in the thought of the one satisfied with present conditions and desiring nothing better; or it is due to misunderstanding and ignorance of what the new method is which it is declared will supplant the old. It is not the electric light that quarrels with the tallow dip, but the mentality content with the tallow dip which imagines that the electric light has come to precipitate us into darkness. It is not the swift Pullman train that opposes the stage-coach, or the

sickle that decries the harvester, but the one content with the sickle that protests.

Not understanding just how Christian Science enlarges upon the old religious doctrines, phrases, and forms, fear creeps in lest the new teaching be an innovation which proposes to discard some necessary and truthful doctrines. But mortals are helped forward only as they become ready and willing to abandon the less for the greater, allow the higher to supplant the lower,—consent to accept the electric light for the tallow dip, the express train for the stage-coach, the self-binding harvester for the sickle.

By giving a more spiritual and more correct exegesis of the Bible, Mrs. Eddy has enlarged the subject of religion, has made it scientific and a subject for individual demonstration and proof. This is a step vastly superior to anything that has ever been known to mankind in this line since the days of Christ Jesus. It is a step forward so great as to make it difficult for even those most advanced to appreciate fully all that it involves. It has come, however, as a direct answer to a universal need which has been felt by practically all the world, and which, consciously or unconsciously, has been voiced and striven for by the most enlightened people everywhere, independent of race or creed. Occupying this position, Christian Science is subject to test and invites test. Those who have put it to the proof, confidently and with joy declare that it makes good its claim. The time has come when all should make this test for themselves, and learn by their own personal experience that intelligent demonstration and proof in religion is an improvement,—a long step in advance of blind faith and abstract statements and theories on this subject.

In view of these things it is more than evident that Christian Science is not a negative movement in opposition to anything that is good and pure in any religion, theory of nature, or art. It supports everything that has been helpful or is now of help to any one. Seen in this connection, it must be evident, too, that a religion which enables its followers to press "toward the mark for the prize of the high calling of God in Christ Jesus,"—the healing of all manner of sickness and sin,—cannot go "too far" and cannot be an opposition movement. Jesus said, "I am not come to destroy, but to fulfil."

TRUSTFUL OBEDIENCE.

ELIZABETH E. SOUZA.

THE reading of St. Mark's story of the feast of the passover which Jesus ate with his disciples, has always brought out many queries and much wonder at the unusual command which Jesus gave to two of the disciples, *i.e.*, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us." The command was rendered still more unusual by the fact that in those days it was not the custom for men to carry water, that duty devolving mostly upon the women of the household, yet the disciples never questioned how he could be sure that they would find a man carrying water, nor if by chance they should meet two men, how they should recognize the right one; nor did they question about addressing the goodman of the house into which the water-bearer should enter, as to what was to be done should they be met with a repulse, for the truth was not more kindly received in that day than in our own; but we are told that "his disciples went forth, and came into the city;" thereby rendering unquestioning and immediate

obedience to his unusual command. The result of such trustful obedience was that they "found as he had said unto them;" and when we who are striving for the true discipleship to-day learn how to render such unquestioning and accurate obedience to the commands of the Master and the requests of our revered Leader, then and only then will we find all things as has been said unto us, even the doing of the "greater works" which were promised.

All through the Bible we find striking examples of this trustful obedience in contradiction to what must have been the material seeming. When Abraham was commanded to offer up Isaac as a burnt offering, he did not rebel and cry out, "What! my only son? Oh! I cannot do that," nor did he seek to put his own interpretation upon the command, but in meek confidence and trustful obedience he did just as he was commanded to do, not more and not less; he offered his only son, his dearest, upon the altar of divine obedience. His reward was that a lamb was found for the sacrifice, thereby restoring his son, and Abraham became the father of a nation greater in numbers than the sand of the seashore.

When Moses was commanded to stoop down and pick up the serpent by the tail, egotistical knowledge did not exclaim, "Oh, but I know a better way than that. I will grasp him quickly, right close to the head, lest he turn and bite me;" but he meekly did as he was commanded, and the serpent became a staff for him to lean upon. When the widow appealed to Elisha to save her from her creditor, who was about to take her two sons to be bondmen, and she was so limited in means that she had but a pot of oil in the house, Elisha commanded her, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few." She did not ask Elisha what she would put in the vessels after she borrowed them, nor did she say her neighbors would only laugh at her, knowing she had nothing with which to fill them, but she did even as he had commanded. The result of her trustful obedience was that she had plenty of oil to sell, and out of the proceeds was able not only to pay her debt but to support herself and her two sons. Again, in time of drought, when Elijah was told to go to the brook Cherith and there abide, and that ravens would feed him and he should drink of the brook, he did not question the ability of the ravens to find food enough for him nor ask about its quality, but in trustful obedience he went forth, and he, too, found everything as had been said unto him. When he had again to find shelter, and was sent to the widow of Zarephath, the reward of her trustful obedience and unselfish hospitality to the stranger within her gates was that her barrel of meal and cruse of oil did not diminish, and her son—her only son—was restored to her. The result of this demonstration of Life over death was that she knew the Word of the Lord in Elijah's mouth to be truth.

Thus we find that all who "caught glorious glimpses" (Science and Health, p. 333) of the truth, saw it as a result and reward of unselfish, trustful obedience; and it is said of Christ Jesus, that "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." With this example before us, together with the unswerving obedience to divine Principle of our revered Leader, how can we be indifferent to the great importance of obedience? Did she swerve when she found herself the only Christian Scientist on earth, with a Principle to demonstrate and place before mankind? No; she pressed forward. When she felt the scourge of bigotry, did she shrink back? No; she pressed on. When she felt the sting of ingratitude, and the thrusts and blows of ignorance, did she flinch and quiver? No; she stood firm, in trustful obedience to divine Love, with the result that she has led a great multitude up out of the

land of Egypt,—out of bondage to false beliefs of sin and sickness,—and guided them triumphantly into the promised land of rest and peace and joy.

What is obedience? It is not to forge ahead of the commander, nor yet to lag behind the squad, for those who would forge ahead are apt to lose sight of their leader and do harm by promiscuous firing, besides laying themselves liable to meet the fate of the presumptuous; while those who lag behind are apt to miss many of the commands. Therefore the bugle-call of to-day is, "Keep step, shoulder to shoulder;" and the watchword of to-day is "Love."

"MY FOOT HATH HELD HIS STEPS."

W. PETCH.

ONE day, while staying in Devonshire, I was asked to go for a scramble along the rocky seashore, to a point commanding a splendid view. Somewhat timidly I consented to go, and the ensuing little experience taught me a clear lesson. The rocks were exceedingly rugged and rough, but my friend and guide went in front of me, planting his own feet in the easiest and best positions for mine to follow; and as I accepted my leader's guidance without fear or hesitancy, I found that I passed easily and quickly along where otherwise I might have stumbled and fallen, while my companion would constantly turn to me with a helping hand and encouraging smile, as though to say, "When these little difficulties are overcome you will be well repaid by the lovely view you will enjoy."

The next morning in my daily reading of our Lesson-Sermon, I came across these words from Job, "My foot hath held his steps, his way have I kept, and not declined," and they had for me a new and living meaning. Why, when to follow a human friend is a task of ease and joy, has it been so often thought that to follow in the steps of Christ Jesus means a difficult or irksome discipleship? In following our Master in the way made so simple to us by Mrs. Eddy in her book "Science and Health with Key to the Scriptures," we learn that the universal Christ-idea is ever before each illumined human consciousness, directing its "passage from sense to Soul" (Science and Health, p. 566); and even as an earthly friend chooses the easiest and best path for the one who follows, so the Christ-idea, by the power of omnipotent Mind, changes what before appeared to be insurmountable difficulties, into steps for our feet, showing how these very difficulties may be overcome by pouring into the human consciousness those "flood-tides of Love" (Science and Health, p. 201) which antidote all fear, enabling each pilgrim to go steadily forward and upward, patiently rising above all that is not of God; in which pursuit one can realize but peace and safety, for it is only when we turn from the straight path to the right hand or to the left of false self-seeking or false dependence, that we stumble and fall.

In Christian Science we learn that Christ, Truth, our best, our only guide and friend, is ever with us; and as each stage in our mental journey is accomplished, and the receptive consciousness has taken possession of or held each successive idea of Truth and Love, thus drawing nearer and nearer the full understanding of man's unity with God,—the one perfect consciousness,—we shall grow to appreciate the ever-increasing confidence and joy expressed in those few simple words, "My foot hath held his steps."

I never doubt for a moment the real presence of God; I should never debate about it any more than I should about beauty and the things I most love.—BURNE-JONES.

SELECTED ARTICLES.

[From the *Charleston (S. C.) News-Courier*.]

Science and Health by Mary Baker Glover, Boston, 1875, has become one of the scarcest and most valuable of American nineteenth century first editions. Indeed, all the early editions of Mrs. Eddy's best known book and all interesting items relating to Christian Science have a distinct and increasing value. The book collectors who confined their attention a few years ago to rare editions of the works of the "eleven great American authors," Aldrich, Bryant, Emerson, Field, Hawthorne, Longfellow, Lowell, Poe, Thoreau, Whitman, and Whittier, have since added Mrs. Eddy's name to the list. The first appearance of the Science and Health of 1875 in the rare book market was in 1902, when a Boston dealer priced a copy at \$125. A little later (January, 1903) a copy of the first edition brought \$67 at a Boston book sale. A sentiment in Mrs. Eddy's autograph sold for \$200 at the Actors' Fair last year. Three of her letters were sold in this city Feb. 13 last, the highest priced item, three pages, octavo, dated Lynn, March 26, 1880, selling for \$33, the other letters, both written in the same year, bringing \$17 and \$26 respectively. They were all secured by Sol Lichtenstein. The three letters recently sold are the only specimens which have come upon the market. They are all written to students. . . .

The first edition of Science and Health contains eight chapters and four hundred and fifty-six pages. A scarcer book is Science and Health, Vol. II., by Mary Baker G. Eddy, which was published in Lynn, Mass., in 1878, by Dr. Asa G. Eddy. It is octavo size, but with a frontispiece and only five chapters, pages one hundred and sixty-seven. Although styled "Volume II.," on title-page and back, it really forms a continuation or supplemental volume to the 1875 work. It contains an introduction and three new chapters, together with two chapters (practically rewritten) from the first edition. The first copy known to have been offered by auction brought \$60 in this city in December, 1905. A presentation copy from Mrs. Eddy sold for \$80 in April, 1906; and in December of the same year another example, with the errata leaf, fetched \$110, the record price.

In 1881 Dr. Eddy published in Lynn, in two volumes, the so-called "third edition revised" of Science and Health. It should have been called the second edition, the 1878 issue having been a continuation of the text of 1875. This edition has advanced in value from \$11.25, paid in 1903, to \$33, given in April, 1907, and on Feb. 13 last it jumped to \$80. Several of the later editions of Science and Health are valuable. The "ninth edition," Boston, 1884, subtitled "With a Key to the Scriptures," sold for \$24 on Feb. 13, 1908. The key is an added chapter of twenty-four pages. The "twelfth edition," 1885, brought \$26 at the same sale.

Even such editions as the 1886 issue (in one volume, with a portrait, sixteen chapters and five hundred and ninety pages), and that of 1888, the "thirty-third edition," bring from \$5 to \$25. A copy of the 1891 edition has fetched \$27, but it was a presentation example, given by the author to one of her students. A copy of one of the late editions of the book, with an inscription in Mrs. Eddy's autograph presenting the volume to Mrs. Stetson of New York City, realized \$500 last May at the Actors' Fair. This is the second largest price ever paid for a book written by a living author, the highest quotation being £135, given in 1899 for Kipling's "Schoolboy Lyrics," in 1881.

Mrs. Eddy's second publication seems to have been a pamphlet, entitled "The Science of Man, by which the Sick Are Healed. Embracing Questions and Answers in Moral Science. Arranged for the Learner by Mrs. Mary

Baker Glover," Lynn, 1876. The only copy ever offered for sale brought \$42 in New York last year. Another edition, Lynn, 1879, with text rewritten, realized \$24 at the same sale. A later issue, Boston, 1883, recently sold for \$33. Her other publications include a broadside poem of eight stanzas, called "Rock of Ages, by Mary Baker Glover," and dated "Lynn, May 15, 1876;" "Historical Sketch of the Church of Christ," two leaves, without place or date (a brief account of the struggles of Mrs. Eddy and her followers); "Christian Healing; a Lecture Delivered at Boston, April 18, 1880," Cambridge, 1880; prospectus of the Massachusetts Metaphysical College, Boston, 1881(?); "Private Directions for Metaphysical Healing," two leaves, no place or date, and a number of later lectures, "messages," etc. The leaflet called "Private Directions" has sold as high as \$22.

[J. V. Dittmore in the *Hornell (N. Y.) Times*.]

To that person whose knowledge and experience in therapeutics have been entirely along material lines, it is probably hard to appreciate the efficacy of Christian Science treatment, which departs entirely from the realm of material medicine. We should remember, however, that probably ninety per cent of the thousands who have become advocates of Christian Science have turned to it only in sheer desperation, after exhausting all of the means known to *materia medica*. Would it be natural or consistent for the loving parents of a child to withhold from that child the method of healing which had been proven most efficacious in their own experience, and which had many times accomplished results for them after other methods of treatment had been proven of no avail? . . .

I am firmly convinced that a careful, open investigation of the results of Christian Science practice will show that a greater proportion of cases are healed by its treatment than by any other known curative method. All great changes and revolutions in human thought which depart from that which is established in public favor and endorsed by a majority of the people, must of necessity, regardless of the question of merit, pass through a stage in which they are misunderstood and misrepresented and in which they seem incomprehensible to those who do not understand them. The signs of these times point unmistakably to the need of mankind for a more adequate deliverance from humanity's ills than has been afforded by established methods. This accounts for the effort on the part of several of the orthodox churches to establish a system of physical healing through suggestion and hypnotism in connection with the preaching of the gospel. . . .

The fact that Christian Scientists have not yet reached the point of doing all of the works accomplished by Jesus and his disciples is no argument against the Science. A failure to demonstrate a mathematical problem is not chargeable against the science of mathematics, but against the failure of the demonstrator to understand its science fully or apply correctly its law. Christian Science is based upon the Bible. It is primarily a system of religion, and the healing of physical disease by its method is but a part of its mission. In its work for the realization of the prayer of the ages, for God's kingdom "on earth, as it is in heaven," it may be said to have but one object, the destruction of sin, sickness, and death,—of all that is no part of true, perfect, and harmonious existence. Christian Science is based upon the fundamental proposition that God is Spirit and that He is supreme, All-in-all; that Spirit is the only cause or creator, and that all effects—the universe, including man—are emanations from this one Mind, which is God, the "great First Cause" of all that exists.

[John Henry Keene in *The Sun*, Baltimore, Md.]

If "B" advances no further in the Christian alphabet than "C," he will discover that baptism and holy communion are not so much of water and of bread as of the putting off of the old man and putting on of the new and doing the will of the Father. Pauline baptism and communion mean love, joy, peace, long-suffering, kindness, goodness, self-control, faith, meekness, toleration, and the Mind that was in Christ, as the sweet reasonability of Christianity. Defaced by infirmity and dotage, sectarian hatred, when it rejects testimonials of Christian Science healings to-day, discredits the Biblical healings of two thousand years ago.

[Charles K. Skinner in the *State Republican*, Lansing, Mich.]

A local clergyman tells us that "we are living in a time when on the part of the Church there is a decided disposition to recover the power and gift of healing." If this decision means radical adherence to Jesus' methods of destroying sickness, sin, and death,—works which he said all those that believed on him should do,—the conclusion is indeed a happy one for humanity. Unfortunately, however, this does not seem to be the plan this critic expects his church to take, for he adds, "Unlike Christian Science, the church makes no claim of healing all diseases—the movement may be said to be an attempt to weld into friendly alliance medico-psychological knowledge of our time and primitive New Testament Christianity." . . .

In no part of the Bible, however, do we find any record where God was forced to call on a mortal to aid him in His work. The Scriptures read, "He sent his word, and healed them." We find no reference where the Master required a doctor to diagnose a case, that he might treat it according to medical laws, or where he used or prescribed drugs. Jesus made no inquiries whether an ailment was organic, nervous, or the result of sin. He saw it as evil, and not as a reality, and cast it out through his understanding of God and the spiritual man's relation to God. If the Church desires to return to the primitive faith, why does it seek to divide the Christ garment? Why is a psychological alliance necessary now, any more than nineteen hundred years ago? Were there no organic or serious death-dealing diseases then? Has the eternal God lost some of His omnipotence? Has the Christ spirit ceased to visit man in his extremity? Is not such a position a sad commentary on the faith of orthodox theology?

Our critic tells us, that "to confound this healing with Christian Science, is to understand neither." He never spoke truer words, as the tens of thousands who have been lifted out of every ill to which flesh is heir, by the power of God without psychological aid, will gladly testify. This critic also says, "Medicine and scientific knowledge are just as much a gift, and intended for the healing of human ills, as faith and spiritual power." . . . If medicines are divinely ordered, as the critic intimates, why is it that a drug to which the physician pins his faith, is after a year or two discarded for others, which in turn share the same fate? Why is it, also, that their medical treatises are worthless after ten years, as physicians themselves aver? Does divinity deteriorate? . . . Our critic's reference to money for treatment in Christian Science, is not worthy of any one in his position. The command which cannot be divided is, Preach the gospel, heal the sick. Doubtless he is not averse to receiving a monthly stipend for doing half the work demanded. Then why sneer at those who are doing all the work under Jesus' words, "The laborer is worthy of his hire"?

The many who have received from Christian Science the spiritual healing which has cleansed them from a sinful, depraved life, reuniting deserted families, bringing joy and

peace where before was discord and inharmony, will have but a smile of pity for the pleadings of the reverend critic not to desert their church.

[John L. Rendall in the *Bulletin-Journal*, Independence, Ia.]

The statements, "There is not a single new idea in Christian Science" and "The truth it contains has ever been practised by the Church," need qualifications. The wise man said, "There is no new thing under the sun." This, as an abstract statement, is true, yet humanity finds many things which to its limited sense appear new. All of truth is necessarily eternal, but mankind have not always known all of truth. Thus we find new unfoldings or developments of truth throughout all history. Healing the sick by spiritual means only, and as the result of the "prayer of faith" (understanding), was a fundamental teaching of Scripture before Jesus' time. He recognized that "before Abraham was I am;" that is, Christ, Truth, always was the healing and saving Principle, and always will be. According to Scripture, Jesus came not "to destroy, but to fulfil." He went about healing the sick, raising the dead, reforming the sinner, and that without medicines. Our critic states, "Prayer is just as effective when answered through the physician or by means of physic or nursing, the one is not less truly a divine act than the other. God gives us the physician and created the herbs and gave them their medicinal properties." The above statement would seem to conflict with the practices of Jesus and his disciples. We find in tracing the history of medicine that it had its inception in pagan idolatry, Æsculapius being its "god." Its progress has ever been intensely material, entirely speculative, and absolutely devoid of an intelligent basis. That God did not originate or countenance the drugging system is best proven by its deplorable lack of scientific results, for if God had established the said system and authorized the use of drugs He would have intelligently directed their use, and they would have always produced the same results in a given case. Any intelligent physician, however, knows that drugs do not thus act and that he is never absolutely certain what the results will be. Again, if it be true that God established drugs, why did not Jesus and his disciples recognize them and heal by their means, instead of completely ignoring them as remedial agents and relying instead absolutely upon the power of God.

Our critic says, "God acts through law." This is true, but it is through spiritual, not material law, "the law of the Spirit of life in Christ Jesus." The Christian Scientist does not "deny" disease, sin, etc., in the sense of ignoring them, but he scientifically overcomes them by and through knowing the truth concerning man and man's relation to God. Neither does Christian Science deny the reality or substantiality of any part of God's creation; it simply affirms that all reality is necessarily spiritual.

[Frederick Dixon in the *Church of England Pulpit*.]

In your issue of the 1st inst., a writer under the *nom de guerre* of "Octavia," asks me to answer a single question. This question, however, immediately branches out in several directions, and in its final shape takes almost an entire column to state. In its initial form the question of our critic is this: "If sin, sickness, and evil be not real while they last, what do healers heal?"

The word "reality" is used in Christian Science to describe all that is eternal and indestructible; in a word, God and the spiritual kingdom. It is used to separate the absolute from the relative, in the way, as one of the greatest scholars and churchmen of modern times has shown, John separated them in distinguishing the Truth of Jesus from the mere truth of Pilate. It follows that no Christian Science "healer" could or would attempt

to heal a condition that was real. What he does is to attempt to destroy the mere relative sense of what the patient considers the reality of sickness and sin, which is quite another thing. And if he succeeds in this there comes to the patient some understanding of that absolute truth which was what Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free. . . ." The writer goes on to say that "to be strictly logical Christian Scientists should abstain from food as well as medicine." To be strictly logical, because two and two are four, every schoolboy ought to be able to work out the problems of higher mathematics. Now Jesus did work out this particular problem during the temptation in the wilderness, and Jesus was the way. It does not follow, however, that because a schoolboy cannot work out an eclipse, a schoolboy is illogical; nor does it follow that because a Christian Scientist has not destroyed his own materiality sufficiently to be able to walk all the way Jesus trod, a Christian Scientist is illogical. To do without food would be to overcome death, and Paul said, "The last enemy that shall be destroyed is death." . . .

Finally, our critic returns to the question of money, and indulges, I regret to say, in some rather odious comparisons. She says the disciples did not pay Jesus to "learn the gospel or the power of healing." Now I do not know what return was made to Jesus for his labors, but I find it recorded in Luke that many women "ministered unto him of their substance," just as the churches afterwards ministered to Paul. May I ask whether the theological colleges throughout the world are teaching the gospel, and whether they are making any charges for this or not? May I ask whether the clergy throughout the world are teaching the gospel to their flocks and if they are receiving payment or not? May I ask if marriage is held to be a sacrament, and if there are any fees paid for this sacrament and if the man who performs this sacrament is engaging in a "worldly venture"? It would be easy to make these questions more personal and most offensive, but for what good? Certainly none to him who made them so. For years Mrs. Eddy healed the sick and taught the poor absolutely free. What she may have received for those labors from those who could pay, she has given back many times to those who could not. Nor did she ever sell, nor could she ever sell, the gift to heal. That gift is indeed "without money and without price." It is won alone by the effort to walk in the way Jesus walked, and therefore she has said to her followers, "The robes of Spirit are 'white and glistening,' like the raiment of Christ. Even in this world, therefore, 'let thy garments be always white'" (Science and Health, p. 267).

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1908, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 9, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before May 19, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

AMONG THE CHURCHES.

CHICAGO, ILL.

A new Christian Science church was formed last night [April 3] at a meeting held at Fifth Church of Christ, 4840 Madison Avenue. It was named Ninth Church of Christ, and until a permanent home is built Sunday services will be held in Masonic Hall, Sixty-fourth Street and Lexington Avenue. The formation of the new church was caused by the incapacity of Fifth Church edifice to accommodate the congregations there. For several months this church has been overcrowded and people were turned away at the Sunday morning service. It was decided, accordingly, to have those members of the church living south of Sixtieth Street form a new church. The first service of the new church will be held on Sunday, April 12. It is expected that the new congregation will number from three hundred to four hundred from the beginning.

Chicago Tribune.

DOVER AND FOXCROFT, ME.

First Church of Christ, Scientist, has purchased a valuable site of land near Cushing's dye manufactory on Lincoln Street from the heirs of the late R. D. Gilman, and it is understood on good authority that a new church edifice is to be erected in the near future. The site is conveniently located and will make an ideal place for a house of worship. First Church of Christ, Scientist, was organized in Dover and Foxcroft several years ago and has since been holding services in well furnished rooms in the Eldridge Building, North Street, Foxcroft. The membership of the church has steadily increased, until it becomes necessary to have larger quarters for the meetings. The local society numbers among its members some of the twin towns' most prominent men and women, and it is expected that the proposed new church will be a credit to the society and to the twin villages.—*Bangor (Me.) Commercial.*

NORTHAMPTON, MASS.

Between the hill on which the ancient faith of New England was first established here, and that on which, years afterward, the older faith of Rome (once barred and banned) has found central and conspicuous abode, the newest of our sects has set up its tabernacle, and worshiped there on Sunday for the first time. Description of this latest addition to our houses of worship, the new church of the Christian Scientists, on Center Street, which has a seating capacity of two hundred, has already been made in these columns, together with the statement that there were to be no formal exercises of dedication until the entire cost of the enterprise is provided. So, yesterday [March 22], there was no pomp or procession, nor any reference in all the service to the fact that the congregation had gathered there for the first time. There was, however, in the spirit of the day, the note of congratulation on the successful completion of a work dear to the heart of the society, which found expression at the close of the service as the people lingered to inspect the new edifice and exchange words of heartiest appreciation of the success that has attended their efforts to provide themselves with a church home. Among those who lingered to congratulate the members of the new church were a number of prominent Christian Scientists from Boston, Springfield, and other cities. The present membership of the church is thirty-four.—*Hampshire Gazette.*



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.*

WAR.

MARY BAKER G. EDDY.

FOR many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow-beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves.

National disagreements can be, and should be, arbitrated wisely, fairly; and fully settled.

It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations.

CONCERNING LETTERS TO OUR LEADER.

THERE seems to be a thought with many who write letters of appreciation and gratitude to our Leader, for the benefits derived through her teachings, that their letters may never be seen nor read by her. This is not the case. Our Leader does read such letters as indicate or promote the progress of the Cause, and such only are presented to her.

Mrs. Eddy has given over forty years of constant labor for Christian Science and its promotion; all letters addressed to her, tending thereto, should be properly paged, not lengthy, and written or typewritten legibly. Letters making complaints, requesting loans, autographs, endorsements; or upon the subject of disease, the treatment of disease, or the recommendation of a practitioner, are not presented to Mrs. Eddy.

The General of a great army is not expected to consume his time in directing the course of the individual. Our Leader's higher duties for the promotion of Christian Science occupy all her time, and it is respectfully requested that such letters as are hereby prohibited, be not addressed to her.

ADAM H. DICKEY, *Secretary.*

ADVERSE LEGISLATION DEFEATED.

OUR readers will be glad to know that the several bills antagonistic to Christian Science introduced at the present session of the Massachusetts Legislature have been reported adversely by the Committee on Public Health, and that both houses of the Legislature have concurred in these adverse reports. The reports of the committee were unanimous in every instance.

It is a pleasure to say that these bills were not introduced by physicians nor at the instance of physicians, and that at the public hearing before the committee, two members of the medical profession, in high standing, voluntarily appeared and spoke against them. No one knows so well as does the conscientious doctor that medical practice is largely experimental, and that to debar the sick from receiving what benefit they may from the ministrations of other than regular physicians would be, in many instances,

to sacrifice usefulness and even life on the altar of prejudice and selfishness.

The thousands who have been healed by Christian Science after failing to secure relief though the administration or application of material remedies, are living witnesses to the superiority of the Christ method of healing which Jesus employed and commended to his followers, and they are the ones who protest most strongly against such a violation of their rights as the enactment of the proposed legislation would have brought about. In the rejection of these bills Massachusetts has, through her Legislature, again declared for the liberty and individual rights of her citizens.

ARCHIBALD McLELLAN.

A RISING TIDE

FOR many years Christian Science and its representatives have been very much talked about by other Christian believers, and not a little that has been said of both has been so gratuitously distorted that it would have been far better for the reputation of Christian people as a whole if the exhibition had not been opened to the public. One can but be saddened by the fact that into the pure and noble stream of advancing Christian thought, so splendidly pictured by the Messianic prophets as pouring its healing waters through the centuries, there should have been injected these uncanny products of prejudice.

One end, however, has been subserved by the bitter religious antagonism which Christian Science has been called upon to meet, namely, it has certainly proved the inherent vitality and worth of a teaching which, in the face of such a tide of mental resistance and misrepresentation, could move steadily on to great and lasting achievements for good. To-day there is a noticeable turn in this tide of misjudgment, and Christian Scientists have occasion to rejoice in the ever-increasing acceptance, by both Christian and non-Christian writers, of their distinctive teaching that all who affirm their loyalty to Christ Jesus, and who accept as true the Gospel narrative of his works of healing, together with his commands respecting their continuance, thereby place themselves under obligation to do these works, in proof of the consistency and effectiveness of their faith.

The growing thought in this line was well voiced recently by a Congregational clergyman, when he said, "If you accept the literal interpretation of the Gospel record, I do not well see how you can avoid the conclusion that Jesus healed all manner of diseases, and I do not see how you can get away from his statement that his followers were to do more wonderful works than he had done. Let us be plain, . . . that church . . . which affirms that all the miracles [of Jesus] must be taken as historically true, cannot possibly avoid the conclusion that Christian Science is doing, in this modern day, exactly the same work that was done by the followers of Jesus in the days of the early church."

All this is rapidly being recognized by thinking people. As a leading daily has put it, "The present stage is that of general acquiescence in the work of Christian Science. . . . There is a general tendency to emphasize the value of Christianity as a force at work on the plane of man's life on this earth . . . that the benefits of Christian truth may be enjoyed now."

Another most interesting evidence of a turn in the tide may be found in the growing perception that while the unnumbered lines of endeavor to heal the sick, apart from drug medication, have nothing whatever in common with the philosophy and procedure of Christian Science, the discontent with *materia medica* and the hope of escaping from its thrall which they indicate, is directly traceable to that awakening of thought respecting the Christ-healing

which Christian Science has effected, and which is a monument to the dynamic force of the ideas for which our Leader has so heroically stood. Speaking of the present general interest in religious therapeutics, a prominent Presbyterian minister recently said,—

“One thing is certain: no more remarkable testimony to the strength and vitality of the Christian Science idea has appeared during recent years. Surely . . . we need be nothing less than what Jesus was, and we will be nothing else, as we believe that the sinless, sickless, deathless life is, and ever has been, the divine destiny for all. . . . This fulfils the theologies of Christendom as Jesus said his message fulfilled the theologies of the schools of his day.”

While alert Christian Scientists do not fail to see that dependence upon the more subtle expressions of mortal mind for physical relief is, if possible, farther removed from the Christ method of healing, and far more harmful and enslaving in its outcome than is dependence upon drugs, they may find in the present turmoil of mortal thought the tempest and earthquake which in human history has often preceded the declarations and dominion of the still, small voice of Truth.

JOHN B. WILLIS.

ENLARGED CAPACITIES.

CHRISTIAN SCIENCE is doing wonders in overcoming the belief that a man's capacities are developed at an early period in his experience, and that then they not only cease to unfold, but instead are likely to diminish. Christian Science teaches that “the human capacities are enlarged and perfected in proportion as humanity gains the true conception of man and God,” to use Mrs. Eddy's words (*Science and Health*, p. 258). It is true that so long as we believe our capacities and faculties to be dependent upon matter,—upon brain and nerves,—we shall fail to realize or express man's infinite possibilities, for no stream can rise any higher than its source; not that matter is ever the source of intellectual endowment, but human belief has long assented to this false view and refused to recognize Spirit, God, divine Mind, as the only source of man's intelligence and strength. This does not mean that a mortal has infinite capabilities; rather does it show the need of giving up the false mortal concept,—letting it “die daily,”—that the true man, God's idea, may be understood and his capabilities demonstrated.

That this is no mere theory is being proved daily by thousands, who have, as it were, taken up life anew in Christian Science, some of whom had believed that their days of usefulness were over, and others that they had never been and never would be of much use in the world. To such, Paul's words, “Put ye on the Lord Jesus Christ,” have a new and vital meaning. In the light of divine Science this means that all which was possible to the well-beloved is possible to every one who desires to be governed by spiritual law and who makes not “provision for the flesh,” to quote Paul further.

The practical importance of this teaching, at any stage in the working out of the human problem, cannot be overestimated. If we are progressing as we should, new duties will be constantly coming to us in addition to those which already engage our time and effort, and it may be that the old sense of limitation will clamor for recognition—will tell us that we cannot do more than we are doing. But what about the enlarging and perfecting of our capacities, as taught in Science? Does not this imply the possibility of doing more work and better work each day of our eternal unfoldment? Mrs. Eddy answers this grandly in her reference to “spiritual energies” and “God-given powers and resources” (*Science and Health*, p. 387). Here, as every-

where in her writings, we are shown that spiritual being is without limitations of any sort, and that we have but to turn from the mortal sense of things at every point and hold firmly to spiritual reality. Thus doing, we shall find that they who “wait upon the Lord shall renew their strength,” mental and physical.

This whole question hinges to a large extent upon faithfulness “in that which is least,” to use the Master's words. Many seem to think that they can reach the spiritual heights at a single bound, or by indifference as to how each step is to be taken. Jesus said, “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” Our capacities must be “enlarged and perfected” in the working out of “the trivial round, the common task;” and this because we have ever in view “the true riches,” the eternal realities. If it be true that our spiritual unfoldment enables us to do more and better work each day in a material way, what should be said of our higher work in Science, the working out of our own salvation and that of others? Should we not be giving proof of the unfolding of our capacities by discerning quickly the human need, and by meeting it as quickly? This does not mean that we should carry heavier burdens each year, but that we should prove to others by precept and example what wonders can be done by those whose capacities are unfolded scientifically in accordance with God's law.

ANNIE M. KNOTT.

LECTURE IN THE MOTHER CHURCH.

THE semi-annual lecture on Christian Science in The First Church of Christ, Scientist, in Boston, Mass., will be delivered by Hon. Clarence A. Buskirk, member of the Christian Science Board of Lectureship, Thursday evening, April 23, at eight o'clock. The lecture will be free, and the public is cordially invited.

LETTERS TO OUR LEADER.

Washington, D. C., April 4, 1908.

Beloved Leader:—President Roosevelt has heartily approved the program adopted by this society, which provides for meeting conditions as they appear to be, and for changing them so that they will be manifest, as they are in absolute reality. He did this: in a public address to the delegation of the North Carolina Peace Society, at the White House, April 2, presented by Senator Lee S. Overman. By doing this he has called upon all nations to consent now that they will always respect each other's territory and right to make the laws therein, and to arbitrate all other questions. He also expressed the hope that this movement may spread all over the country. The importance of this action seems to justify my bringing it to your notice as part of the unfoldment of good in the permanent establishment of the kingdom of heaven among men, for which you labor. Gratefully and lovingly

Your student's student,

HAYNE DAVIS.

Manchester, Va., March 22, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dearest Friend:—After reading your added lines on page 442 in *Science and Health*. I sat down to ponder them, and they unfolded to me in this way, “Work out your own salvation,” to the point where you overcome “fear and trembling;” then do you see—spiritually discern—that it is “your Father's good pleasure to give you the kingdom,” “the reign of harmony” (*Science and Health*, p.

590), and this knowing, or understanding, is our protection against all belief in evil. This ray of light came to me after months of bitter mental anguish over a deep sorrow, whose circumstances seemed to threaten to rob me of the Comforter, divine Science, and I am grateful to you, who are the friend of all humanity. I call you friend because your life brings to my thought the proof that Jesus gave of his friendship, in St. John, 15 : 15.

With deepest love and reverence,

MARY SHEPHERD.

New York, N. Y., April 6, 1908.

Mrs. Mary Baker G. Eddy.

Revered Leader:—It seems to me a fact of great significance that the recent valuable addition to Science and Health, page 442, line 30, was synchronous with the change in the sixth tenet of Christian Science, page 497, line 24. In other words, we become a law unto ourselves only when we "do unto others as we would have them do unto us." I now also understand what Paul means in his first letter to the Corinthians, sixth chapter, twelfth verse.

In closing I wish to add my grateful appreciation of your unceasing devotion to the Cause which has brought the light of Life, Truth, and Love to a multitude of darkened, frightened, starved mortals, one of whom I was ten years ago, when Christian Science rescued me. God grant that I may always be worthy to write myself

Your humble follower,

ANNA L. MCCLELLAN.

Columbus, O., March 19, 1908.

Mrs. Mary Baker G. Eddy,

Chestnut Hill, Brookline, Mass.

Beloved Leader:—On last Sunday, Bicknell Young, C.S.B., lectured to more than three thousand people in Memorial Hall, which is the largest auditorium in the city. When we remember that only a year ago, less than fifteen hundred people attended our lecture, and compare that with the splendid attendance of last Sunday, our hearts are filled with gratitude to God, and love to you, through whose discovery and teaching our joy and happiness were made possible. Our board of trustees, desiring to express in a material way their gratitude, last evening ordered that a draft for a substantial amount be sent to Mr. Chase, for the building fund of the publishing house.

Lovingly and gratefully yours,

First Church of Christ, Scientist.

E. A. REEDER, *Clerk.*

Houston, Tex., March 23, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—A short time ago I had the pleasure of giving your address to a relative of yours, Mrs. J. E. McAshan, a daughter of your cousin, Mr. Hildreth H. Smith. We spent two hours together, and she was so pleased to know something of your personal life, which I had learned from Mr. Frank H. Leonard, who was our guest for five days last January. Mrs. McAshan is preparing to leave on an extended European trip, and has entrusted to my care during her absence a copy of Science and Health and a copy of "Miscellaneous Writings," which you presented to her father and which bear your autographs. She has only recently come to appreciate the value of these. She was impressed with some of the healing work of which I told her, and said she would like to be a Christian Scientist if she could heal the sick.

I thank you so much for all the good you are doing in numberless ways, and for that precious gift, Science and

Health, through the study of which I was healed of heart disease and lung trouble.

Lovingly,

MARY E. CHRISTIE.

Houston, Tex., March 14, 1908.

My Dear Cousin:—While it is a great honor to me to have so distinguished a lady for my cousin, you will know who I am only by some one else. I am the daughter of Dr. H. H. Smith of Atlanta, Ga., and he has always said you were a "lovely girl." The reason I am writing is that I was so much pleased with your reply to the resolutions of regret at your leaving Concord; they were so full of feeling, wit, and intelligence—you know we do not often find all combined. Papa gave me a book of yours, and the many friends of mine who attend the Christian Science church think it a privilege to look at the inscription. If Mr. McAshan and I should be in Boston this summer, I hope you will let us pay our respects.

With a heart full of good wishes,

Truly yours,

L. G. McASHAN.

Boston, Mass., March 19, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader and Teacher:—We are sending you here-with a photograph of the exhibit made of your works and of the publications of The Christian Science Publishing Society in Melbourne, Australia. This photograph is an evidence of such progress at the antipodes that we feel it will give you pleasure. The statement is made on the photograph that this was The First Australian Exhibition of Women's Work. The members of First Church of Christ, Scientist, Melbourne, Australia, very generously decided to defray the expenses of our exhibit for which we have thanked them heartily.

Yours loyally and faithfully,

Trustees of The Christian Science Publishing Society.

W. D. McCrackan, *Secretary.*

Kokomo, Ind., March 18, 1908.

Dear Mrs. Eddy:—I had just entered the practice of medicine when Christian Science literature was brought to my attention. I was convinced more than most thought I was, from the very beginning, but to break away from my practice seemed a very hard matter. I read the literature and attended Christian Science services wherever I was, but the pulling back and my reformation were by no means what they should have been; but this was my fault, not that of Science. After this was demonstrated to me by your student's students, and the Spirit bore witness thereof, I began to see things differently, and I can say truthfully it is a joy to me to follow as closely as I see, not desiring more than my consecration deserves. I want to add that I have had the blessed opportunity of class instruction from one of your loyal students. As I said before leaving for class, I considered it the grandest opportunity of my life, and this merely expressed it. That my life may attest to the above, and thanking you for such a noble life reflected to such as I,

Faithfully and obediently yours,

E. E. FISHER.

Pittsburg, Kan., March 19, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Beloved Leader:—In gratitude to God and to you, I wish to thank you for "Science and Health with Key to the Scriptures." If it were not for Christian Science, neither my wife nor myself would be here to help to tell the wonderful story of God's love.

Gratefully,

LOUIS J. ZIEGLER.

THE LECTURES.

MANILA, PHILIPPINE ISLANDS.

Francis J. Fluno, M.D., lectured on Christian Science in the Elks Hall, Thursday evening, Feb. 6, and was listened to with the closest attention by a highly representative audience that filled the hall, every seat being taken and many standing. Dr. Fluno was introduced by the Hon. A. S. Crossfield, judge of the Court of First Instance, who said in part,—

Jesus Christ, the son of Mary of Nazareth, who came to this world some two thousand years ago, taught the Science of Life. He taught that Life has power over death; that Life is eternal, that death is not; that good is, and God is good; that evil cannot be where good is. The powers of darkness fled before the demonstration of his scientific strength and knowledge. Death paused and gave up its prey, and evil sought dark places where the light of intelligence did not so brightly shine. Healing came through the Saviour as if upon wings and without money and without price; pain ceased, the sick arose in health, the bowed walked upright, the deaf heard, the crippled halted no more, the blind saw, the dumb spoke, and the unclean became clean. After Calvary's cross the truth proclaimed and demonstrated by Christ Jesus continued to be promulgated for a time, but conflict arose as to just what the teachings of the Saviour were. Discord followed, and the Science of the teachings of the Christ was submerged and lost in that creed of Christianity which says, "Lord, I believe; help thou mine unbelief."

Shortly after the beginning of the last half of the last century a woman, a native of New Hampshire, deeply afflicted with the ills of the flesh and with a mind harassed with doubt, still bowed and said, "Lord, I believe," and applied the remedies which medical science prescribed, but without avail; the body yielded not, nor was the mind relieved by this treatment. At last, when in extremity, the light of Christian Science came to her; the harassed thought found rest, the afflicted body became well, and peace and healing filled her mind. Since then she has devoted her life to the development of that which thus came to her. Her discoveries in this line of thinking were first published in 1875. Some years later, this Science spreading, The First Church of Christ, Scientist, was erected, and a great number of people were reading and coming to know of Mrs. Eddy's discovery, with such effect that healing and understanding and knowledge came to thousands everywhere, until now, in every clime and land, in almost every hamlet, are those who rejoice in the truth of Christian Science and revel in the happiness which knowledge of it brings.

Here among us, in the far-off Philippine Islands, for some years a little band has faithfully upheld the banner of Christian Science and promulgated the teachings of the Christ. There has now come to us a lecturer, one with deeper knowledge of this subject, to tell us what is the truth of the Science of Life, as contrasted with finite sense.

Correspondence.

GREENSBURG, PA.

A large and enthusiastic audience greeted Frank H. Leonard of Brooklyn at the St. Clair Theater, where he lectured Sunday [March 1]. His theme was "Demonstrable Religion," and he was enthusiastically received. Mr. Leonard was introduced by Miss Martha Steckel, who said in part,—

Personally speaking, I am not a member of the Christian Science Church, but I am a student of the text-book,

"Science and Health with Key to the Scriptures" by Mrs. Eddy. My interest dates back to the fall of 1905, when it was my good fortune to hear a lecture similar to the one claiming our attention now. Christian Science did not find me as it does so many thousands, in great bodily suffering, with no hope held out by *materia medica*, but as an earnest Bible student I did have on hand a number of questions involving the deep things of life, for which popular theology offered no satisfactory solution. My questions included: "Death: Does God suffer anything that He has created to die?" "Does God send sickness for some 'wise purpose'?" If so, why did Christ Jesus heal it and command his disciples to do likewise?" And again, "If God is no respecter of persons, how can so many innocent children be born into the world deformed, deaf, or blind, as the case may be?"

With an unprejudiced mind, therefore, and merely as a seeker for truth, I took up the study of Christian Science, and found in it a solution for every life problem, for it involves the science of Being, which is none other than God Himself. Among the "signs following" this mental awakening, or "renewing" of my mind, of which the apostle speaks, was the restoration of my sight, imperfect from birth, but I rejoice most in the spiritual enlightenment whereby the Scriptures now glow with interest and meaning, where before much was vague and uncertain. As a student of Christian Science I have made but a few infantile steps in the process of passing from the discords of sense to the harmony of Spirit,—that is the work of eternity,—but as proof that my thought is tending in the right direction, I already experience somewhat of that "peace of God, which passeth all understanding," that peace which the world does not give, nor can it take away. In the subject-matter of the lecture this evening you will find the answer to Pilate's vital question, "What is truth?"—*The Westmoreland Democrat*.

SALT LAKE CITY, UTAH.

Judge Septimus J. Hanna of Colorado Springs, Col., lectured on Christian Science Thursday night [March 12] in the First Methodist church. The lecture was given under the auspices of Second Church of Christ, Scientist. Introducing the speaker, Judge D. M. C. Straup said in part,—

The longer I reflect and the more I think about the great problems of life,—especially those pertaining to our religious and spiritual nature and being,—the more I realize how vast they are and how little, after all, the finite mind is capable of comprehending them or analyzing them. When we consider how varied are our capabilities, our education, our surroundings, our environments, our various pursuits in life, our associations, our engagements, it is not at all strange that intelligent men and women should arrive at different conclusions and entertain different views. But no matter how dissimilar they may be, we know that we are all brothers and sisters of one common fatherhood, and we have learned to respect the opinions of each other, and to seek to do good to one another, and to make each other better and happier.

Whatever else may be claimed for Christian Science, whatever other beneficent results may be attributed to it, its teachings have done much in causing us to cease thinking of the Supreme Being as a person possessed of anger, sufferance, and hateful moods, and to think of Him as a being of infinite Love, of infinite goodness, all of the time and everywhere. It has taught us that His world is full of sunshine, not darkness; good, not evil; that truth prevails; and that if we but live in harmony with these divine truths, we shall live better and more useful lives.

The Salt Lake Telegram.

TESTIMONIES OF HEALING.

Having been a student of Christian Science for some years, and realizing the great blessing it has been to me and mine, it affords me genuine pleasure to bear testimony in this public manner to what Truth will do where *materia medica* has failed. There have been many wonderful things accomplished in my family of which I might write, but I will tell as briefly as possible of my grandson's healing. At the time of which I write he was about three years old. In July, 1904, he was taken sick. Home remedies were not effective, so his parents called a doctor. The medicine he left was faithfully given; still there was no improvement. Four days later another physician was employed, who carefully diagnosed the case and, pronouncing it a very critical one, ordered a trained nurse and all the accompaniments that go to equip a sick-room under the direction of the modern physician. Still the child continued to grow worse instead of better. Doctor and friends were sad at heart, for nothing tried would allay the fever, so others were called in consultation. They decided that the case had been properly diagnosed and that everything known to medical skill was being done, but that the disease was almost universally fatal, only a few rare cases being recorded as cured, and those who survived were generally feeble-minded or otherwise afflicted throughout life. After three weeks' sickness, all hope in earthly aid gone, by mutual consent it was agreed to allow a Christian Scientist to take the case. She came about three o'clock in the afternoon. From the beginning I had believed that God could heal the child, and it was with joy unspeakable that I greeted the dear practitioner. She treated him and went home, having given me instructions to report to her every hour. *Materia medica* with all its accoutrements was laid aside, and alone with God and our darling I watched the long night through, believing, praying, and praising God,—and every hour I reported by telephone to the practitioner in the nearest city, three miles away. In the morning, even as the beautiful sunshine shone into the room, dispelling the gloom of the night, just as real was the evidence that God was doing the work that mortals had failed to do. The change was quite enough to bring hope and trust. That day a Science nurse was installed, and she and I alternated for three days in the care of the child, at the end of which time he was so much better that she could do all that was necessary.

Words fail to express the gratitude and thanksgiving in my heart, as I recall this case; my eyes fill with tears, and my whole being is stirred with joy, reverence, and praise to God for "his wonderful works to the children of men." It was marvelous, pathetic, almost startling to see the healing of this little child, given back to us from the verge of the grave. The unfolding of a rosebud was all I could liken it to, so silently, so perfectly, so beautifully he opened up before us, every feature, every faculty, every part of his being in normal condition. In ten days from the time the Scientist began to treat him he was playing in the yard, to the utter astonishment of all who knew anything about the case. At this writing he is a robust, rollicking boy, almost ready to enter the public school. Can any wonder if we say, "Bless the Lord, O my soul, and forget not all his benefits."—SARA E. AYRES, San Jose, Cal.

The moral healing and regenerating power of Christian Science has always held a special interest for me, as a reader of testimonies in our splendid periodicals, and feeling that there may be those who would likewise be en-

couraged by a testimony of such a nature, I wish to tell them how I have been healed and blessed both morally and mentally. I did not come to Christian Science for physical healing, but it found me with very perverted notions of life, engendered by an almost entirely materialistic education, gathered from contact with and the study and atmosphere of material medicine. The loftier impulse which at first impelled me to take up this line of education, the desire to help others in need, was soon submerged by the materialism of my thought, and nourished by the atmosphere of hospital and sick-room. All views of life and the important questions pertaining thereto were lacking in true moral tone, through false reasoning, and thus I drifted along, not daring to look in the face the sense of life I was entertaining. All this time I had tried to hold on to a misty, hazy thought of God, and at one period, when hungering for a more spiritual sense of life, I became a member of an orthodox church in the hope of finding a spiritual school where I might learn of higher things than those pertaining only to the physical. But less than six months later I found that the teaching of this church could not satisfy me, and then, in my disappointment, I turned entirely away from all thought of God, stopped praying, accepted and lived in the material entirely, enjoying for a time the companionship of unbelievers, "the blind leading the blind."

Needless to say to the dissatisfied ones suffering from just such mental conditions, that happiness and peace were not long my guests, and the logic of events finally awakened me through great mental agony to the awful mistake of believing that life is material, and that happiness can be ours while thus believing. In that hour of woe, too deep for words, I turned, and in desperation and doubt cried out, kneeling by my bed one night, "If there is a God, will He not show me the way?" With the utterance of that prayer there dawned upon me calm and peace, and the speedy answer from our great loving Father came early next morning in a desire to read *Science and Health*, a copy of which had lain at my hand for more than a year in the home where I lived, but which I had never opened, so engrossed with worldly interests was my time and thought, even in a literary way. From that day on, however, it has been my daily companion, and for ten years it has continued to comfort, to sustain and guide me "all the rugged way" (*Miscellaneous Writings*, p. 398). It has purified my thought, it has enabled me to help others as I once dreamed I should like to do, and has shown me the path to the upbuilding of a Christlike character, "a house not made with hands."

I cannot complete this testimony without expressing my love and thanks to that most noble woman, our beloved Leader, for this wonderful change which has come over my concept of life, and for her unspeakable ministry to all mankind, through which I have become one of its thankful recipients.—ETHELYN A. GILL, Chicago, Ill.

About four years ago my wife was healed by Christian Science of a long-standing disease, from which physicians were unable to give relief. This was proof to me that there was something in Christian Science, and later I began reading *Science and Health*, which at first seemed sheer nonsense, especially the statements concerning the unreality of matter. One day I found myself reading *Science and Health* without glasses, but proceeded without them, experiencing no inconvenience and without headache, the usual penalty for such violation of so-called material law. Since then I have not worn glasses, although I use my eyes as much now as ever and headaches have ceased to be a part of my experience. For ten years prior to reading *Science and*

Health I had always worn glasses when reading, writing, or drawing, having first used them while in college for so-called organic eye trouble. The glasses were a great nuisance, to say the least, and were cheerfully consigned to the junk heap along with medicine bottles and the like. All the difficulties which seemed to present themselves when I first read Science and Health have since been entirely cleared up. I have received many other blessings from Christian Science, and to Mrs. Eddy, its Discoverer and Founder, I am deeply indebted and am glad to testify to the efficacy of her teachings in healing disease and sin, with the hope that some other may be led thereby to seek this wonderful truth and receive like blessing.—R. T. MASON, Salt Lake City, Utah.

A song of gladness and thanksgiving continually fills my heart, at the remembrance of the day when Christian Science was first brought to my notice. I well remember the day before I first heard the name Christian Science. I took up my Bible and read these words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." I remember that even as I read this statement I wondered if it could be true, for just at that time I seemed to be lacking in many ways. After thinking it over I came to the conclusion that it was true, and the very next day I was told about Christian Science. Since that time I have been proving the truth of those words through the understanding that Christian Science has given me. When I was first told about Christian Science I said, "Oh, it is one of those things which are too good to be true." Little did I then understand that all of good is true, and that nothing can be too good to be true, because God is good and God is Truth.

If Christian Science had taught me only this one lesson I should have great reason for rejoicing, but this is only one of many. About a fortnight after first hearing of this wonderful truth, an old complaint from which I had suffered agonies in years gone by came upon me again. I had tried many things for relief, but all to no purpose, and I lived in constant dread of its return. This time, instead of resorting to material remedies, I went to a Christian Science practitioner. After the first treatment I was greatly relieved, and in about two weeks I was entirely free. This led me to enquire still further as to the Principle of this Science which had healed me. Jesus said, "Seek, and ye shall find," and I am very grateful for what I have found through Christian Science. Many have been the blessings, both physical and spiritual, which I have received, but the greatest of all is that I have found the answer to the question which Pilate asked and which the ages have been asking ever since, "What is truth?" In Christian Science I have found the answer! Now I can understand Christ's teaching; now I know what he meant when he said, "Ye shall know the truth, and the truth shall make you free,"—free from all that is unlike God who is All—good. For all these blessings I am very grateful, and I thank God, the giver of every good and perfect gift, for giving to us Mrs. Eddy, because she has made it possible for us to understand this great truth.

M. EMILY HARRISON, Rochdale, Lancashire, England.

There is a saying throughout Japan, "Never use the word magnificent until you have seen Nikko." After three years spent in the investigation and study of Christian Science, and the understanding, at least in some measure, of Truth and of man's unity with God,—Spirit,—I would say, "Never use the word wonderful until you have seen Christian Science." I have found

it is a very present help in trouble. During the interim of two of the severest experiences known to humanity, both chronic and acute, when the burden seemed greater than I could bear; subjected, as it were, to exile and indescribable peril, and tempest-driven, I sought shelter in Science. It has been my privilege in sickness to have the most cultured of physicians near me, but I found medicines when unmasked to be the worst of impostors, treacherous and cruel; yet in seeking I found the truth, and realized that, no matter how many foes attack us, "one, with God, is a majority." This is an age when humanity is demanding the truth on every side, in every phase and walk of life, but only the toilers in spiritual Science have an adequate conception of its immensity and omnipotence.

Christian Science came into my life as a song in the night. I find in it protection, peace, and harmony,—a long-felt want; therefore I can say that though the poet tells us "the monarch may forget the crown, that on his head an hour has been," a Christian Scientist will never forget the Founder of Christian Science. Mrs. Eddy's teachings are strictly and emphatically against hero-worship in any way, fashion, or form; hence it follows that she bears the chalice not with human hands; but as one who is enjoying the blessings of the Science which Mrs. Eddy has unveiled to suffering humanity, and feasting in her glorious literature, it does seem difficult to enter the gate without some tribute. some gratitude, some flowers.

It is delightful to know that even now the sun never sets on Christian Scientists, for this truth has been borne on the wings of the wind to earth's remotest bound, and that, like the morning-glory, it thrives alike on the hut and on the palace. As I think of Mrs. Eddy, I marvel at the vast amount of work she has done and is doing for mankind. After learning through Christian Science what being is, the contrast between past and present is at least encouraging. Even in the darkest hour of human experience the light of Christian Science illumines the home, the heart, the life; and I do know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Thomas Carlyle has said, "The age of miracles past? the age of miracles is forever here." Science and Health says, page 304: "Divine Love cannot be deprived of its manifestation, or object." I receive great help and enjoyment in reading the Christian Science periodicals. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

M. PRAIRIE HARRIS, Cedartown, Ga.

"Be still, and know that I am God." These words recently came to me so vividly that I seemed to hear them spoken. An old ailment had reappeared, under stress of severe and unusual work, and to sense under a new environment. I was lying down, trying to realize that God's child could not suffer, when suddenly the words quoted came clearly to my consciousness. Instantly a sense of peace and harmony stole over the disturbed mortal mind, and I arose in the sure knowledge that I was healed, though the pain had not entirely disappeared; but it gradually lessened, and soon I was free. That night I met my husband and children smilingly. What wonder that songs of thankfulness ever rise to the lips of Scientists. Daily do we realize the faithful words of our revered Leader, Mrs. Eddy, through whose unselfish labors mankind have been so wonderfully benefited.

EMMA ERWIN CRAWFORD, Oak Park, Ill.

When about twenty-three years of age I was in a well-known institute taking treatment for the liquor habit, and about a year later I was in another "cure" for the same purpose; but it was the same old story, I could not stay away from liquor, try as hard as I would. I was fast becoming a drunkard, and losing one position after another. At last I tried treatments in Christian Science, and my case was met; but I made the mistake of thinking that I would not have to do any more work for myself, as I had been healed. Some people may have called my case a failure of Christian Science when I again broke out drinking, but it was not the fault of Christian Science; it was my own fault, because I would not read the Bible or study "Science and Health with Key to the Scriptures" by Mrs. Eddy, nor would I even heed the admonition of Jesus,—"Watch." I started taking Christian Science treatment again, and after a hard battle the trouble was overcome. I now thank God that I was made to go through the mill again, as it has given me an understanding of God which I did not have after my first healing and I have found a God upon whom I can and do rely. It is now over two years since my deliverance, and I am working steadily in a better position than I ever had before. I also have the confidence and respect of my employers. I hope that some one will see this testimony who is looking into Christian Science, and if any doubt the power of Christian Science to cure the drink habit, I say let them investigate the subject, and they will find that Christian Science is the truth.

JAMES E. DOYLE, Boston, Mass.

I am very grateful for the good that Christian Science has done for me in healing my physical troubles and mental discords, and in giving me a better understanding of the Bible and what Life means. My life has been much happier than it was before I understood anything about Christian Science. I was treated for seven years by different physicians, but they could not cure me and I became more and more unhappy and discouraged. An operation was advised by my doctor, and I was looking forward to it with much fear when I became interested in Science and found that no operation was necessary, but that I could trust God for help in every time of trouble. I am indeed grateful to Mrs. Eddy for this good that has come into my life and into the lives of so many others. The growth from the old belief to the new understanding of God sometimes may seem very slow, but we have only to stop and think of our condition before we started to realize what a great difference it has made to us.

ETHEL CULLINGS, Maywood, Ill.

I can express in only a small degree the thankfulness I feel for the good I have received in Christian Science. It is now nearly eight years since I first heard of Christian Science. We were at that time held down, as it seemed, by poverty, and I was gradually going to the grave with throat and lung trouble, and other diseases that go with it,—ailments too numerous to mention. My husband got the name of a Christian Science practitioner who lived in our State, and I took treatment for a while. I did get somewhat better, but knew nothing of the teaching and had no one to instruct me in any way. I had no Christian Science literature to read except two copies of the *Journal*. Finally, however, we managed to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy; but I could not then understand it, so I laid it aside and decided that rather than be ridiculed by neighbors and friends I would see if there was not some other way to get well.

I had always a great sense of trust in God, and when but a child I had always looked to God for help in time of

trouble; but I had been taught to think of God as personal—sending punishment in the form of sickness for our correction. After I laid aside my hope in Science, I went down fast, though for five years we tried every remedy we could find or hear of. I tried several doctors in Tampa, Fla., also a lung and throat specialist in the North, spending all above a scant living, only to find that I was fast fading away. By this time the disease seemed to hold me fast, and no one knows how bitter it is to suffer so, save those who have experienced it. To look at your loved ones and think that you will not be with them long! My neighbors have since said they gave me six months at most to live. I was so greatly reduced in flesh that I avoided looking in the mirror. But I had one more hope! I said, like the prodigal son, I will return to the Father (through Christian Science), as it is the only hope. I did so, and though the healing was slow, it was sure. I soon began to mend in mind and body, so that every one could see the change. Science and Health was taken down from the shelf and made a welcome guest. I said, "I will read it, and what I cannot understand I will pass over, for if one part is true it must all be true."

It is a little over three years since I returned to Science, and in November, 1906, I weighed one hundred and fifty-seven pounds. We have the *Sentinel* and the *Quarterly*, and my husband and I are members of the Christian Science church at Tampa, Fla. The *Quarterly* is a great blessing to such as we, who are too far away to attend the services regularly, for we have the privilege of studying the Lesson-Sermons at home. I can truly say that if I had not gotten help from God, from the truth as taught and practised in Christian Science, I would not be here to testify to its power. I cannot be thankful enough for what Christian Science has done for me and my family. I will say that my husband has never tired in helping me in any way that he could in Science. I am thankful to God that I was led to the truth, even through suffering, as taught by Mrs. Eddy. She is to be highly honored and loved, when we stop to think she was good enough and that God gave her the strength to point all those who sit in darkness to the light that never grows dim. I trust that my thankfulness may be seen in my every-day life.

MRS. DAVID W. MORAN, Magdalene, Fla.

I should like to testify to the healing power of God as omnipresent Truth, Life, and Love. Nine years ago I was healed in Christian Science and saved from an operation which I greatly feared. After suffering for several months, I turned to Christian Science for physical help, because other efforts and means of relief had failed. I was treated for one week, during which time I became so interested in reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I gained a spiritual understanding of God such as I had never had before. At the end of the week I was perfectly healed, and attended a Christian Science service with my practitioner the following Sunday. From that time until now I have applied this healing truth to every problem that has come to me, and although put to severe tests it has never failed. It is comforting to know that the Christ-healing has come down to us, and was not a gift specially granted for a particular period. I cannot find words to express my love and gratitude to our beloved Leader, who has taught us what God is, and what He does for men. I greatly appreciate the work of the Lesson Committee, and our present order of service, which gives pure, simple, and wholesome spiritual food to the hungry.

A recent article in the *Sentinel* on "Christian Science from a Musician's Standpoint" was most helpful to me.

For about four years I have taken an active part in a local music club, which has a membership of nearly fifty. By applying the teachings of Christian Science I have overcome fear, not only in myself but for others, and harmony has been restored among the members when disagreements were expected. As there are no Christian Scientists in the club but myself, many opportunities are given me for spreading this saving truth and speaking a good word for our Cause.

MRS. FRANCES N. SAUTER, Winsted, Conn.

To-day my heart sings aloud its song of praise to the most High for all His wonderful goodness to me. Nearly three years ago a friend, upon my request for something to read, gave me a Christian Science book. I read it hungrily, and when I had finished it the world seemed a different place. Further reading convinced me that Christian Science was the truth I had long been seeking. "Science and Health with Key to the Scriptures" by Mrs. Eddy, came next, and proved so absorbing that I read it three times; but before the first reading was half accomplished, one trouble, which had seemed to be a part of me, vanished, and another, from which I had not been free two weeks at a time for two years, was forgotten. About a year ago I had a malarial attack, which I seemed unable to overcome, and suffered considerably from various forms which the disease assumed. During Thursday afternoon I worked hard for strength to go to the telephone and ask a practitioner, thirteen miles distant, for treatment; and the strength came. The fever disappeared in less than twenty-four hours, and there were no more chills. On Saturday I sat up all day, Monday I went to work, and in less than three weeks weighed more than I ever had before.

Since taking up the study of Christian Science I have used no medicine, but I am kept in better health, and above all am happier, than I had hitherto supposed people could be in this world. A violent temper, which all my efforts had hitherto failed to conquer, has been practically overcome. It is beautiful to be able to love people more and more, as I learn that God is Love and all His children must reflect love. The Bible and Mrs. Eddy's books are a source of unending joy to me. I am grateful for the help I have received from many Scientists, to all who contribute to our periodicals, to our wise and loving Leader who so surely guides us aright, and above all to God, the giver of all good and of good only. There is much wherein I have fallen short, but nothing wherein Christian Science has failed; and humbly I remember that "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

VIRGINIA INGRAM, Dunleith, Miss.

I believe in Christian Science because in it I have found a religion that can be put into practice every day and every hour of my life. It has helped me in times of sickness and health, in the home and in business, and has stood every test to which I have put it. I did not come to Christian Science for physical healing, which I did not need at that time, but I was badly in need of a religion. Who or what God was, I had never known, only I was in terror whenever I heard His name mentioned. I had never read the Bible, and I had not the slightest idea of Christ Jesus as the Saviour of mankind. When Christian Science came into my life I had been out of employment for over a year and a half and was in desperate circumstances. At first I would not hear it spoken of, but when asked if I knew anything unfavorable about it, I could say nothing. Its "scientific statement of being,"

was what first interested me. It showed me clearly that man is the child of God, His image and likeness. In a couple of months after becoming interested in Christian Science I found employment. Up to that time I had attended but one Christian Science meeting (this was the first time I had ever entered a Christian church), but some Christian Science literature had been sent me, and this I earnestly read and tried to understand. From then on I grew, spiritually, mentally, and morally, and became more successful in my relations with mankind and in business. My entrance into Christian Science was over three years ago, and since then my salary has been increased to just four times the amount I originally received. In that time I have also been healed of serious illnesses through Christian Science.

After all that Christian Science has done for me, is it any cause for wonder that I am grateful? What a small word gratitude is compared to what we feel in our hearts. It can only be expressed by following our Leader's example and by having that Mind in us "which was also in Christ Jesus."—AUGUST KAHN, New York, N. Y.

Nearly two years ago I became interested in Christian Science. After the first month's reading of Science and Health, and some help lovingly given by a practitioner, I discarded glasses, which I had worn six years for supposedly organic eye trouble. Since that time I have used my eyes constantly. Science is also helping me to understand the Bible; it is making me happier, and proving to me each day the power of Truth over error. I am thankful for the Lesson-Sermons and deeply grateful to God for this healing truth which has come through our Leader, and which has helped me so much.

MRS. TILLIE J. WING, Columbus, Ga.

[Written for the *Sentinel*.]

THE STORM STILLED.

LAURA GERAHTY.

DARK was the night, and full of doubt and sorrow,
God's smile was hidden 'neath a load of fears;
Each day wore on in dread of the to-morrow,
And all life's sunshine was absorbed in tears.

Vain were the prayers that brought no soothing answer,
Wasted the effort of the ceaseless fight.
Had God forgot us? Had we ceased to move Him?
Wand'ring in darkness, while we groped for light.

One came among us in our direst peril,
Steadfast amid the fear, all fear above;
Holding the lamp of Truth for falt'ring footsteps,
Whisp'ring with gentle voice that God is Love.

Soft on the storm there breathes a peaceful stillness,
A tender warmth diffuses through the night;
The tension of a thousand fears relaxes,
As through the chaos steals a ray of light.

Softer the winds upon our hearts are blowing;
Smoother the ruts upon the road have grown;
Easier the burden in the heat to carry,
Since she, dear heart, the better way has shown.

She found this way through bitterest pain and sorrow.
And labors on lest we the path should miss.
Love, Truth, and Life forevermore defend her:
And her reward—heaven's everlasting bliss.

FROM OUR EXCHANGES.

[*The Outlook.*]

Many people are so confused by the flotsam and jetsam on the surface of the great political and economic movement which now absorbs the interest of the country that they fail to discern its fundamental and intensely ethical spirit. When the incidents and accidents, the foam and froth, the invective of the demagogue and the anathemas of those who are defending what they believe to be their private interests, are put out of the way, it grows more clear every month that we are in the heart of a great moral movement as significant as any that has taken place in the history of the country. This movement has not come in a day. It is not a mere revolt against the oppressive economic conditions, nor is it simply an insurrection against political bosses and robbery. It is a quickening of the conscience of the people, and an attempt, sometimes instinctive, often blind, but with a great wisdom at the bottom of it, to bring the business and social life of the country into harmony with moral ideals. The churches have had much to do with this movement, but not nearly as much as they ought to have had. They have not led it. At the first glance it appears to have grown up very largely outside their walls. Many of its most ardent leaders, who are filled with ethical enthusiasm, are, if not unfriendly, at least indifferent to organized religion. The churches are now in the position of seeing a great moral tide rising around them which they cannot claim to have set in motion, and of which they certainly have not the definite leadership.

[*The Universalist Leader.*]

Christ's confidence in the unlimited spiritual capacity of humanity was an induction and generalization from what he knew of himself. This is the only possible way of reasoning if we deal with men prophetically. It was a generous thought that all men had in them the same spiritual possibilities that he found in himself, but how otherwise could he reason or believe? Jesus stood on the rock of his own spiritual experience, on what he knew to be true of himself, and from this reached in absolute confidence to the conclusion that where he stood and what he knew were things within the reach of every human soul.

[*The Standard.*]

As the Church of Christ comes to live as Christ has taught us, and to share in his longing for the redemption of the world, so will it become a witness having power to convince and convict the unregenerate. No agency for conversion is so potent as a life in which Jesus Christ dwells in the fulness of his grace. No ingenious method to attract attention and awaken feeling can ever equal in evangelistic value the life of God revealing itself in the life of man.

[*Pacific Christian Advocate.*]

It will not be our criticism of each other's follies and the exposing of the foibles of our philosophies which will save either ourselves or others, but the generous, helpful spirit of our Master, which shall make this world a paradise and cause the atmosphere of heaven to be realized on earth.

[*The Examiner.*]

The literary study of the Holy Scriptures is undoubtedly profitable and inspiring; but unless the student goes farther, and discovers their profound spiritual value, his study will fall far short of its real importance.

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