

CHRISTIAN SCIENCE SENTINEL

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

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events.	522
IMPRESSION AND EXPRESSION. M. G. Kains, M.S.	523
THE ONLY ANSWER. Mary Wheeler.	524
FAITH. Gertrude Ring.	524
PROTECTION. Helen W. Bannon.	525
SELECTED ARTICLES.	526
THE LECTURES.	
Notice.	528
Hanford, Cal.	528
Kansas City, Mo.	528
Visalia, Cal.	529
EDITORIAL.	
An Expression of Thanks. M. B. G. Eddy.	530
The Wednesday Evening Meetings.	530
"Every man in his own order."	530
The Sequence of a Great Concession.	531
LETTERS TO OUR LEADER.	531
AMONG THE CHURCHES.	
Hastings, Neb.	533
Berlin, Germany.	533
California.	533
East St. Louis, Ill.	533
New Haven, Conn.	533
REGARDING THE LESSON-SERMONS.	533
TESTIMONIES OF HEALING.	534
FROM OUR EXCHANGES.	538

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

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The Chairman of the Massachusetts Commission on Industrial Education says: "Boys and girls, young men and young women, are not only not directed toward the trades in our existing schools, but are often actually directed away from them by the bookish education of those schools and their purely academic traditions. Manual training is not industrial training, and should not be confused with it. Industrial training means vocational training in trades and agriculture. It aims to develop industrial intelligence and skill in particular vocations. It does not make a journeyman, but gives each worker at a skilled vocation a training that enables him to earn a living wage at eighteen or nineteen. There is need of industrial schools to supplement the existing public schools, such schools to receive pupils fourteen or fifteen years of age, who declare their intention to learn a trade, and offering a course of study covering four years of instruction. The first two years would comprise general shop instruction with related drawing, mathematics, natural science, the history of industry and commerce, shop and business English, and the reading of appropriate articles and books. The last two years would give the shop instruction for particular trades; and for each trade represented the drawing, mathematics, physics, chemistry, and history of that trade, civics, and English, treated as concretely as possible."

Dr. Benjamin F. Trueblood, secretary of the American Peace Society, sent to Congress last week the following remonstrance against the further increase of the navy, signed by about fifty business men of Boston: "To the Congress of the United States: We, business men of the city of Boston and vicinity, sympathizing with the endeavors made by our representatives at

the last Hague Conference to reach an international agreement for the limitation of armaments, and believing that the United States should take the lead in this movement by example as well as by argument, earnestly remonstrate against the further increase of the navy. We deprecate the display of physical force as a misrepresentation of the best sentiments of our people, and as likely to lessen the influence of the United States in its mission of peace and good will among all nations. In the name of the great common interests of commerce, in the name of the millions of our citizens who already bear the burden of needless taxation, and on whom the burden of any increase of armaments will chiefly fall, in the name of the other nations who are looking to the United States for moral support in the policy of international friendliness and trust, we protest against the building of the proposed four new battleships as an uncalled for and backward measure." A similar petition, signed by Bishop Potter of New York and other clergymen, has also been laid before the Senate.

The question whether the railroad rate law known as the Hepburn Act, repeals section one of the Elkins Act, prohibiting rebates by railroads, was involved in the case of the Great Northern Railway Company *vs.* the United States, and has been decided by the Supreme Court of the United States against the railroad company and against the contention of such repeal. The Standard Oil Company, which was fined twenty-nine million dollars, and other corporations, claimed that the Hepburn Act repealed the Elkins Law.

The Supreme Court of the United States has decided the case of the Sisseton and Wahpeton bands of Sioux Indians against the Government. The Indians claimed a large sum of money growing out of a treaty with them in 1851, under which the Government agreed to pay them for fifty years an annuity of \$73,600, in addition to \$305,000 cash paid at the time. The payments were regularly made until the Sioux outbreaks in 1862, when the payments were suspended. The Court of Claims held that the Government was still indebted to the Indians for \$788,971, and its decision was affirmed.

It is reported that an order is being sent out from the offices of the Pullman headquarters in Chicago to discontinue the sale of liquor on cars of that company in every part of the United States, the order to go into effect as soon as the liquors now on hand can be disposed of without loss. It is expected to begin in the East and to work westward. It is understood that the company is moved to take this step because of the direct effect the anti-saloon laws in the several States have had upon their business.

Counsel for the Southern Pacific Railroad Company recently appeared before the House Committee on Claims to advocate a favorable report on the bill appropriating \$1,600,000 to reimburse the company for its expenditures in reclaiming the territory formerly covered by the Salton Sea in southern California from the ravages of the floods of the Colorado River in 1906.

The House Committee on interstate and foreign commerce has authorized a favorable report on the Esch bill, which requires railroads to make monthly reports of all accidents on their lines to the Interstate Commerce Commission, and authorizes the publication of those reports by the Commission.

The new McAdoo tunnel system under the Hudson River, giving connection between New Jersey and New York City, was opened to the public Feb. 26.

An attempt is being made to form a great National forest reserve in the upper part of the lower peninsula of Michigan.

International.

Both Germany and Spain contributed to the loan of five hundred thousand dollars made by the Bank of Morocco to Abdul-Aziz, the Sultan, for the purpose of maintaining the soldiers placed on duty at the ports by the foreign board. This is interpreted to show that France, Germany, and Spain are acting in accord.

Lieutenant General Stoessel, who on Feb. 20 was condemned to death for the surrender of the Port Arthur fortress to the Japanese, has petitioned Emperor Nicholas for a full pardon. The court recommended that the sentence be commuted to ten years' imprisonment in a fortress and that the general be excluded from the service.

The agreement by the Powers to establish reforms in Macedonia seems to be weakened just now by the apparent withdrawal of Germany from the arrangement in return for railway concessions accorded her in Asia Minor by Turkey.

The government's third education bill has passed its first reading in the House of Commons. Two former bills failed, and as the House of Lords is opposed to the measure, it looks as if this bill would share the fate of the other two.

The British army estimates for 1908-09 total \$154,185,120.

Industrial and Commercial.

A comparison of the lumber-producing States shows that since 1899 there have been many changes in their relative rank. Washington, which in 1899 stood sixth, now leads, while Wisconsin, which eight years ago led all others, is now third. In the same period Oregon, Louisiana, Mississippi, Idaho, and California made great strides as lumber-producing States, though, on the other hand, the amount produced in Michigan, Wisconsin, Minnesota, Georgia, Kentucky, Tennessee, Missouri, Indiana, and Ohio fell off anywhere from twenty-nine to fifty-four per cent.

Minneapolis has twenty-two great flour mills, which have an average annual output of sixteen million barrels and a capacity of twenty-five millions. Its grain elevators have a capacity of forty million bushels. On an average more than ninety million bushels of wheat and fifty million bushels of other grains are received in the city each year.

The annual report of the Hamburg-American Steam Packet Company shows net earnings amounting to twenty-five million marks. The dividend is six per cent as against ten per cent for last year.

The Fore River Shipbuilding Company, Quincy, Mass., is building for Japan four twelve-thousand horse-power turbines.

General.

Explorations conducted by the Geological Survey of New Zealand have brought to light some interesting facts. The oldest rocks of the North Island of New Zealand are found to be "stratified" formations, invaded and partly overlaid by vastly younger volcanic rocks. The geyser region is an inviting one, and the South Island abounds in beautiful waterfalls, while the fjords of the southwest coast of the South Island resemble those of Norway. There are good local supplies of coal, generally distributed; petroleum has been met with in spots; iron ore abounds at Parapara in the South Island, and copper occurs sparingly in many localities. Much of the wild mountainous country of the South Island is metalliferous.

Paraffine was at first a valueless by-product of the oil refineries, but has now a thousand uses.

CHRISTIAN SCIENCE SENTINEL

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

IMPRESSION AND EXPRESSION.

M. G. KAINS, M.S.

ANY one who has seen ancient coins must have been struck with at least one thought: the coins were the same as at the moment they were formed by the die. The impression which promoted the crude metal to the official dignity of coins continued through the centuries as the expression of the recognized or sovereign power of the day.

This thought, that the impression persists as expression, finds a wider, more striking application in the spiritual realm. In the first chapter of Genesis it is declared that "God created man in his own image, in the image of God created he him." Thus the man whom God created bears the "impression" of God, and this impression must forever abide, but owing to the confusion wrought in general thought by erroneously assuming that the allegorical Adam-man was divinely formed, a true God-man, mankind have lost sight of the spiritual man and have thought and acted as if the fleshly body were God's image and likeness, though the Bible expressly and repeatedly declares the contrary.

How is this explicable? By the "fruits" of the Adam-man described in the second chapter of Genesis, and by those of the God-man delineated in the first chapter. The fruits of the Adam-man are disobedience, fear, shame, sorrow, jealousy, hate, envy, malice, covetousness, theft, murder; in short, sin, sickness, and death. They are inherent qualities of the material or "old" man, who possesses and expresses not one Godlike quality because the Adam-man is not the impression of God. These qualities, because of their very nature—oppositeness to God-qualities—are without principle, real cause or foundation, and on this account are self-destructive. "All things were made by him [God]; and without him was not any thing made that was made."

The God-man, on the other hand, bearing the impression of God, possesses and expresses no qualities but those peculiar to his Maker. Because of this intrinsic nature he knows himself to be God's child, a spiritual being created in God's image and likeness; to possess or include no quality from any other source; to be a citizen of God's kingdom, heaven, ever present as a state of consciousness, and as such to be endowed with all the rights of citizenship; to know that neither his place nor his rights can be taken from him, because they are God-given and God-sustained; to know that he is peculiarly fitted for his own work in God's kingdom, and therefore that his work cannot be done by another; to recognize the fact that at all times he is capable of manifesting Life, Truth, and Love to every one with whom he comes in contact. He knows that because he bears the impression of God's being he is able to give expression to his God-derived nature, which is dependent solely upon his Maker, in whom he lives and moves and has his being.

Here we are confronted with two opposing statements which demand elucidation. On the one hand popular education, based on the observations of the physical senses, the eye and the ear especially, declares for the reality of the Adam-man, a physical creature with a mixed good-and-evil mind as its motive power. If these senses are to be accepted as reliable witnesses, then the Adam-man is seemingly more real than the God-man; but any one who will challenge these senses will find them all to be unreliable in the extreme, and hence everything based on their testimony totters to its own destruction.

Again, it is easy for any one to prove that the physical body is obedient to the thoughts of this so-called mind reputed to be resident in it. He is thus forced to the conclusion that the physical body is merely an aggregate expression of the thoughts of this so-called mind, linked more or less with other thoughts of this same mind expressed through its various subdivisions,—other people, preceding or contemporaneous. Hence the body, viewed from a material standpoint, is merely an expression of the Adam thought or mind, which, being the opposite of the eternal, divine Mind, is mythical, ephemeral, and powerless against God-mind qualities. And from all this it follows that since the so-called physical body expresses only the effects of the thoughts which produced and still claim to control it, there is but one way by which it can be rescued from any untoward condition; namely, by the destruction of the false impressions that produce and sustain their unwelcome effects, always, however, on the false basis. This is done by accepting the true statements that "God created man in his own image" and gave him "dominion" over all the earth, which dominion begins with that physical body over which he has believed himself to have no control, but which seems to have dictated to him. The acceptance of these statements is a declaration of independence, subject alone to God's law. It needs only to be expressed with persistence, understanding, and conviction in order to be proved to be true.

As advancement is made in the process of recognizing and emphasizing the impression borne by the God-man, the expression of this God-man will become constantly more evident both to one's self and to others. In other words, as this mortal puts off mortality, or mortal ways of thinking, it will put on immortality, or immortal ways of thinking. And this putting off and putting on will not, as the old theology taught, be taken with a sudden bound from gloom to glory, but with simple, daily steps Godward. Our revered Leader says, "The longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mold and fashion us anew, until we awake in His likeness." "The human self must be evangelized. This task God demands us to accept lovingly, to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual" (Science and Health, pp. 4, 254).

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THE ONLY ANSWER.

MARY WHEELER.

It often happens that an explanation is demanded of some of the profounder problems of Christian Science, before its claims in lesser matters are granted. Do Christian Scientists really believe that Jesus walked on the water? Do they think he fed the multitudes with material loaves and fishes? How do they explain the resurrection and ascension? These are some of the questions asked. How shall they be answered?

No one who calls himself a Christian Scientist should be content to accept any statement in regard to this Science simply "on faith," if by faith is meant mere credulity or blind assent to the dogmatic assertion of another. It is on no such ground that our Leader asks allegiance to her teachings, for she plainly says, "A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of Christian Science. If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule" (Science and Health, p. 547). And herein lies the answer we are seeking.

No intelligent person to-day doubts that the earth is a sphere. But how many of us know it of our own knowledge? How many of us have demonstrated it, even so far as to have circumnavigated its surface? Yet not many centuries ago this belief was generally looked upon as preposterous. How many of us are able to compute the time of an eclipse, or of the rising of the sun? Yet we believe that there are those who are able to do so, because we have seen the sun rise, and eclipses take place, as predicted by them, many times. But have we seen one rise from the dead, or walk on the wave? No. Then let us search more deeply for our clue. How is it claimed that these things have been done? Was it by any principle, or law, by any "system," or "rule"?

We are told that the distance from the earth to the sun is some ninety millions of miles, and we accept the statement, although no one has traveled over that distance nor have we seen for ourselves the proof of the statement. We accept it on the authority of others. And why do we accept their dictum? Because we have seen the proof of so many of their statements. Yes, but suppose this were not so. Suppose we had never taken note of the time of an eclipse, or of the sun's rising, is there any other way by which these statements may be tested? Is it not by ascertaining the "system" or "rule" by which they were deduced,—in other words, by learning the basic law of mathematics, proving it, and thus discovering its possibilities for ourselves?

Surely this is the final test. It is not necessary, however, in order to be reasonably convinced, that we should study mathematics to the extent of being able to make these particular computations ourselves, for when we find ourselves able to take the simple first steps in this science, we are impelled to believe that the more complex problems are not beyond our powers of proof. We may even progress far enough to see how it is possible to solve them, without being as yet fully prepared to do so; indeed, we need go but a little way to perceive that the fundamental law of mathematics is all-inclusive, that there is no limit to its possibilities, along its own lines.

Here, then, is our answer, the only real answer. If Christian Science is indeed a science it must be based upon divine Principle, and in order to understand its statements we must learn of that Principle. Just as we cannot be absolutely sure that mathematics is a science until we have tested its basic truths for ourselves, though in some simple way, so we must test for ourselves, in some measure, the Principle of Christian Science, in order to be entirely convinced. Moreover, in Christian

Science we cannot take even the first step without seeing that its Principle is infinite; indeed, infinity itself is that Principle.

Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: . . . My doctrine is not mine, but his that sent me." Jesus, then, knew the Principle by which he worked. God is the Principle of Christian Science. And God is infinite. His power is infinite; that is, without any limitation apart from the maintenance of the divine integrity. God is Spirit, therefore His "line," or domain, is the domain of spiritual power. But God is all. Therefore there is no other domain, no other power. And God is Life. Therefore the Christ-Science—the truth which Jesus demonstrated—was the allness of Life and of Spirit,—the dominion of Spirit over matter, of Life over death. Can we limit Life and its power, if God, Life, be infinite? Dare we say there is anything God cannot do? Dare we say there is no one of His children who has understood Him—learned the Principle of infinity—well enough to be able to make even the supreme demonstration; namely, to refute that very denial of life itself which we call death? If we thus dare, then must we cease to affirm the infinity of God or stultify our own integrity. "If Christ be not risen, then is our preaching vain."

True, we cannot comprehend infinity. We cannot conceive, or picture in our thought, limitless space. But neither can we conceive of space as having any limit. So, too, we cannot grasp, in terms of human thought, the actuality of the limitless power of Spirit, God. Yet to us is given the divine gift to perceive that that power cannot be other than limitless. In the presence, then, of the ineffable possibilities of such a revelation, it were well that we take the shoes from off our feet, for the place whereon we stand is holy ground.

FAITH.

GERTRUDE RING.

EVERY earnest student, as he progresses in the Christian Science thought, must be surprised as well as delighted to acquire a more comprehensive and satisfactory conception of the real meaning of the word faith, as taught in Science and Health, where our beloved Leader explains that this faith must be founded upon spiritual understanding. That wonderful exposition of the marvelous effects of faith given in the 11th chapter of Hebrews, opens with the definition of faith as the "substance of things hoped for, the evidence of things not seen." For a long time this statement was obscure to me. How could anything so intangible as a state of mind be substance, how could one know if he had obtained it, and how could it be more than an elusive asset when possessed?

Those who have attended the Sunday services of our denomination with a loving receptivity of thought can all understand that the true import of similar passages comes to their consciousness as by revelation during the reading, especially if the thought has been prepared the previous week by careful study of the Lesson-Sermon. It has been forcibly borne in upon my mind at such times that this is one of the specific ways in which we receive individual enlightenment, through the colossal and successful effort that has been made by our revered Leader to infuse into determined seekers the wonderful significance of her message.

Thus it was with me as I realized that the mental attitude which declares any desired result as already attained grasps and holds the veritable substance of such desire. And with this experience came the unlocking and opening up of another formerly perplexing line of Scripture, "So

then faith cometh by hearing, and hearing by the word of God." In his words, "Why are ye fearful, O ye of little faith," the Master directly ascribes fear to a lack of faith, and in his own dominion over sea and storm demonstrates the "great calm" which faith manifests. Has not many a practitioner felt the sweet sense of prophecy fulfilled as some great mental disturbance has been subdued for others by this action of faith?

Faith, in its relation to the supply of physical needs, is also clearly explained, not only by the feeding of the multitude, but by reference to the fact that it was the "little faith" of the disciples which caused them to "reason" among themselves because they had not provided for this emergency by buying or by depending upon material resources. Clothing is likewise enumerated in the words, "If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Is it astonishing that, in contrast to the disciples' dearth of faith after so many miracles, the Master "marveled" that the uninstructed centurion so confidently relied on Mind for the issues of life and death in the case of the "servant, who was dear unto him, was sick, and ready to die"?

It is unnecessary to quote the many times in which Jesus distinctly stated that healing, both physical and moral, is the result of faith. To the woman of Canaan he said, "Great is thy faith: be it unto thee even as thou wilt," and her indomitable solicitude being for the healing of her daughter, it was accomplished. There was infinite endowment of power conveyed in Jesus' concession, and is it not justifiable to infer that, had her perception of good been broad enough, more than her daughter might have benefited by the divine permission to partake of "the children's bread"?

How great must our faith be? Listen! The Master says, "If ye have faith as a grain of mustard seed," it shall remove mountains (of error). It is not needful that this faith be the plant perfected to bear fruit, for the tiniest true seed of promise is potent. But be our measure of faith great or small, with what does Paul in his first epistle to the Corinthians (Rev. Ver.), insist that it shall be combined? Love! For though "I have all faith, so as to remove mountains [all seeming obstacles], but have not love, I am nothing." O the wide brotherliness bestowed by divine Love! We may think how carefully we would fulfil the obligations of the stewardship of a charitable legacy, how all who were worthy should receive upon application, and in proportion to their needs, regardless of whether they were personally attractive to the steward or not; and yet, are we dispensing freely and equitably of our Father's precious gift of love in response to our brother's requirement, or are we allowing the old sense of human affection to direct our distribution of Love's bequests?

Is it remarkable that the apostles, knowing the value of this true substance, prayed, "Lord, Increase our faith"? and should not that be the daily petition of all Scientists, since the Bible tells us that "without faith it is impossible to please him [God]"?

PROTECTION.

HELEN W. BANNON.

IN the 91st Psalm we read, "There shall no evil befall thee." This promise is absolute, but we should remember that it is for him alone who has made the Lord his refuge. In Genesis we read that the presence of ten right-thinking men was required to save Sodom from destruction, the earnest appeal of Lot serving but to cover his own retreat, with his family, from the city's impending doom. We have also the words of Ezekiel, foretelling desolation to the land

of Israel because of iniquity: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."

In reading the following account of a railway collision, in which one of the trains was wrecked and the other spared, some may ask why a Christian Science prayer for protection should not have covered both trains. In reply I can only point to the above Scriptural passages, and also say that my understanding of the truth, and therefore my demonstration, was limited; but this experience is given in the hope that other travelers may be helped by what was to me a great proof of the value of prayer on scientific lines, in bringing me a sense of divine protection. I know that as the adherents of Christian Science grow in number and in understanding, so will the life-preserving power of Truth be more perfectly demonstrated. When the whole world shall have accepted its teaching, accidents will be unknown.

It was near the end of last August, after leaving Chicago by the Union Pacific railroad for Salt Lake City, that my thoughts were uplifted in prayer for the safety of the train and all within it. I realized that God, the All-good, was ever-present, and this prayer, not of supplication but of assurance, was followed by a calm sense of security. I knew that there was nothing to fear, and from that moment I gave myself up to the enjoyment of the journey.

Our traveling hotel sped through a country flat for the most part, but having a certain charm of its own; past lake and woodland; through fields of waving corn, with here and there villages of white houses, mostly red-tiled,—peace and plenty everywhere. Through the night we were still whirled along, except when detained at a junction, amidst the bellowing and hissing of engines, to wait the passing of an express, or slowly drove through some townlet to the clanging of a bell. Another day, and darkness had again fallen when, as we were drawing near Salt Lake City, the train came to a sudden stop. My first thought was that the brake had been put on rather sharply—nothing unusual on an American train, but presently the porters and passengers were seen hastening to the doors, whisperings were heard, and exclamations. An accident had happened—a collision—our train had met another on the same line!

Some of the men went out to ascertain the extent of the mishap, and returned with the report that the engine facing ours was a wreck, and that several of the carriages were badly broken, with the result that some of the passengers were seriously injured and had to be conveyed to the nearest hospital. Our own engine was somewhat disabled, and we were delayed in consequence until another could be found to take us on to our destination; but otherwise our train, with all its occupants, was unharmed.

From my heart I thank Almighty God for deliverance in the hour of danger. That He is nigh to all that call upon Him may be proved by every one; and the teaching of our beloved Leader that "He fills all space" (Science and Health, p. 331), shows this nearness of God to be a scientific fact. If all would but realize it!

PEACE.

A WEARY one sat idly by a sea
Of storm-tossed human hope and fear.
"Come, child," I said, "God's love is near,
Thou'rt better where thou art than in the lee."

"Thou'rt on the rock, canst bid this turmoil cease?"
"Thou hast a childlike heart, dear one;
Work for thy rest, it is thine own.
God hath thy way, it is the way of peace."

ELIZABETH ALLEN MALLORY.

SELECTED ARTICLES.

[From *Truth*, Buffalo, N. Y.]

Mrs. Eddy has given a faith to the world which has been more useful to suffering humanity and given more significance to the Christian religion of recent years than any other single agency.

[From the *Carolina Spartan*, Spartansburg, S. C.]

The Christian Science Journal for January is an admirable number for the thoughtful reader who is seeking to know the truth and do the best things. "The Service of One Master," by Samuel Greenwood, shows the impossibility of serving the world and God at the same time. Frank H. Sprague in "Tests of Science" has a scholarly paper on the so-called sciences, showing how little they reveal and how little we know. But as there stated, "Christian Science defines and proves the actual, legitimate status of man, and so reveals an exact, demonstrable basis for the solution of social problems; supports with incontestable proof the claim that the universe is wholly spiritual and that matter is only 'an image in mortal mind'" (*Science and Health*, p. 116). There are no dogmatic and bitter controversies in this *Journal*. In the spirit of love the contributors give a reason for the faith that is in them. The testimonies from the Field show many wonderful cures of disease, and best of all, the spiritual light that is reflected from the great source of light and love. If any one wishes to understand what Christian Science is and what the Church is doing, let him read a few numbers of the *Journal*.

[Frederick Dixon in the *Stroud* (England) *News*.]

To the ordinary man, puzzled by the riddles of physical existence, Christian Science is sooner or later presented. He may be sympathetic, he may be antagonistic, or he may be as indifferent as a Laodicean, but he has before him a phenomenon which is arresting the attention of the civilized world, and, if he is wise, he will put it aside and say nothing, or he will investigate it. If he decides upon investigation, it will entail the effort not merely to master the theory but to demonstrate it. He will find that he is being led not to the study of disease, but the study of health; not to the dissection of evil, but to the realization of good. He will find that he is incessantly striving to put off the old man and to put on the new. He will find that the qualification for success lies not "in the wisdom of this world" expressed in "enticing words," but in that self-surrender in the pursuit of truth in which he may learn how "old things are passed away; behold, all things are become new."

His feelings can perhaps be most happily expressed in the words with which Keats opened Chapman's Homer,—

Then felt I like some watcher of the skies
When a new planet swims into his ken.

Inch by inch, hour by hour, he is demonstrating the power of Christian Science to heal sickness, to overpower sin, and to destroy sorrow. And as he proves all things he holds fast that which is good.

[George Shaw Cook in *The Republic*, Rockford, Ill.]

It should not be supposed that Christian Scientists are, or that they claim to be, entirely immune from sickness and suffering. They only claim that they are not sick as often as they formerly were; that when sick they

recover more rapidly, because they have less fear of disease. Where they formerly depended upon matter to cure what they considered to be abnormal material conditions, now they recognize as the cause of disease, sin, fear, ignorance, superstition, envy, jealousy, hatred, anger, or some other erroneous condition of the human mind, and they seek its cure in divine Mind. Their experience has convinced them that they are in the direct line of scientifically overcoming sin, disease, and death—"the last enemy that shall be destroyed."

Paul said, "To be carnally minded [to believe that matter is substance and that evil is real] is death; but to be spiritually minded [right minded] is life and peace." Many intelligent physicians of wide experience in the practice of medicine have been compelled to agree with the statement of Christian Science that disease has a mental cause, and one of Chicago's well-known physicians has recently in a published interview said in substance that thousands of cases which have come under his observation as a medical practitioner convince him that disease has its origin in thought and must therefore be cured by right thinking. If this learned doctor's observations are correct,—and it can be easily demonstrated that they are,—then there certainly is nothing fantastic, irrational, nor absurd in the contention of Christian Science that inasmuch as disease has its origin in the erroneous thought modes of the human mind, its cure must be found in the right or spiritual thought modes which emanate from and pertain to the divine Mind, the Mind which is God.

[Clarence B. Hadden in the *Findlay* (O.) *Republican*.]

In simple justice, let me say first that our critic deserves the thanks of Christian Scientists for his honest recognition of the great part that Christian Science is taking in the present generation in healing the sick and reforming the sinful. Among other statements he made, he recommended "all of its truths" to the medical profession, declaring that "if they embodied all the truths of Christian Science, there would be no room for so-called Christian Scientists or professional faith-healers." This is literally true, but not for the reason the doctor evidently had in mind, but because there would be no physicians at all, in the present meaning of the word, but only those healing the sick according to all the truths of Christian Science; in other words, only those relying on prayer to Almighty God, coupled with faith and understanding. But as yet our friends, the physicians, have not realized the efficacy of such prayer, as evidently our critic has, sufficiently to grant Christian Scientists in Ohio even the right to practise their profession of healing on an equal basis of freedom with the schools of allopathy, homeopathy, osteopathy, etc., without their being in danger, if they heal any one for a fee, of being sent to jail as criminals. This is not justice, every one will admit, and this un-American law now in force should be repealed at once by the very physicians themselves who were responsible for its enactment. Christian Science teaches the Golden Rule, love to all men; and it has only sincere love, therefore, for the good works and especially the good motives of all physicians, who as a rule are endeavoring to the best of their ability and knowledge to alleviate the sufferings of mankind, and all the doctor says along this line is therefore endorsed heartily. . . .

The failure, on the part of all those who believe in and recommend and practise the use of material remedies of every kind, to rely absolutely on God as Spirit, as the "great Physician," to heal the sick and reclaim the sinner, prevents the human race from giving up its false beliefs in matter

(false gods), and further prevents humanity from learning the truth that God is not the author of sickness or sin: that He is infinitely good, and has made everything that really is after His likeness,—good and perfect. This conception, which Christ Jesus taught and demonstrated, is utterly at variance with the ordinary human belief that sickness and sin and death are just as real and necessary as goodness and health. Jesus taught and healed the sick on the basis that God is the Father, creator, and preserver of man, giving life (not death) to man, and abundantly able to keep him in health, holiness, and happiness, without any human intermediaries or agencies, if man will only cling steadfastly to God in every moment of need, and have faith and understanding, even as a grain of mustard seed, in the omnipotence and eternal goodness of God. One of the greatest lessons for man to learn is that “evil is not power” (Science and Health, p. 192). Christian Science is the Science of Christianity, in other words, the study and practice of the real laws of God, good, as Christ Jesus has shown us the way. Mankind will improve in goodness and health and increase in length of life exactly in proportion to its comprehension of and obedience to these real and eternal laws of God.

[Alfred Farlow in the *Boston Times*.]

Religion should be valued for what it accomplishes as well as for what it promises. It should be understood that heaven is attained by improving one's spiritual condition, rather than by making a journey to some new locality. It is to be sought, not waited for. It is neither here nor there, but as Jesus declared, “within you.” Heaven is the realm or state of the normal, God-made man—not merely the ultimate, but the primitive condition. It is known and enjoyed by the spiritual man, God's own image and likeness. It belongs to the here and now, and is the answer to our Lord's Prayer, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”

It is the purpose of religion not only to prepare one for heaven, but to create or restore heaven itself. Christianity is the religion of Jesus Christ, and is regarded by all believers in Christ as the true religion, because it is the direct and practical way from earth to heaven, that is, out of a discordant material condition into a harmonious, spiritual state. Hence the Master said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” The way from the imperfect to the perfect state was well known to Jesus; it was the way of understanding; it was clearly perceived and perfectly demonstrated by him; hence he could speak with authority, and say with positiveness, “I am the way.”

Any form of religion which tends upward and onward and makes its adherents better is worthy of credit. There may be a thousand varying ways to reach a given destination, but at the end of the journey the traveler has gone over but one way. One might spend a lifetime in wandering about and trying different ways, while, if one correctly understands, he may take the direct course at once. If one experiments with an ill-chosen course, he learns something at least; he finds out that that particular course is not the right one and is saved the ordeal of trying it again. If we take the wrong course, the lack of success which follows convinces us of our mistake. If we take the right course, the success which follows is convincing that we have chosen aright. We learn by every act, whether it be good or bad, and therefore the world is compelled to progress. Those who are not learning are “burning” out.

Many have spoken earnestly and appreciatively of the happy and hopeful state of mind which characterizes Christian Scientists, and have noted their unusual free-

dom from petty as well as serious vices. These results ought to receive their full recognition and be properly credited in estimating the value of the Christian Science religion. Promises of heaven hereafter, which are not accompanied with some degree of harmony here and now, are like mining prospects which never begin to pay dividends.

[C. N. Churchill in the *Commercial Appeal*, Memphis, Tenn.]

Our clerical critic starts off by acknowledging the good works of Christian Science, and then asserts that they come of evil; as if good could possibly come of evil. He says the Christian Scientists did not find what they expected in the churches. True, very true, and with sorrow be it said that this will be so as long as the churches continue to teach materialism instead of the “new tongue” of Spirit; that God is the creator of imperfection,—a material universe and material man, sick, sinning, and dying; that after God finished His work and saw it all good, an inferior so-called power named Satan overcame omnipotence and rendered His spiritual, real creation imperfect, material, and evil, and caused perfect, spiritual man, made in the image and likeness of God, to become imperfect and sinful. Is it possible for that which is perfect to become imperfect? No, a thousand times no! That only is real which is perfect and eternal—i.e., God's creation. If you see imperfection, you may be sure God did not make it; therefore it is not made, as a reality, but only seems to exist, just as a counterfeit dollar seems to be a dollar. Even so matter and evil seem to be realities, but are not, for “the things which are seen are temporal [not God's creation]; but the things which are not seen are eternal.”—real, spiritual, created by Spirit, God. . . .

Christian Science is not mesmerism, hypnotism, esoteric nonsense, or Buddhism, but simply the practical application of the teachings of the Master, who said, “He that believeth on me, the works that I do shall he do also,” and “these signs shall follow them that believe.” The signs do follow and the fruits are good, as testified to by a rapidly growing “cloud of witnesses,” to the efficacy of Christian Science in overcoming sin and healing the sick. In the Christian Science text-book, “Science and Health with Key to the Scriptures,” page 104, we read, “Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism.” . . .

The writer speaks as one who knows, when he testifies that nearly nine years ago, when in a hopeless state, he was healed through spiritual understanding gained in the study of Christian Science, without a single treatment, but by the Word of God, without a chance of hypnotism. The Bible was unlocked by the “Key to the Scriptures,” Christ “opened” his understanding, and he was healed. These same “leaves of the tree” that healed him are used by all true practitioners “for the healing of the nations.” The Christian Scientist, having awakened to the necessity of “working out his own salvation,” finds that the “overcoming of sense and self” leaves him no time to attack the religious beliefs of others. He is busy trying to pray without ceasing and in all things to give thanks.

[Albert E. Miller in the *West Chester* (Pa.) *News*.]

Your correspondent raises an interesting question concerning the relationship between Christian Science and certain drugless methods of cure which he names. He asks to have some one define the relationship which, in his estimation, seems to exist between the two. As a matter of fact there is no relationship whatever between

them. Christian Science practice is based upon the understanding of man's relationship to God, and stands alone in its method of applying this understanding to the cure of disease. It rises much higher than the plane of mere faith in its attitude toward God. It recognizes that God is not the author of sin and disease, therefore they who trust in Him need not fear evil. To petition God to remove that which does not exist in His sight is to ask Him to take cognizance of something which is not included in His perfect domain and which, furthermore, is not the evidence of His presence. To dignify disease and sin by attributing its existence to divine will makes it in a sense irresistible and immutable. The Christian Scientist proves for himself that good and evil cannot be reconciled, and does not try to reconcile them by including them both in the one divine scheme of creation. Thus he is enabled to deal with disease in the same way, in a degree, that Jesus dealt with it and rendered it impotent. Our Saviour employed no drugs in vanquishing disease, and yet he came "not to destroy, but to fulfil." His work was the upbuilding of heaven in human consciousness, and the curtailment and destruction of evil followed his efforts on every hand.

The following which Christian Science has inspired has witnessed in a large measure the restoration of apostolic healing, and in this humanity has much cause for gratitude. Christian healing must of necessity reach down deeper into the minds of men in order to root out the cause of disease than a method dealing with disease from the material standpoint alone. It must needs root out the underlying sin if it would successfully cast out the evil in its entirety, and this is what Christian Science seeks to do and does. It strives to make a man "every whit whole." Much progress is being made in the matter of overcoming popular ignorance on the subject of Christian Science and its method of dealing with disease. Its advocates for the most part have been brought out of dire distresses through the adoption of this method of cure, and are joyously spreading the good news of their healing and the possibility of others being healed in the same way. This accounts in a large measure for the growth of the movement. It prospers because of its good works.

The question of diagnosis is taken up in Christian Science in exactly the same way as our Saviour dealt with it. His declaration as to the woman who appealed to him for healing was, "A daughter of Abraham, whom Satan hath bound, lo, these eighteen years," implying thereby that an evil sense had dominated this woman's life, as evidenced by the disease manifested, and with the recognition of this fact he destroyed the evil sense by uplifting the woman's faith in, and understanding of the omnipresence and omnipotence of God, and she was healed.

The spiritual awakening which accompanies Christian Science healing is of far greater import to the patient than the mere physical restoration. It enables the one who has suffered to combat thenceforth for himself incipient stages of disease, and thus ward off much that might otherwise successfully attack him. That of itself is a great boon, and accounts in a measure for the happiness and healthfulness which obtain among Christian Scientists. Their eyes are turned toward the light; they seek the good in all things, and are sustained and encouraged in their encounters with the harassing cares of every-day life by the reassurance of God's power and presence. They are altruistic in the best sense of the word, for their effort is to uplift the fallen and bind up the broken-hearted by sharing with others this knowledge of salvation.

THE LECTURES.

NOTICE.

The Board of Lectureship requests Christian Scientists not to make what purport to be typewritten copies or synopses of lectures; also not to circulate or make use of any such copies if they are prepared.

The publishing of lectures is wholly in the hands of the lecturers themselves and of the proper officers of the local branch church, and it is desirable that no one else shall interfere with this department of the lecture work.

HANFORD, CAL.

The Opera House contained a large crowd last night [Jan. 30] to listen to a lecture on Christian Science by Mr. Bicknell Young. He was introduced by W. R. McQuiddy, who said in part,—

Since that spring morning nineteen centuries ago, when the complacent Roman governor sent forth to an ignominious death the divine man, Jesus the Christ, of whom he said, "I find in him no fault," the unanswered question, "What is truth?" has claimed the attention of the world,—not because it had not been asked and in some manner answered before, but because the person repeating it wished to make answer as in his opinion Jesus would have made answer, had he seen fit to reply to Pilate. In an attempt to answer the question as Jesus would have answered it, many books have been written and thousands of sermons preached. Christians generally believe and declare that Jesus' life and deeds exemplified Truth. Christian Scientists claim that his followers may to-day live and demonstrate spiritual truth in the same way the Master did while he dwelt upon the earth and worked among men.

Hanford Sentinel.

KANSAS CITY, MO.

On Jan. 28, 30, and 31, Mr. Bliss Knapp lectured to three very large audiences, taxing the capacity of the churches and hall, and turning many away from each lecture. Tuesday evening, Jan. 28, in First Church, the introduction by Mrs. Belle Wood was in part as follows:—

Nineteen centuries ago a Roman, Pilate by name, asked the momentous question, "What is truth?" In every age, between that day and this, some seeker has reiterated, after his own fashion, the same query. To-night many are yet seeking a reply. Those of us who have tasted the rich blessings that follow a knowledge of Christian Science have found an answer, for Christian Science is truth demonstrated. Nineteen centuries ago a Jew, Jesus by name, demonstrated the power of Truth to overcome sin, sickness, and death. In every age, between that day and this, there have been earnest, isolated seekers who have sought to prove the truth of his statement, "The works that I do shall he do also." To-night there are many who rejoice in the positive knowledge that these works are being done daily in our midst. Forty years ago a woman, Mary Baker G. Eddy by name, discovered anew this healing truth, demonstrated its power, formulated rules for its application to human need, and established ways and means whereby its blessings might become known to all men.

On Thursday evening, Jan. 30, in Second Church, Mr. H. D. Yoder said in part,—

Carlyle, the English philosopher and cynic, in his "Sartor Resartus" satirized the formalism and ritualism of the orthodox church as the garb or habit of religion; to be worn, removed, and retailored in conformity with the

prevalent religious thought of the age; the people reflecting a religious life with little spirituality to characterize it. The same philosopher, in his "Essay on Priest and Physician," called attention to the restricted translation given the Greek word *Heilig*,—in the St. James version of the Bible,—generally accepted as meaning "holy." The word used in the original Greek of the four Gospels, in conformity with the thought of the period, meant "healthy and holy," or "wholesome." He charged the Church with not having fulfilled the whole of the great commandment of the Master, when he sent forth his disciples "to preach the kingdom of God, and to heal the sick." Thus, the art of Christian healing was lost to the world for nearly seventeen hundred years. A waiting world has been blessed, helped, and given a brighter outlook upon life and the solution of its problems, by realizing in this age the power and beneficence of divine healing through Christian Science. It was reserved for the latter half of the nineteenth century to be favored with the discovery, and the better understanding, of immortal truth, also its daily demonstration by Christian Scientists.

On Friday evening, Jan. 31, for Third Church, Mr. J. McD. Trimble in his introduction said in part,—

Christian Science teaches that the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," necessarily implies a possibility of compliance. Otherwise why was the command given? It does teach that in the degree to which we approach that perfection, in the same degree will we possess and be able to exercise the dominion promised, and that when we shall have reached perfection we will not have to die to go to heaven, for we will then be there. Christian Science teaches that if we love and obey God our heaven is everywhere.

Correspondence.

VISALIA, CAL.

Bicknell Young lectured at Armory Hall on Christian Science, Jan. 31. He was introduced by Attorney J. A. Allen, who said in part,—

Not many years ago a new conception, or it may be more truly said, a revival of some of the great truths of Christ's religion, was given to the world by Mary Baker Eddy. We may not all accept her teachings in their full extent, but we must all admit that they bring into the home much of contentment, cheerfulness, and love, and that everywhere within the radius of the influence of that religion there is more of neighborly kindness,—and nothing better than that can be said of any religion. We have with us to-night one who has come to give us a better knowledge and a higher conception of Christian Science.—*Correspondence.*

DES MOINES, IA.

First Church of Christ, Scientist, was completely filled last night [Feb. 7] at the lecture given by Bliss Knapp. He was introduced by Arthur J. Allen, First Reader of the local church, who said in part,—

In this world where there are so many discordant sounds and so many cries of pain, the message of love which Christian Science brings to the sick and sorrowing comes like the music of the birds amid the flowers of spring. So, if you, dear friends, catch one gleam of this infinite truth which makes men free both physically and morally, you will be well paid for your presence here, and we shall know that our efforts have accomplished the only purpose for which this lecture is given—the betterment of our fellow-man.—*Des Moines Tribune.*

EUREKA, KAN.

An attentive audience listened to a lecture on Christian Science, delivered by Edward A. Kimball, at the Opera House, Thursday evening, Jan. 23. The lecturer was introduced by Miss Madella Smith, First Reader of the Christian Science Society of this place, who said in part,—

These lectures are not given with any desire to proselyte; we fully realize that no one will accept the teachings of Christian Science until he has some understanding of what Christian Science really is and what Christian Scientists are striving to accomplish. There are, however, many erroneous thoughts in regard to what Christian Science is and what people think Christian Scientists are trying to do, and if this evening one of these erroneous thoughts may be corrected and replaced with the truth, if to one consciousness may come a clearer realization of the immortality and brotherhood of man, the fatherhood and motherhood, omnipotence and omnipresence of God, we shall feel amply repaid for any effort we may have put forth in order to have this lecture.—*Correspondence.*

NEW YORK, N. Y.

A lecture on Christian Science was delivered in the church edifice of Third Church of Christ, Scientist, New York City, Friday evening, Feb. 7, to a large and appreciative audience by Hon. Clarence A. Buskirk. The estimated attendance was about eleven hundred, taxing the capacity to the utmost limit, while many stood throughout. The lecturer was introduced by Mr. Wilfred G. G. Cole, who said in part,—

We are living in an age of scientific investigation and research. In every branch of life and human activity, whether social, political, economical, physical, or religious, men are seeking to discover the truth. Now in all the universe there is not one single unconnected fact. All facts are correlated. When men study or investigate any particular subject, they must first investigate and ascertain the facts, and when they so understand these facts that they are able to perceive underlying them some definite law or principle that can be demonstrated, they have evolved not a theory but a science. Every science therefore consists of the provable knowledge of the truth concerning some set of facts. It is not therefore illogical nor visionary to believe and maintain that God, the universe and man, constitute great facts, and that man's relationship to God and the universe is based upon an ever-operative law and Principle; that the understanding of this Principle constitutes a science and is therefore demonstrable. The working out of this understanding of God is that of which our Master spoke, when he said, "By their fruits ye shall know them," and "Ye shall know the truth, and the truth shall make you free." Christian Science is inspiring deep and widespread interest. Like Christ's life-work and mission, however, it has been much misunderstood and widely misrepresented, and for this reason Christian Scientists are offering these public lectures in order to destroy misconceptions, dispel unfounded prejudices, and offer to all an opportunity to learn the truth about Christian Science from an official and authoritative source.—*Correspondence.*

LECTURES AT OTHER PLACES.

Springfield, O.—Rev. Irving C. Tomlinson, Jan. 5.
Alhambra, Cal.—Bicknell Young, Feb. 3.
Prescott, Ariz.—Bicknell Young, Feb. 6.
Galion, O.—Rev. Arthur R. Vosburgh, Feb. 9.
El Paso, Tex.—Bicknell Young, Feb. 9.
New Haven, Conn. (First Church) —Bliss Knapp, Feb. 17.



MRS. EDDY TAKES NO PATIENTS.

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

AN EXPRESSION OF THANKS.

To Miss Mary E. Eaton, C.S.D.

You will accept my thanks for your multiplied favors, flowers, and friendship unceasing.

Lovingly yours,
M. B. G. EDDY.

THE WEDNESDAY EVENING MEETINGS.

SOME years ago there was published in the *Sentinel* an editorial which touched upon the form and subject-matter of testimonies given at the Wednesday evening meetings, and subsequently a By-law on the subject was adopted by The Mother Church and published in the Manual. Since the publication of this By-law there has been an earnest effort on the part of most of those who speak at these meetings to condense the recital of their experiences into as few words as possible, but with some there still remains a tendency toward a prolixity which adds neither to the success of the meetings nor to the edification of those who attend them. The Wednesday evening meetings are not intended primarily for the edification of Christian Scientists, but mainly for the information they may afford those who have come there to learn the truth about the immediate availability of Christian Science as a means of healing sickness, destroying sin, and uplifting the thoughts and motives of men.

It should be borne in mind by those who speak at these meetings that persons who attend a Christian Science service for the first time are not familiar with the technical habits of speech into which so many Christian Scientists unfortunately have drifted, and that these enquirers cannot be expected to understand the rather blind and mystifying way in which such words as "belief," "claim," "error," etc., etc., are so frequently used; also that a lengthy recital of details invariably becomes wearisome to the listeners, and in the majority of cases thus described the point which was intended to be emphasized is entirely obscured by trivial circumstances and conversations which are not essential to the narrative and can have no better effect than to set the stranger to wondering what it is all about. The total time available for testimonies at a Wednesday evening meeting is never more than thirty-five to forty minutes, and to use this short time to the best advantage should be the aim of every one who feels impelled to speak.

Vital questions are pressing themselves upon the attention of the enquirer who has come to this meeting in search of the help which he has failed to find in other systems, and these questions invariably are, Can I be healed of the sickness from which I am suffering? Can I be relieved from the bondage of sinful habits and desires? Can I obtain surcease from sorrow and affliction? It is to the affirmative answer of these questions that the person who speaks at one of these meetings should address himself, and it is only through a simple and concise narration of personal experience that this can be successfully done.

When Jesus was questioned as to his claim to the Messiahship, he did not preach a sermon on the subject. He

called attention in a few words to the works which he had done, and we as Christian Scientists may well follow his example when we attempt to make known the reason for the faith that is in us.

ARCHIBALD McLELLAN.

"EVERY MAN IN HIS OWN ORDER."

THE teaching of Christian Science is clearly distinguished from many of the theories with which it has been mistakenly associated in uninformed opinion, by its steady insistence upon the scientific sense of identity and individuality. This was illustrated and emphasized by Mrs. Eddy in her sermon read at the dedication of The Mother Church in 1895, in the statement, "You have simply to preserve a scientific, positive sense of unity with your divine Source and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle" (Pulpit and Press, p. 7). This may also remind us of the absolute justice and impartiality of God,—the infinite Father, to whom nothing is either great or small as in the limited mortal sense.

In Christian Science we learn as one of our first lessons that as God is divine Principle, He is expressed in unvarying justice, goodness, and truth. At no point does divine Principle ever fail to maintain the perfect standard of the law of Love which is "no respecter of persons." The demand therefore rests upon each one of us to reflect all the divine qualities and activities in order to fulfil the sublime end of man's being, and the discovery that it is our high privilege to do this gives a new outlook upon existence, an uplifted thought which brings healing and moral regeneration, with a quickened sense of our capabilities and possibilities; the meaning of individuality begins to appear, and identity is recognized as the expression of the divine idea.

It should not be forgotten, however, that the mortal sense vanishes only as it is replaced by the understanding and demonstration of the truth. Such being the case, it is easy to see that one person's experience or opinion can never be made the standard for others. The only standard is divine Principle, the divine demand is perfection and no less, and as no one in material belief has attained perfection we cannot judge others, but we should ourselves press on towards the mark. One person cannot decide the spiritual status of another, for while some may seem to make rapid progress in certain directions, it is symmetrical growth which counts in the end. There are, however, simple and well-defined rules which all Christian Scientists should obey, because they are needed at the present stage of our growth, and the discipline of unquestioning obedience is wonderful in its influence upon character.

Paul once said that he was "debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise;" and thus we may be debtors both to the wise and the unwise,—the former being a constant inspiration to us, the latter a frequent warning to avoid their mistakes. The spiritual law is such that while we cannot suffer for the sins of others we may share the blessings of others, as every honest scientific demonstration helps all who know of it. We should therefore accept gladly and gratefully all the good which is expressed by our brethren (and limitless blessings come to us in this way), but where our brethren fail to come up to our expectations we should remember that as Scientists we are all "in the making;" and as we read in that wonderful fifteenth chapter of 1 Corinthians, it is "every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." With the full-orbed appearing of Christ, Truth, to each one of us, all the shadows of material belief will vanish in the light of Spirit's day.

ANNIE M. KNOTT.

THE SEQUENCE OF A GREAT CONCESSION.

"WE are now compelled to regard our conceptions of matter as symbolic of a Power which is essentially unknowable, and the existence of which we can recognize only in its manifestations." This statement from "Science and Hypotheses," by the great French philosopher, M. Poincare, very adequately expresses the present general attitude of materialistic philosophy, and it is equally interesting both for what it contains and for what it logically involves. If it be true, then manifestly the material concept and explanation of the universe must be abandoned.

The fact that water is composed of two parts of hydrogen and one of oxygen, remains unaffected in its relation to laboratory work and to human life, whatever the belief entertained as to the exact metaphysical nature of these components, and it is thus seen that the meaning of the above concession is found not in its relation to those "natural sciences" which have to do with phenomena only, but in its significance to philosophy and religious thought. It is to be noted that M. Poincare not only stands for a new and very definite point of view, but he declares that it has been reached through compulsion; and yet the relative readiness of physical scientists to yield a long-maintained position has been in marked contrast to the stubborn reserve which has always characterized religious prejudice, that inertia of vested ecclesiastical interests which has been so fully illustrated in the attitude of many religionists toward Christian Science. This compulsion has resulted not only from the demonstration of the truth, but from the desire for truth, that innate and insatiable longing for the real which not only leads to the discovery of the higher, but which argues for the possibility of mankind's attainment of the highest; and these two forces are cooperating to-day as never before, to advance that cause of demonstrable truth for which Mrs. Eddy stands, and which she has definingly named Christian Science.

The philosopher's recognition of a "Power" which is essentially "unknowable" as the explanation of phenomena, takes on its vital meaning when we realize that there is no sense of incongruity in the association of power with mentality. The identification, in the last analysis, of force with active will becomes necessary not only to those who accept the teachings of Christ Jesus, but to all those who accept any form of theistic idealism. With all these the universe is indeed the expression of a "power" which to human sense is "past finding out," and this common thought vastly improves the promise of mental and spiritual advance. The strife which has always existed between the material and the spiritual concepts of being is in large part done away. Nevertheless, a supreme difficulty still remains, namely, the fact that the forces with which thought has to do seem to be both good and evil; and as conceived of in the light of this seeming, the "unknowable" is either a gigantic and inscrutable inconsistency, or else it is a duality which stands for eternal strife.

Here Christian Science comes to the rescue in its declaration that the ultimate is an infinite intelligence, and therefore knowable in the measure of our likeness thereto; in its identification of force with good alone, all evil forces, so-called, being unreal, and in its practical demonstration of the natural dominion of the true, the good in human consciousness, over all that is inharmonious and unideal. By the processes of logical thought, and by the progressive steps of individual demonstration, Christian Science is leading an innumerable company of those who have hitherto discontentedly accepted the dicta of materialistic philosophy, but who have been compelled to say with M. Poincaré, "I know not," to the loving recognition of that infinite Mind—Life, Truth, Love—whose infinite manifestation constitutes and explains all being.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Manchester, N. H., Feb. 17, 1908.

Beloved Teacher:—It gives me pleasure to be the bearer of an informal message from our chief executive. Governor Floyd wishes me to convey to you his personal sense of appreciation of your life in New Hampshire and regret that you have left us. "Mrs. Eddy's residence here is the biggest thing New Hampshire ever had," the governor declared in a conversation we have just had concerning Christian Science and your leaving the State; "I would like to have you write to her and tell her so. No matter where I go I find Mrs. Eddy has made our State better known, and to our credit. She has been a great good to us in every way. Morally she has attached to us certain fine qualities, which influence has been felt abroad. It is too bad we have lost her!" As regards Christian Science Governor Floyd is very positive that it is "built on right lines,—is constructive, never destructive. It gives its followers something which they did not have, and which everybody wants. This makes it a sure thing!" In adding these quotations I sought to ascertain if I had exceeded my authority, and find that I have not. My joy is therefore the greater.

With gratitude,

CHARLES D. REYNOLDS.

Seattle, Wash., Feb. 13, 1908.

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

Dear Leader:—All that I am I owe to you for your discovery of Christian Science. Ten months ago, although only twenty-two, I was a worthless wretch. To-day I love and am loved by all. Words could not express my gratitude to you, and all I can do is to love you and live the life you have shown us how to live.

God blesses you, dear Mrs. Eddy.

Lovingly,

LEROY B. CRAMER.

New York, N. Y., Feb. 12, 1908.

Dear Mrs. Eddy:—My consciousness is full of love and gratefulness to you for Christian Science, and for the unselfed love that you have manifested in giving to the world a clearer understanding of the truth of being, through our text-book, Science and Health, which to me is in every way the only true "Key to the Scriptures." By its teachings a truer recognition of God as the one infinite Principle has been gained, a clearer understanding of divine Love as the only power is being demonstrated, and many blessings have been manifested. Your spiritual discernment of the good for all mankind has been met by love from all of your followers. To stand steadfast, and to cling closer to God, divine Principle, is my earnest desire.

With loving loyalty,

JEAN CLERIHUE.

Jersey City, N. J., Feb. 10, 1908.

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

Beloved Leader:—We, the members of First Church of Christ, Scientist, Jersey City, being assembled in annual meeting, send to you loving greeting. We are very happy to have the privilege of expressing our desire to be loyal and obedient to divine Principle, as taught and explained in "Science and Health with Key to the Scriptures." Your Cause is our Cause; we earnestly desire to manifest the real man, to heal sickness and sin, and to destroy the belief of death, so that we may bring to earthly vision a church that is truly "the structure of Truth and Love" (Science

and Health, p. 583). May our service in God's vineyard be such as to compensate you somewhat for the misjudgments of an unknowing world!

RICHARD C. LUDERS,
MEREDITH PERRY CHASE,
Committee.

Bamberg, Bavaria, Feb. 9, 1908.

Madame:—Out of a multitude of sorrows Christian Science has led me into peace with myself, and taught me to love mankind. It is now the firm rock to which I cling amidst an ocean of adverse thoughts. In Truth I find right thinking and blessed rest. Madame, this is my first testimony, and from the depth of my grateful heart I thank you "for the burdens that have been lifted and doors which have been opened" through your wonderful discovery.

Very respectfully,
MRS. LOUISE SOUVAN.

Los Gatos, Cal., Feb. 17, 1908.

Mrs. Mary Baker G. Eddy.

Dearly Loved Leader:—An overwhelming thought of gratitude to you has been present with me lately, for your great and unceasing gift to Christian Scientists expressed in *The Christian Science Journal* and *Sentinel*. These publications have meant so much to me recently, they have uncovered so many truths to my consciousness, and brightened so many hours with their "glad tidings of great joy," that I desire to acknowledge to you, their Founder, my appreciation of them. Through the study of your book, Science and Health, for the past six years, all good things have come to my home, where you are enshrined in all our hearts in love and gratitude. The latest edition of your great work has opened my eyes and ears to the heavens and earth of God's creating, and for this also, dear Mrs. Eddy, accept my loving gratitude.

FLORENCE ROBINSON THELLER.

Sydney, Australia, Jan. 12, 1908.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—On this our Communion Sunday I wish to send you a message of grateful and humble love, for your beautiful and pure life, which, like that of the Mary of old, was worthy of bringing to humanity's perception "the little child," the Christ-idea, whose name is "Wonderful." For a fuller and more spiritual understanding of the Bible, which I have gained by the daily study of our textbook, I am also deeply grateful. To mortal sense Australia seems far away, but when we realize that "Love fills all space," no distance can deprive us of loving you and acknowledging what the truth has done for us. I am but a babe in Science, and my prayer is that I may follow you as closely as you follow Christ, thereby to become worthy the name Christian Scientist.

Yours very lovingly,
ANNIE HOWELL.

Orange, N. J., Feb. 9, 1908.

Beloved Leader:—I have just read in the last issue of the *Sentinel* the letters of loving welcome to you from those to whom your presence has brought forth such a prolonged tone of joy. I thank you from my heart for sharing with us these and the other beautiful letters published each week in the *Sentinel*. This wonderful example of sharing with others what divine Love gives to you, has always been as a beacon-light to me in following your footsteps.

Your loving student,
NEMI ROBERTSON.

Canajoharie, N. Y., Feb. 7, 1908.

My Dear Mrs. Eddy:—I must express to you a little of the love and gratitude I feel that you were pure enough and wise enough to catch the whisper of divine Truth and express it in "Science and Health with Key to the Scriptures." So wonderfully do the teachings of Christian Science relieve the mental unrest, the unsatisfied longing to look upon the "things which are unseen and eternal," that I cannot be grateful enough! I thank you for every step of the *via dolorosa* through which you have brought to us the wondrous, practical truth of being.

With deep love and gratitude,

I am very sincerely yours,
EMELINE P. ABELL.

Albany, N. Y., Jan. 21, 1908.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Albany, N. Y., assembled in annual meeting, feeling deeply all that you have done for us and the world at large, desire to express to you our loyalty and affection, and to pledge ourselves to greater action and to higher purposes, to the end that we may show forth the fruits of Spirit. We are more and more awake to your wonderful foresight and wisdom, and as we rise in our church work this is constantly demonstrated to us. Our sincere desire is daily to become more worthy to be called your faithful followers.

MARGARET RIGGS COX,
MARGARET DUNDEE GIBB,
Committee.

Boston, Mass., Feb. 8, 1908.

Beloved Leader and Teacher:—I fully expected before this to call upon you in your new home and extend to you in person a hearty welcome to Greater Boston in behalf of Mrs. Strang and myself. Circumstances have kept me from this greater pleasure, and therefore I am writing to you instead, to express to you our joy at this inspiring successful realization of what I know has long been one of the desires of your heart—once more to be near the headquarters of the world-wide religious movement of which you are the Founder and Leader. I recall how often you used to say that it was your hope some day to go back to Boston, dear to you because years ago you found it encouragingly receptive to the revolutionary spiritual truth which you were teaching. I know that you are glad to be here, and Boston is glad with you that you have at last—in God's good time—returned to its environments. You have also told me of the regret of prominent Boston citizens when you first moved to Concord, N. H., and I could tell you of the happiness of thousands, who feel that this city and its suburbs—no longer ironically but in a very real sense, through your achievements as a Christian Scientist, "the hub of the universe"—is the favored above all others in being able to call you its leading citizen.

With this our greeting, Mrs. Strang and I send our abiding love.

Sincerely yours,
LEWIS C. STRANG.

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.

HASTINGS, NEB.

First Church of Christ, Scientist, has arranged for more commodious quarters for its Reading Rooms and church services, and probably the removal from the present rooms will be made about March 1. The auditorium in the Carnegie library has been leased for church services, the change being necessary because of the growth in the congregation. Ultimately it is the intention of the church to erect a building on its lots at the northwest corner of Lincoln Avenue and Fifth Street.

The Hastings Tribune.

BERLIN, GERMANY.

The reports at the annual meeting of Erste Kirche Christi des Scientisten, Berlin, held Jan 6, 1908, showed a year of great growth and advancement. In November the church, having outgrown its former quarters, moved to Choralion Saal, Belvue Strasse 4. This hall was lately built by the Aeolian Company and contains one of their finest organs. The lighting and decorations are perfect and it is in every way fitted for the use of a Christian Science church. The Sunday School, held in both German and English, numbers about sixty, the larger part being German. One interesting feature is the teaching of our Leader's hymns to the German children. Already the hall is filled to its fullest capacity at the German services, and the weekly testimonial meetings are full of life and interest.

With gratitude to God, and to our beloved Leader, encouraged and strengthened, this church begins another year of work for the Cause of Christian Science in Germany.

ANNE LEBARON DRUMM, *Clerk.*

CALIFORNIA.

The work of the Committee on Publication and his assistants during the year ending Dec. 31, 1907, has been more extensive and important than that of any preceding year. While there has been increased activity on the part of the press in relation to Christian Science, and much unfavorable matter (largely Eastern despatches) has been published, there has still been a noticeable improvement in the attitude of editors generally toward Christian Science, and many who were antagonistic are now favorably disposed. A marked instance of this improvement is the action of the *Los Angeles Herald*, which voluntarily opened its Sunday columns to the subject of Christian Science and is requesting suitable matter each week for publication.

The distribution of literature during the past year has been over three times as much as the preceding year, and the good accomplished in this way cannot be estimated. Besides the newspapers, magazines, *Sentinels*, and *Journals*, about 12,000 copies of the pamphlet, "Evil Is Not Power," have been distributed; 2,205 copies of the December *Arena* have been ordered, and 3,394 yearly subscriptions to periodicals that published favorable articles on Christian Science have been sent to the publishers. Also 6,186 of these periodicals containing favorable articles were sold by the churches in San Francisco and Los Angeles. When it is considered that every printed statement of truth that is circulated is a seed that may bear fruit in the consciousness of some needy one, the wisdom of our Leader in encouraging the wide distribution of such articles through current periodicals is apparent, and we do well to assist in this work.

From the Report of the Committee on Publication.

EAST ST. LOUIS, ILL.

Yesterday [Feb. 3] was an eventful day for the Christian Scientists of East St. Louis and vicinity. At 10.45 A.M. they formally opened to the public their beautiful new church edifice on Washington Place and Summit Avenue. The auditorium was comfortably filled at the morning service, but it was during the afternoon service that the seating capacity was taxed to its utmost, visitors being present from Belleville, Granite City, Venice, St. Louis, and Chicago.

The evening service, commencing at eight o'clock, brought out more East St. Louis people than either of the previous services. Many commendatory remarks were heard, all uniting in pronouncing the architecture and finish chaste and harmonious in every detail. One well-known citizen was overheard remarking that he had expected something fine, but that he was totally unprepared for the beautiful sight which met his gaze as he entered the auditorium. The services were simple, but impressive to a marked degree. The hymns, which were sung in a spirited manner, were congregational, beautifully worded and set to appropriate music.

East St. Louis Journal.

NEW HAVEN, CONN.

At one of the monthly meetings of the committee for the distribution of Christian Science literature of First Church of Christ, Scientist, New Haven, Conn., the matter of placing our literature at the disposal of the United States Navy was discussed, and the suggestion made that the committee provide literature for the ship bearing the name of our State. A letter was therefore written, asking permission to place Christian Science literature on the battleship Connecticut, and at the same time a copy of our text-book and two *Quarterlies* were sent to the ship. The following letter was received in acknowledgment:—

U. S. S. Connecticut, New York Navy Yard,

Nov. 11, 1907.

The book, "Science and Health with Key to the Scriptures," was received and I desire to thank the committee for the distribution of Christian Science literature for its thoughtful remembrance of this ship. I have placed the book in the library as requested, and will be glad to place before the crew any literature you may send. I am, with much respect, gratefully yours,

H. OSTERHAUS, Captain U. S. N., Commanding.

We rejoice in the significance of the fact that the flagship of the fleet on its cruise to the Pacific bears our text-book.

GEORGIA A. BECKLEY, *Clerk.*

REGARDING THE LESSON-SERMONS.

In the 1907 second revised edition of our text-book, Science and Health, some changes have been made in the line numbers since the *Quarterly* for January, February, March was prepared. To assist students the initial words of references so changed are given below.

Lesson for March 29, 1908. Subject: REALITY.

- | | |
|-----------------|-----------------------|
| I. | II. |
| 275—To grasp | 372—Christian Science |
| 128—A knowledge | |
| III. | V. |
| 395—The sick | 337—Eternal things |
| 369 { Once let | 300—The temporal |
| { We never | |

TESTIMONIES OF HEALING.

While reading recently some testimonies of healing, it occurred to me that one who would not make public such blessings as have been mine in Christian Science, would be an ingrate indeed, although words are inadequate to express my gratitude. Two years ago I knew nothing of this great truth. I had heard the name at long intervals, and even knew one who claimed to have been healed by it, but my impression was unfavorable, chiefly because I was too conservative to admit that anything outside of orthodoxy could contain any good, although it had failed to mean anything to me. I had always felt a sense of irritation toward those who looked for anything else besides what had been handed down to them.—it seemed had form.—and I regarded it not as an evidence of earnestness and desire, but as weakness and lack of character.

I knew that some people came into Christian Science for physical, some for mental, and others for moral healing, but I was not conscious of requiring healing of any sort. True, two oculists had pronounced my eyes incurably diseased and I had worn glasses for many years; reading by artificial light had long been very painful and of late almost impossible. I had suffered from chronic trouble in both hands for ten years, but all this I took as a matter of course and my general health was good. My disposition had always been optimistic and I was very well content with myself and the world. Bible reading or reading of any religious character had always bored me; my Bible had for years been carefully locked in a trunk in the basement, while church going had long been given up, as I could find no satisfaction in the services and God was not always in my thoughts.

Only a month before coming into Christian Science, I had declared that I would have none of it, and my first visit to a Christian Science church, made under protest, was to be the last. However, mortal mind knows not whereof it speaks, and it came about that to encourage a friend who was "trying" Christian Science, I began attending the services and reading aloud from Science and Health. Before I had read a hundred pages, not only was I absolutely convinced of the truth therein revealed, but my "incurable" eyes were perfectly healed and glasses were laid aside. The trouble in my hands disappeared, and I awoke to the fact that at last I had found a religion which did not bore me and a church which gave all that heart could desire—satisfaction and joy unspeakable.

This healing was accomplished without treatment, our text-book being at that time my only practitioner, and I have no words in which fitly to thank our Leader, beloved indeed, for all that her steadfastness has brought not only to me, but to the whole world.

HELEN E. B. STEPHEN, New York, N. Y.

For the many blessings I have realized through the study of Christian Science I am very grateful. One that is especially dear to me is the understanding that God is the source of supply, and that "nothing can vitiate the ability and power divinely bestowed on man" (Science and Health, p. 393). During the five years in which I have studied the Bible and the Christian Science text-book, I have learned to love the Scriptures and to look to them in every need for the added impulse to surmount every obstacle. That God is our source of supply has been proven to me both spiritually and materially. When First Church of Christ, Scientist, of this city, of which I am happy to be a member, received the call to contribute to the fund for the building of the Extension to The Mother Church in Boston, this privilege was gladly accepted and the entire

collection of the second Sunday of each month was contributed to the fund. This particular Sunday seemed to my material sense to be the most difficult one on which to make as large a contribution as I desired, for the reason that the tenth of the month was discount date, and in order to meet my current indebtedness it seemed to require all that I could get together. This left me but little ready cash; in fact it often seemed that I would not be able to meet the pressing need, let alone any other, but my efforts to obey our Leader's admonition to "trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903), enabled me to make my demonstration as complete as was the widow's mite, and made me stronger with each recurring date. Since the completion of the Extension to The Mother Church, the construction of our local church edifice (to cost about one hundred thousand dollars) has progressed most satisfactorily. After this experience, it were impossible to doubt that God is able to supply our every need, and I feel sure that Christian Scientists throughout the world have learned the lesson of depending on this never-failing source of supply. That we are again called on to demonstrate our faith in the establishment of a fund for the construction of a home for the publication of our periodicals and other Christian Science literature, will be most heartily welcomed by all. "Thus it becometh us to fulfil all righteousness." To our dearly beloved Leader, Mrs. Eddy, I am more grateful than words can express for this reiterated Word.

CHARLES E. SEIFERT, Lincoln, Neb.

Some eight years previous to my hearing of Christian Science, I had an accident whereby my back was severely injured. I tried all kinds of material remedies, but these failed to give me any help. While in Arizona I was attacked by chills and fever, which seemed to leave my stomach in a very disordered condition, from which I suffered five or six years. I took medicines regularly for eight years, from the time I received the injury up to the time I heard of Christian Science, without receiving any help. At the time I turned to Christian Science I was in a weakened condition, both physically and mentally. I was helped from the start; after four weeks my stomach acted naturally, I ate what I liked, and have done so ever since. My back was helped somewhat, though I was not at that time entirely cured of the sense of pain under which I was laboring. It is, however, all right now. I have also received much help mentally since that time, and a skin disease has been overcome through Christian Science. A year and a half ago I had a serious injury to my leg while working in the mine. Nothing was used but Christian Science, with the exception of a doctor setting the bone and bandaging the leg. I attended to this case myself and had no suffering. I am grateful for Christian Science, for what God, divine Truth, through Mrs. Eddy, has done for me.—ANTHONY LUND, Phonolite, Nev.

In the spring of 1900 I had a severe attack of an eruptive fever, which seemed to leave my system in a debilitated state, and on examination by a prominent physician I was said to have serious lung trouble. I was very weak, and greatly reduced in weight. My parents having both passed out with lung trouble, I lost all hope; but not knowing what else to do I went to the mountains. None of my friends expected me to recover, and all thought they were bidding me farewell for the last time. While I was away my people came in touch with Christian Science, and I was given absent treatment. It had been necessary to give me sleeping powders as I was in such a state from fear that I was unable to sleep. When I was given my first treatment I slept all night and awoke the next morning feeling much refreshed. As soon as the fear was overcome I

began to improve, and as I studied "Science and Health with Key to the Scriptures" by Mrs. Eddy, I could see no reason why I should not conquer my trouble. I was entirely healed in less than four months, and am now a strong, healthy woman weighing one hundred and seventy pounds. My recovery was so rapid and I gained so much in flesh that the physician, hearing of it and thinking I might be dropsical, sent for me. When I went to his office he looked at me in astonishment and said my cure was truly a miracle. It was nearly two years before I met the practitioner whose love for divine Principle, God, caused her to lend a helping hand to one in need. I am truly grateful for all the good that Christian Science has done for me.—EMMA HOOD, Placerville, Cal.

In gratitude for Christian Science, and for the benefit of suffering humanity, I desire to add my testimony to the many thousands already given. At one time I had a pronounced prejudice against Christian Science, and I was too stubborn to investigate its teachings, but my views have undergone a change and I wish that all could study it and be benefited as I have been. I suffered for seven months the most intense agony from a distressing eye trouble. I was under the care of specialists during this time, but could get no relief. They decided in consultation that nothing more could be done but to remove the eye. In my extremity, a friend called and asked if I would permit her to telephone to a Christian Science practitioner in regard to my case. I told her that I would consent to anything that would bring relief. She immediately sought a practitioner, and a little later I received a telephone message that I was to have an absent treatment and that I could go to bed and sleep soundly, something that I had been unable to do for many months. I retired, though with little faith, but I immediately fell into a restful slumber. I dismissed my doctor and continued the Christian Science treatment, and the disease, with the pain which accompanied it, left me entirely; also a most severe stomach trouble, which I had had for seven years. I am now able to eat anything that I desire, a fact which is a source of great surprise to my friends who knew of my years of dieting. I feel the deepest gratitude for Christian Science.—for what it has done for me, and for the elevating influence which its teachings bring to all those who are fortunate enough to have it come to them.

I. P. KINCAID, San Francisco, Cal.

It is with sincere gratitude for the many blessings Christian Science has brought me, that I give this testimony. For four years I had been taking medicine every day for a severe bowel trouble. I was treated by different doctors, the last one saying that the only relief for me was an operation. When I told this to a friend, she asked why I did not try Christian Science. It was on the 18th of September, 1907, that I called on a Christian Science practitioner, and in less than a week was healed. My beginning in Christian Science was so sweet, so calm, and so uplifted with hope, that I have studied "Science and Health with Key to the Scriptures" faithfully ever since, and as I did this the other ailments disappeared. I give thanks to God, and also to Mrs. Eddy, whom God sent to make plain to human understanding the life and teachings of Christ Jesus.

TILLIE ENGEL, St. Louis, Mo.

It is about two years since I began the study of Christian Science, and I wish to add my name to those who

have told of the power of this grand truth to heal from sin and sickness. I did not come to it for the physical healing, but was told of God as Love; and I found the Christian Science idea of God to be just what I had been looking for. I had belonged to an orthodox church, but withdrew because it did not give me the peace and happiness which I thought should belong to one who was being saved. I was told that if I did not keep all the commandments I would be punished eternally. I did not see any one keeping them all, and I could not, hard as I tried, so I decided to give up trying and "have a good time" while I was here. Then Christian Science came to me and showed me the right way. It taught me that "the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497). I am so thankful to Mrs. Eddy for showing us the way out of those man-made beliefs. My wife has been healed of rheumatic trouble, headaches, and other ailments too numerous to mention. I have overcome headaches and other minor troubles. I am a traveling man, and find God an ever-present help. When I do what is right I never want for anything, for "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Though I have never seen Mrs. Eddy, it would be strange if I were not grateful to her for all she has done for me and mine. I can repay her only by living what she has taught and by bringing the truth to others with "signs following."

JESSE C. BLAIR, Sherman, Tex.

I am truly grateful for what I have found in Christian Science. I was healed of acute lung trouble by patient and loving work in Christian Science, which brought about more harmonious conditions in my family—of much greater value than any physical healing. It took me some time to appreciate this rightly, and only through working to bring such conditions to others was I able to see how much love, patience, and wisdom are required in Christian Science healing. I saw then how much love Jesus had, and how patiently he waited till others were ready; how much love and patient waiting Mrs. Eddy has had to experience, till mankind should turn to Truth and Love. I also saw how much our literature is doing in constantly directing thought to Truth, keeping guard so that error can find no lodging-place in it. Through a recent experience I gained a clearer understanding of what man is. A hatchet fell on my head from the top of a step-ladder, making a wound. At first I was greatly alarmed, then I remembered Mrs. Eddy's words in Science and Health (p. 475), "Man is not matter; he is not made up of brain, blood, bones, and other material elements." I then saw that the true man is a mental image of divine Mind, and that to reflect God he could not manifest mortal mind with its accidents, injuries, etc., so I needed to blot out the wrong picture from my consciousness by bringing in the true image, which is not reflected through matter. In about twenty minutes I went back to the work I had been doing, rejoicing in an uplifted sense, having gotten rid of much material belief. I felt no fear, and the error faded into its native nothingness.

No one who knows what Christian Science is, could be other than grateful to Mrs. Eddy; she has enabled me to "drop my burden at His feet and bear a song away," and I thank her. My greatest desire is to give this truth to others, that they, too, may learn the allness of God and the nothingness of error, and that I may heal the sick, even as I have been healed.

MRS. MINNIE CAPEN, Chicago, Ill.

Eight months ago, after many years of ill-health, I was asked to try Christian Science. Like many others I did not see how I could be benefited, but decided to give it a trial, thinking there might possibly be a ray of hope for me there. I went to a practitioner, and was healed in less than a week of stomach trouble from which I had suffered for four years, and of bowel trouble which had continued for twelve years. I have also laid aside my glasses, which I had worn for twelve years. I have since been healed, through my slight understanding of Christian Science, of another ailment of seven years' duration. While I am very grateful for my physical healing, words cannot express my gratitude for the spiritual uplifting which I have received, and for my better understanding of God and the Bible. I am very thankful to God, and to our Leader, Mrs. Eddy, through whom we have learned of this healing truth.

OLIVE B. LA CHAPPELLE, Waukegan, Ill.

When our beautiful city, San Francisco, met with disaster we lost our home, and my brother sent me to my sister's home in Grass Valley. Soon after coming here I was taken with a severe attack of abdominal trouble. For one week I grew steadily worse, till I felt that I was in a serious condition. Not quite one year previous to this time we were beginning to get interested in Christian Science, but as Christian Science was very little known here, and there was no practitioner, also being very much afraid of a physician's opinion, we decided to telephone to San Francisco, nearly two hundred miles distant, for relief. I must confess that it took a great deal of courage on my part to do this, as it was my first experience with anything so serious. We just missed the practitioner, as she had gone to church, so were obliged to wait till her return at ten o'clock in the evening, three hours later, when the message reached her. My sufferings at that time were intense, but they gradually grew less, till at midnight I was perfectly free from pain, only a feeling of sensitiveness remaining where the pain had been, and this disappeared in three days. My faith is now so great that I feel the Christ-healing is the only cure for all ailments our troublesome mortal bodies may express. I sincerely thank God for what Christian Science is doing for mankind each day and hour.

MISS FRANK M. PARKER, Grass Valley, Cal.

In the fall of 1906, when a brother-in-law lay sick in my home, and a doctor said he probably would not live till morning, I saw Christian Science save and heal him. So, when in the summer of 1907 I was taken sick, I called a Christian Science practitioner to help me. I passed through and out of the various phases of a dreaded attack of lung trouble in three weeks, without being in bed a whole day. My business is that of a market gardener, and August is for me a very busy month, so a part of each day, except two, found me attending to my business in the hot sun, without any perceptible injury from it. The papers were reporting many cases of fever in the city near by, and at this time a great fear of it seemed to be prevailing. The symptoms had attacked me violently one Sunday afternoon, but Christian Science, promptly applied, mastered it quickly for me. Not a trace of the trouble remained next morning, and after three weeks' treatment I felt as able as usual to attend to my harvesting. In my family of seven we have all proven the power of Truth to be of greatest value in the removing of error. My wife and daughters were healed of various illnesses and the effects of accidents, while our little boy has been healed of deafness.

Last spring snow, frost, and cold threatened to destroy our crops, which would mean financial ruin for the year,

but when the night looked darkest we clung closest to the thought of God's presence and power, as revealed in Christian Science, as did others with us, and though to appearance our crops were white and stiff with snow and frost, not a vine was killed, thus proving the statement in *Science and Health* (p. 125). "The agriculturist will find that these changes cannot affect his crops." For all these blessings we are deeply grateful to God; and for Christian Science, to Mrs. Eddy, its Discoverer and Founder, who is showing us the way.

A. J. HAVENS, Worthington, O.

For eight years I was a great sufferer from five different diseases, and in all these eight years *materia medica* failed to cure me. The first trouble was paralytic, which was followed by kidney and heart disease, then by disease of stomach and bowels. Much of the time for four years I was in bed and had to be lifted about. For over a year some one had to dress me, when I was able to be dressed at all, which was seldom, as I was reduced to a mere skeleton.

In the spring of 1907 I was told that several neighbors had been healed by Christian Science. My husband then called the practitioner who had helped them, to help me. In five weeks I was well, and have done my own housework all summer. I know not how to be grateful enough to God for this experience, and to Mrs. Eddy, through whom it was made possible. The world looks very different to me now; I find great joy in the study of *Science and Health* and other Christian Science literature, and this truth is indeed a lamp unto my feet and a light unto my path, in the understanding that God is my Life, the source of my health and my strength.

MRS. J. H. SNOUFFER, Worthington, O.

As I read weekly the testimonies of healing in the *Christian Science Sentinel*, I have wished I could add mine. This morning, as I looked out upon the world, so full of beauty, Love seemed to whisper these words of our Leader, "To those leaning on the sustaining infinite, to-day is big with blessings" (*Science and Health*, Pref., p. vii.). It is always to-day, and if we are obeying the word, the blessings are for us. My heart goes out in praise to God, and with love and gratitude to our dear Leader, for it was through the reading of our text-book that the light came to me, and "to-day is big with blessings" because I understand God,—know in some measure what it means to be His child.

MRS. ELLA J. ROBY, Marlboro, Mass.

I am very glad to be able to add a heartfelt and grateful tribute to Christian Science and its Leader. The many testimonies I am constantly hearing at the Wednesday evening meetings, and reading in the Christian Science publications, prompt me to send my own. My first experience in the wonderful efficacy of Christian Science was nearly eight years ago, although of course I had heard much of the healing, as I had lived in and near Boston for many years, but I am sorry to say that I had never become interested in it. About eight years ago I had to give up a position in Boston on account of ill-health, and I came to Washington. For a year I lived in the country, a short distance from the city. I had had the fear of weak lungs held over me from childhood, and shortly after coming to Maryland I took a very severe cold, which seemingly settled on my lungs. One day several members of the family went into Washington sightseeing, and as I was unable to go, one of them asked a practitioner there to treat me absently. After they left I grew so very ill that I was much alarmed. I

went to bed, and after awhile fell asleep. I did not awaken until late in the afternoon, when to my delight I found that my cold had entirely disappeared and I felt as well as I ever did. After this wonderful healing I became interested and began to study and learn all I could about Christian Science.

Shortly after this experience we came to live in Washington, where I have had better opportunities, which I much appreciate. Since that beautiful demonstration was made for me I have never had the least trouble with my lungs, though I have had some attacks of colds, but they have always been met with Christian Science. Last winter I was exposed to a supposedly infectious disease, but having had it when a child, I did not think of needing protection, therefore I had a severe attack, which I could not overcome; but a practitioner again came to the rescue, and I was healed in one treatment so that I went into the country to spend the Christmas holidays and slept in a cold room, with no ill effects whatever. The same practitioner treated my eyes, which had greatly troubled me from childhood. For more than fifteen years I had worn glasses, which often had to be changed at great expense, but a celebrated oculist told me that there was no other remedy and that I must always be very careful of my eyes. But, thanks be to God, through Christian Science I have been able to discard the glasses and can read fine print and do fine work without their aid.

My sister also wishes to join her humble thanks and gratitude to mine for the many blessings that have come to her through Christian Science. She has been greatly helped in business, and in many other ways; harmony has overcome discord, and this truth has brought us both peace where there was no peace. We have used no material remedies for upwards of seven years, Christian Science meeting all our need. Sometimes our progress has seemed slow, but looking back we find we have been climbing. We still have many battles to fight, and much to overcome, but we know that even as the promise reads, we shall have "daily strength for daily needs."

MISS NANCY E. SHAW, Washington, D. C.

I wish to express my heartfelt gratitude to God for what Christian Science has done for me. In 1906 I was pronounced incurable by one of the most eminent doctors of our city. He diagnosed my case as serious heart trouble, and said that *materia medica* could do nothing for me, that it was impossible for me to live; so I decided to try Christian Science as the last resort. I called in a practitioner, who gave me treatment, and for the first time in many nights I went to bed and slept like an infant. It had seemed impossible for me to lie down, but that night I had no trouble with my breathing, and have had no return of any symptom of the dreaded disease. I have also learned through this blessed truth that God, infinite good, does not withhold any good thing from them that walk uprightly. It is my earnest prayer that each day may witness in my life a little more honesty of purpose, a little more faithfulness in helping my fellow-men to find the peace and happiness that are the birthright of every child of God, and that I may thus express my gratitude to our dear Leader for the great blessings that divine Love has bestowed upon me.—MRS. M. J. WOODS, Birmingham, Ala.

[Translated from the Spanish.]

I write this testimony, hoping that it may benefit some one who is suffering and may be without hope of ever being well, as I was. For twenty-two years I suffered from what the doctors in Spain called rheumatic trouble. In the year 1886 I came direct from Spain to the State of Kansas, and began to take treatment of the local doctors.

Finding no relief, I went to Kansas City, Mo., entered a sanitarium, and took treatment for two months of a noted specialist. At the end of that time I decided to leave the sanitarium, as I was growing worse every day. Soon after this I went to Kirksville, Mo., placed myself under the care of a noted osteopathic physician, and seemed to receive some benefit; the relief, however, proved to be only temporary. In a few months I was as bad if not worse than ever before. I then sought treatment from different physicians—at Hot Springs, Ark., and in other places. I seemed to receive some benefit, and for several years I was able to work although suffering more or less all the time. In 1904 I moved to Clarksburg, W. Va., and began with the doctors here,—seven in all giving me treatment. Some said I had a serious kidney disease, and a number of other diseases, among them an eruption with which my whole body was covered, and I had no feeling in my hands or feet. The doctors all told me there was no help for me, and advised me to go to the Johns Hopkins hospital in Baltimore, Md. I went there, and was advised to place myself under a certain specialist for treatment. I did so, but returned to my home not one bit improved in health.

At this time a friend, seeing my hopelessness, asked me to try Christian Science, and directed me to some one here who was interested in this blessed work. I was advised to buy a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the *Christian Science Quarterly* and the *Sentinel*. These I began to read and study faithfully, and I commenced to improve immediately. After I began to learn what Christian Science really is, I had two weeks' absent treatment, and was healed mentally and physically. I was absolutely well in every way in about two months after I began to read Science and Health. I am thankful to those who have helped me to find the truth after fifty-five years of continuous bondage to error. God helping me, I will strive to live this beautiful truth, and help others to see the light as I have been helped to see it. God bless our dear Leader, Mrs. Eddy; I am so thankful for her pure and godly life.

FRANCISCO ALVAREZ, Clarksburg, W. Va.

I have long neglected to express my gratitude for what Christian Science has done for me. When I first knew of it I was a physical wreck, suffering from liver trouble, but by the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was entirely healed and have been able to make many demonstrations since. I am a member of The Mother Church and my great desire is that I may not only be able to lead others to Truth, but that I may show my gratitude by works rather than by profession. My advancement has not been rapid, but for what I know of this truth I thank God, good, as revealed to this age through our beloved Leader, Mrs. Eddy.

LOUIS W. CLARK, Hammonton, Cal.

THE influence of example is often more far-reaching than we realize. Practically every student of Christian Science is being observed daily by some one who is considering if Christian Science be indeed the truth. And while it is not right to judge Christian Science by the acts of any individual who may be studying it, the fact remains that many persons who do not know better are doing this—many indeed who do know better. It is well to remember this, and so conduct ourselves at all times that those who are in any way looking to us as an example may receive no misconceptions of Christian Science because of our acts or attitudes. "Actions speak louder than words."

WALDO PONDRAY WARREN.

FROM OUR EXCHANGES.

[*The Church Standard.*]

The Eternal Son was not manifested in a man, but as a man,—in a real personal manhood; therefore the Incarnation is to be taken in earnest. Bodily, intellectually, morally, spiritually, he was human like ourselves. . . . He learned by effort and increased in understanding and wisdom. He felt and thought and pondered. He communed with nature, and studied the Scriptures, and absorbed ideas, just like one of ourselves.

His moral advance was similarly natural and human. He was innocent, but he learned obedience; he was sinless, but not at the beginning perfect in righteousness. He was free in will and he used his freedom; he was tempted and remained true; he believed and prayed and struggled until he became the captain of our salvation—but he was perfect only at the end of his course, just like one of ourselves. Spiritually, too, he was not as fully conscious of his Sonship during his infancy as at the close of his ministry. He needed and received grace, and increased in favor with God. He grew in the knowledge of the Father and in consciousness of himself in the ordinary gradual way, the incident at his twelfth year and the occasion of his baptism apparently being notable stages in his realization of his relation to God and man. But the sense of the meaning of all these things came to him step by step, just as it would have happened to us if we had been the very image of the thing which God destined us to be.

[*The Christian World, London.*]

We might, judging from appearances, describe ours as an age of religious isolation. One asks what is the attitude of that growing multitude of people, the majority now it would seem of our population, who stand away from public worship, to say nothing of those within the church walls who find little inspiration there? Is it their invincible badness which keeps men aloof, or discontented with what is offered? Or is it perchance that the Church to-day is fumbling in search of its "Lost Chord," while the world waits till that chord be struck again? Hitherto the soul has not failed to vibrate when the right note has sounded. One wonders which at the moment is weightier, the Church's judgment of the world, or the world's judgment of the Church?

[George R. Varney in *The Pacific Baptist.*]

Acts of kindness to our fellow-men are no more acceptable to God than acts of worship to Him unless they spring from love. Paul assures us that we may give all our goods to the poor, and even our bodies to be burned, without deserving or receiving any credit from God, but insists that there must be love back of the gifts and deeds if they are to have any moral worth. Our worship of God and our work for humanity must both spring from hearts of love for God and love for humanity or they are morally worthless. Religion is not true religion, however rich in forms or full of works, unless it springs from love.

[Rev. Paul Winthrop Brown in *The Congregationalist.*]

Let us have done with the attempt to bring in the kingdom without taking the trouble to love our neighbor—merely sociologizing him won't do. We must meet the individual working man just as Jesus met Peter, and cultivate with him that unsystematic fellowship that saves the world.

[*The New York Observer.*]

The greatest hindrance to the truth of God is not so much that it is not faithfully preached, as that it is so unfaithfully lived.

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