

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.	322
THE TALKING HABIT. Clarence W. Chadwick.	323
THE TRUE CONCEPT. Anne Elizabeth Jenkins.	324
GOD GLORIFIED. J. Allen Barris.	324
SAFETY. Walter Lincoln Colby.	325
COURTESY. Winifred Stanton.	325
THE ANGEL GUARDIAN. Ada J. Miller.	326
SELECTED ARTICLES.	326
AMONG THE CHURCHES.	
Watertown, S. D.	329
Salt Lake City, Utah.	329
Kirkwood, Mo.	329
EDITORIAL.	
True Gratitude.	330
Our Experience Meetings.	330
Error's Effect and End.	331
LETTERS TO OUR LEADER.	331
THE LECTURES.	
Concord, N. H.	333
Denver, Col.	333
TESTIMONIES OF HEALING.	334
FROM OUR EXCHANGES.	338

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

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD
LONGFELLOW

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JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

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ITEMS OF INTEREST.

National.

A letter has been received from Yukio Ozaki, the mayor of Tokio, Japan, in regard to the two thousand cherry-trees which were presented by that city to Washington, and which are now at Seattle, Wash., awaiting shipment. "Cherry-trees are extensively cultivated in this country," he says, "and are the most admired of our flowering trees. There are several hundred different varieties, but for the purpose of this shipment ten of the most representative kinds have been selected, and I beg to assure you that it will remain to the citizens of Tokio a pleasing memory as well as a matter of civic pride to know that their small offering will be permitted to contribute to the advancement of the beautiful capital of the great republic which they all admire." Most of the trees will be set out in Potomac park, along the new drive which skirts the river for a distance of a mile and a half, the remainder will be planted in clusters in the various parks of the city.

More than twenty-five million deposit accounts are carried on the books of the banks of all classes of the United States and its insular possessions, according to statements contained in the annual report of the comptroller of the currency. Banks in the New England states held, in round amount, \$88,300,000 in actual cash, those in the Eastern states \$716,200,000, in the Southern states \$105,800,000, in the middle Western states \$373,400,000, in the Western states \$71,000,000, in the Pacific states \$89,600,000, and the banks of the island possessions \$7,700,000.

Arbuckle Brothers, the strongest competitors of the American Sugar Refining Company, paid into the United States treasury last week \$695,573.19 in reliquidation of back duties following the disclosure of irregularities in the weighing of sugar cargoes on the docks. This action does not affect the criminal standing of the officers of the company. It is reported that the American Sugar Refining Company is ready to pay \$700,000 of evaded duties.

The intention on the part of Senator Crawford of South Dakota to press the commerce and labor department for a report on the increased prices in the cost of living, even to the extent of presenting a resolution in Congress to bring forth the desired information, has aroused interest throughout the country.

There is a suspicion abroad that monopolistic control of commodities is unduly affecting the supply.

Legislation to create a department of the Government which would do for the whole country what the bureau of corporations has been doing in specific instances, and compel complete publicity in the management of interstate corporations, is one of the leading recommendations contained in the annual report of Secretary of Commerce and Labor Charles Nagel.

National aid for permanent roads, a system of national highways connecting the capitals of the various states and of state highways connecting the various county seats, use of Federal prisoners for building roads, and the establishment of road-making on a strictly business basis, are some of the suggestions made at the sessions of the tenth national good roads convention at Topeka, Kan.

Four hundred thousand dollars, in the judgment of Secretary Wilson of the department of agriculture, will be necessary to administer properly the twenty-five million acres of public lands added to the national forests by President Roosevelt during the closing weeks of his administration. The bulk of these lands is in Alaska.

The declaration relative to the laws of maritime war, embodied in sixty-four rules, has been made public by the Senate. This declaration was signed by the delegates of the United States to the international naval conference held in London, Eng., last winter, which dealt with ten major topics, unanimity being secured on eight.

A bill has been introduced in the House which provides that the President, Vice-President, senators and representatives, and party committees shall file statements of their campaign expenditures, and that failure to comply shall be punishable by imprisonment of not less than six months and removal from office.

The United States Government has not yet called upon Cuba to reimburse it for the five or six million dollars of expense incurred by the military occupation of the island, but the claim will be pressed whenever it seems that the Cuban treasury can stand such a draft.

In a report by the war department to the House, the eight-million-dollar project for a canal to connect Lake Superior and the Mississippi river by way of St. Croix river is pronounced commercially impracticable and inadvisable, though practicable from an engineering point of view.

A bill requiring common carriers engaged in interstate and foreign commerce to make full reports monthly to the interstate commerce commission of all accidents, and authorizing the commission to investigate such accidents, has been passed by the House.

No action respecting a gypsy and brown hat moth appropriation will be taken by the committee on agriculture until after the holidays. Secretary Wilson has recommended an appropriation of three hundred thousand dollars.

As a result of the prosecution of the sugar-weighting frauds in New York city, there is now a confident expectation that indictments will be found against officials "higher up."

President Taft has sent to the Senate the name of Horace H. Lurton, a native of Tennessee, in nomination for associate justice of the United States supreme court.

The postmaster-general is determined to put a stop to the abuse of the franking privileges by members of Congress.

International.

The general assembly of the International Institute of Agriculture, numbering more than one hundred delegates and representing forty-six states and colonies, met in Rome last week. Of the objects to be undertaken by this body, two were deemed of supreme im-

portance, and constituted the chief aims of its promoters. These were: To collect, study, and publish as promptly as possible statistical, technical, and economic information concerning farming, the commerce in agricultural products, and the prices prevailing in the various markets; to communicate, as quickly as possible, all such information to the parties interested. The object of the aims is to prevent the evils which arise from speculation in agricultural products.

The British Congo sections of the Cape-to-Cairo Railway have been formally opened and linked up. This completes a continuous British line of 2,147 miles from Cape Town. The section now opened is 134 miles from the chartered company's terminus at Broken Hill to the southern frontier of the Congo Independent State. Work is already in progress across the frontier on 160 miles of Congo line into Kantanga, which it is expected will be completed in the autumn of 1910.

Another telephone switchboard order from the Far East has been placed with an American firm of manufacturers. The Japanese department of communications is the purchaser, the equipment being used to extend the service in the capital city of Tokio. The Chinese government recently installed two modern telephone exchanges in the city of Peking.

The first railway to connect the Atlantic with the Pacific coast of South America between Buenos Aires and Valparaiso will probably be completed next year. The tunnel through the Andes, which will abolish the gap of fifteen miles that now exists, has been broken through, and it should be possible to run a train through by the end of March.

The estimates for the ensuing fiscal year in Canada provide for an expenditure of \$2,358,700 upon the canals. Fifteen canals are to be affected by the work outlined in the year's estimates, nearly all of which are directly connected with the Great Lakes and St. Lawrence river route.

In the Egyptian budget for 1910 the revenue is put down at £15,350,000 and the expenditure, ordinary at £14,088,000 and special at £1,062,000, leaving a surplus of £200,000. There is a gradual improvement in the resources of the Sudan.

China is unobtrusively but extensively giving up its archaic system of education and adopting that of the western world.

Industrial and Commercial.

The Vulcan Match Company of Sweden has just completed negotiations with the Barking district council near London, for the acquisition of some acres of land upon which they intend to build a factory that will give employment to more than one thousand East London workers.

Plans for a subway around New York city, estimated to cost one hundred and thirty million dollars, have been submitted to the public service commission and are creating considerable interest among citizens and officials. The belief is expressed that the Pennsylvania railroad is back of the proposition.

Imports of paper and products into the United States have increased from \$3,000,000 in 1899 to \$12,000,000 in 1909, while exports of paper and manufactures thereof increased from \$5,500,000 in 1899 to practically \$8,000,000 in 1909.

In a report just received by the state department it is disclosed that the total American investments in Canada now reach the sum of \$226,800,000.

A company capitalized at five hundred thousand dollars has been organized to develop extensive coal-fields in the Province of Alberta.

The United States in 1908 turned out twenty-seven per cent of the entire world's output of lead.

CHRISTIAN SCIENCE SENTINEL

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

JESUS

THE TALKING HABIT.

CLARENCE W. CHADWICK.

WHEN thrilled with a new idea, the tendency of human nature is to talk about it. It has, however, been said, that "the less men think, the more they talk." This is especially true when it comes to religion. People will even pass over the weather to engage in a controversy upon religious topics.

The Cause of Christian Science has not wholly escaped the "talking-much-and-saying-nothing" habit. Many people who have become interested in Christian Science had for years allowed themselves to be prejudiced as the result of senseless or careless statements by some who called themselves Christian Scientists. Idle talk upon such subjects as the unreality of evil and the nothingness of matter is not calculated to attract to the teachings of the Master people who allow themselves to judge by what seems patent to the outward senses. The best time to talk upon such subjects is after some tangible proof of healing has been given to these people that their thinking is along wrong lines, and even then the premature declarations of absolute scientific truths are not conducive to favorable results. The neophyte in Science is too apt to be possessed with a zeal which is "not according to knowledge." His intentions are humane, but he lacks the wisdom and discretion necessary to convey the right thought at the right time to those whom he would bless. Without these virtues he is very liable to fall an unconscious victim to the talking habit.

A very earnest young student was once invited to spend an evening with a minister of his acquaintance to discuss Christian Science. The invitation was accepted. Passages of Scripture were of course freely quoted, some of which the minister assented to, while others he vehemently opposed. This student had proven very little of the teachings of Science and Health, having read the book through once or twice only, and was none too familiar with the Bible. His was a zeal without knowledge. During the course of the argument,—for that is really what it was,—the student cited this quotation from the Bible: "They which are the children of the flesh, these are not the children of God;" which was immediately contradicted, upon the ground that no such passage occurred in the Bible. The Bible was called for, and the quotation found and read aloud to the minister. He still doubted, and asked to see for himself. He found the text just as it had been quoted, and became so confounded and apparently angered that he literally threatened to dismiss in a very forcible manner the student whom he had invited to his house, if he persisted in explaining any such "pernicious doctrine." The student knew just enough to keep calm, and this saved him, but did not convert his host. The conversation continued until after midnight, and the visitor departed. The lesson was a valuable one to the student; but some eighteen years have passed and there is still no evidence of his preacher friend having become interested in Christian Science.

Many others interested in Christian Science have no doubt had similar experiences before learning to keep a seal upon their lips. Practitioners frequently meet with people who tell of their erroneous views of Christian Science gleaned from the thoughtless expressions of some neophyte student. One lady asked this question: "Can you assure me that God will forgive me for all the dreadful things I have had to say about Christian Science? I have recently read just a little upon the subject, and I find that I am entirely wrong." She went on to say that she had heard different ones talk upon the subject of Christian Science, and had come to the conclusion that it was anything but Christian, and being herself a victim of the talking habit, she had been free to tell others what she thought of Christian Science. The woman was quickly healed, which settled the thought of God's forgiveness in her case, and she is now daily proving her faith by her works and talking a great deal less. Many others are likewise doing far less talking than they did on first becoming interested in the Science.

In some instances young students of Science and Health have held meetings for the purpose of exchanging views upon different passages from the Bible and Science and Health, as found in the Lesson-Sermons. Such efforts would indicate a certain amount of zeal and earnestness, but experience has proven that the best results cannot be obtained in this way, and through the columns of the *Christian Science Sentinel* the Field has been advised that it is not wise for Christian Scientists to meet promiscuously to read and to exchange thoughts upon the Lesson-Sermons, but to leave these Lessons for the one Mind to unfold to them in their own individual study of them or when hearing them read without comment by the Readers at our Sunday services.

Christian Science lays all stress upon doing, and Christian Scientists may agree with Shakespeare that "talkers are not good doers." First impressions of this Science are not always scientific; hence the danger of conveying the wrong thought to those who will receive it as fact instead of mere belief or opinion. The most satisfactory way of presenting Christian Science to people is to prove to them the healing power of divine Love. Our Leader is striving in every way possible to safeguard the letter of Science from the marauding tendencies of the human intellect in its persistent attempts to drag the inspired statements of Science and Health down into the mire of human belief. If the human intellect could explain Christian Science, there might be some excuse for more talk and less work; but such is not the case. Demonstration alone can impart the spiritual animus of its text-book as well as of the Bible.

Centuries of preaching have failed to reveal and to reinstate the gospel of healing. Talking has had its day, and has signally failed to reveal the kingdom of heaven on earth. Proof, practice, and not profession, is now demanded of Christ's followers, and those who have grasped the spirit of Christian Science must see to it that no stumbling-

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blocks are placed in the way of honest seekers of the truth through careless talking upon a subject that can best be explained and assimilated through quiet systematic study and living of the precepts which it teaches. Christian Science is too sacred a subject to have either its theory or practice dragged into the by-paths of erring human belief. "The song of Christian Science is, 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20). When this sentiment is put into practice, the talking habit will have disappeared.

THE TRUE CONCEPT.

ANNE ELIZABETH JENKINS.

CHRISTIAN SCIENTISTS are sometimes asked, "How can you worship a God who is not personal?" If they, in turn, are asked how they can worship one who is, they have really no answer at all, for they cannot describe this person whom they adore. If the Scientist were to inquire, "Is he an old man with a beard, or a young man with a beautiful face?" they would be shocked at such sacrilegious remarks. But how can we worship an impersonal God?

If one were coming home alone some dark night, and were suddenly set upon by a robber, what concept of God would be of most service to him? Would it be that of a great personality seated upon a throne, somewhere in the heavens, whence He looked pityingly down upon the victim, but from which position He might not in any case come to his rescue; or the Christian Science concept of God as Love, Truth, intelligence, strength? Suppose a Scientist to be in any kind of danger: he would naturally turn at once to God as divine Love, knowing that if God is ever present, then Love is ever present; and that where Love is there can be no reality in hate, hence no one to rob or to kill, and no fear that would paralyze one's faculties. He would know that God is also intelligence, and if God is ever present then the Scientist, claiming man's reflection of God, would act intelligently,—must do so, if divine intelligence governs him. He would know what to do and how to do it. He would also rely upon God as his strength, knowing that God, good, alone has power, and that evil has no power. This would apply equally to all the attributes of God, and would be equally available whatever the belief of danger, whether in case of disease, accident, or the kind of attack above mentioned.

It may here be asked, "Which concept of God brings us nearest to the source of all true help?" Is it that of the one who prays in fear and holds a belief in the impossibility of his personal God's ever coming down to rescue him; or that of the one who turns with perfect confidence to divine Love, intelligence, strength, to come to his aid? Is there any reason why Love should not be everywhere, at all times, and possess all power? Any reason why intelligence should not? Surely there is no understanding of God which brings omnipotence so near, as that which acquaints us with God as being infinitely more than a personal form like our own. Mrs. Eddy says, "If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible" (Science and Health, p. 13). Is it not the mental and spiritual qualities of our friends which appeal to us and which draw us near them, and give us the true sense of companionship and communion? Why should it not be the same with that Friend who is of all others so necessary, and with whom a perfect communion and companionship is possible—yes, absolutely necessary for every one of us. We cannot deny that it is material sense which limits and mars our human ties, and why should we seek to apply this sense to our relation to God?

Christian Scientists are proving daily and hourly that they are much nearer to God now than when they believed Him to be a corporeal personality, and more than ever do they love and reverence Him as the infinite Father, divine Mind.

GOD GLORIFIED.

J. ALLEN BARRIS.

As we listen to the testimonies given at our Wednesday evening meetings and hear the expressions of gratitude to friends and practitioners, we are reminded that Christian Science honors God supremely. We are told in our textbook that "the one Mind only is entitled to honor," and that we should "give to Mind the glory, honor, . . . everlastingly due its holy name" (Science and Health, pp. 183, 143).

In the seventh chapter of Luke's Gospel, we have the story of Jesus' raising of the widow's son from the dead, in which we are told that when the multitude saw this deed performed "they glorified God," and in the self-same hour Jesus was able to heal many of their infirmities and plagues, which would imply that their willingness and ability to glorify God and to recognize Him as the source of the wonderful power displayed by Jesus, enabled them to receive the benefits of the healing power. It is noticeable that they "glorified God," rather than Jesus, the one who apparently was performing the so-called miracle; and we see throughout the whole career of Jesus the effort on his part to turn the thought of the people away from himself to God. He said, "I can of mine own self do nothing;" and again, "Why callest thou me good? there is none good but one, that is, God," and again he said, "The servant is not greater than his lord."

So is it with those who practise the Science of Christianity today: the desire is to turn thought away from human personality to the true source and Giver of all good—to God, to whom be "glory and majesty, dominion and power." This does not mean that we should not be grateful to those who have helped us, but there is a distinction to be made between the source of the stream and its channel, between the master and the servant. We may be grateful to the one, but we should glorify the other; and according to Webster, "to glorify" means "to place first." In expressing our gratitude, therefore, it is well that while we "render unto Cæsar the things that are Cæsar's," we should not forget to "render unto God the things that are God's."

As a bright and shining example of this Christlike spirit we have the life of Mrs. Eddy, the Discoverer and Founder of Christian Science. There is today no one of any prominence whatever whose personality is so little known, except through her writings, as that of our beloved Leader, who during the forty-five years of her ministry has been pointing her followers away from herself to God and endeavoring gently and lovingly to lead this present generation into a knowledge of the impersonal Truth. There has been no seeking for popularity, no striving for effects, and at the same time no faltering of steps; and today, as she herself has said, she still finds herself "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix.). During periods of persecution, like the great Master, she has opened not her mouth, but meekly and quietly gone on her appointed way, "clad in the panoply of Love" (*Ibid.*, p. 571); and so successfully has she demonstrated the truth which she has been teaching, that every attack has fallen by the way, and the wrath of man has been made to praise God so effectually that today Christian Science stands out in bolder relief than ever before upon the consciousness of mankind. And this solely as the result of demonstration. Day after day, in comparative seclu-

sion, she devotes her time to the establishment of this great truth so that it can never again be lost, but that we of today and those of future generations may have the true guidance which will enable us to work out our own salvation, and to come into a realization that the kingdom of heaven is indeed at hand. Could there be a nobler work, and could a greater gift be given to a sinful and sorrowful world?

SAFETY.

WALTER LINCOLN COLBY.

FROM the time of Moses until now, humanity has ever been seeking to avoid the evil consequences of sin and to escape calamity. The book of Leviticus is full of minute details concerning the precautions necessary to prevent disease by the cleansing and purification of both person and dwelling whenever contagious maladies overtook the people. Jesus so far recognized this order of things as to command the ten lepers whom he healed to show themselves to the priests, in compliance with the law of Moses; yet it is significant that to the one who returned to give thanks, a Samaritan, he said, "Go thy way: thy faith hath made thee whole." It may have seemed to the Jews that Jesus sometimes disregarded the Levitical law, but there is no evidence that he was ever careless or indifferent concerning the welfare of those about him. His obedience to law and his observation of certain ceremonies were marked. His mission was to offer to all the surest way to escape from harm, namely, by putting entire dependence upon God.

Despite the many adherents of Christian Science, most of whom testify to having been healed through divine help from some kind of disease, and often after all medical help had failed, honest doubt concerning the advisability of placing their entire dependence upon spiritual healing keeps many others from accepting its teachings. This makes it apparent that the one prevailing thought today is the avoidance of danger. Consciously or unconsciously a large proportion of our time is spent in the endeavor to prevent calamities, and it is of course entirely right to protect ourselves from unnecessary hazard. Carelessness and neglect are never warrantable, and Christian Science teaches this most emphatically, but the great question at issue is, What constitutes true safety, the highest good?

The ascetic who perched himself upon a column and remained there many years, in order to insure purity and abstinence from temptation, may have accomplished his object, but he failed to benefit mankind. Christ Jesus pursued no such selfish course, but rather one that to human sense was fraught with danger. He fearlessly faced the mobs, the persecution and ridicule of his enemies, that he might insure the safety of his brother men.

Let us consider some of the teachings of Christian Science which will certainly conduce to our real safety. First, we may mention its inculcation that we earnestly study the Scriptures and endeavor to understand more fully their application to our own lives, that the truths of the Bible are as potent today as in the past. Further, to accept the postulate of Christian Science that God is omniscient, omnipresent, and omnipotent, one to whose keeping we have a perfect right to trust our welfare, can but contribute to our present and future safety. Religious history is full of proofs that God is all powerful and an ever-ready help in time of trouble. "I cried unto the Lord with my voice, and he heard me," says the psalmist, who believed that God was within reach of his cry. Christ Jesus' demonstrations over the elements, over sickness, hunger, and "the last enemy," were in evidence of his awakening to a spiritual consciousness of the divine Life. We cannot fully apprehend that God is indeed "our Father" without being impelled to depend upon Him for safety in every emergency. In our exalted moments of spiritual sense we all feel sure that we can safely trust our lives to the divine keeping, but

to reach this plane requires much spiritual thought and purity of action on our part.

Yet again, we can safely follow the teaching of Christian Science in maintaining an attitude of thought which will exclude the anticipation of ills and all that tends to hinder spiritual growth; in thinking only good thoughts for those about us; in manifesting cheerfulness and in turning away from all hatred, envy, and passion. If we accept the teachings of the Master in his divinely helpful Sermon on the Mount, we have a right to claim for ourselves the rewards there offered to those who are faithful and true though "persecuted for righteousness' sake." It requires the self-poise that comes as a result of fellowship with Christ to maintain under all circumstances the standard of love therein set forth. To love our enemies; to pray for our persecutors and those who say all manner of evil against us falsely, is to acquire the understanding that hate, envy, and malice can be destroyed by Love, and as time after time the practice of our Lord's teachings results in greater spiritual power and victory over sin and sickness, we learn that Love is the only source of true healing and protection, whether physical or mental.

Moral healing is sure to be followed by physical benefits. Not only in nervous diseases, but in the so-called organic troubles there is need to rely upon spiritual means for safety. Christian Science demonstrations of healing cover every form of known disease, and a careful investigation of these demonstrations will satisfy the most incredulous that divine Mind is able to save unto the uttermost. In view of the unnumbered cures effected in Christian Science, why may not all safely place their physical well-being in the hands of omnipotent Love? No one is called on thus to commit himself to the divine keeping until he has made a thorough and careful investigation for himself and been convinced that divine Science is adequate to his needs. This inquiry, however, should be made without prejudice, if truth is to be discerned.

That general best protects his forces who most carefully reconnoiters and ascertains where he can proceed against the enemy with greatest safety. To close one's eyes to danger would be folly of the grossest sort, and to declare that we are safe without reaching for the outstretched hand of the Saviour, would be equally foolish. By the discernment of error and the knowledge of Truth's power to destroy it, we can realize our greatest safety from sin and sickness. Christian Science holds aloft a banner which leads the way to safety. To the storm-tossed it offers a haven of refuge; to the weary and heavy laden, the yoke that is easy and the burden that is light; to the sick and suffering, healing and comfort, and to those lost in sin a way of escape and eternal salvation.

COURTESY.

WINIFRED STANTON.

ST. PAUL admonishes us: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." In studying the life and works of our Master, we can but notice in all his acts the extreme courtesy shown to all with whom he came in contact. Now this word courtesy has a much broader meaning than many imagine; kindness, goodness, tenderness, gentleness, are all synonyms for courtesy. Webster describes it as "a desire to please others by studiously avoiding whatever might give them pain;" in other words, it is the putting into practice of the golden rule.

Our Master never forgot the human need of those around him. In the fourth chapter of Mark's Gospel we read that, notwithstanding the fact that Jesus had been teaching his disciples all day, when even was come and a storm arose they were afraid; but the Master first calmed their fear,

by stilling the tempest, before he rebuked their want of faith. Again, in the cleansing of the leper, we know that no physical touch was necessary to heal the disease, but in that way the Master showed his sympathy for the man, who because of his uncleanness was debarred from all contact with others.

In the feeding of the multitude, in the hand stretched out to Peter when he was sinking beneath the wave; in fact, all through the Gospels, we see how quick our Master was to meet the smallest need of those around him, and should not we, as Christian Scientists, strive in our daily life to show those little acts of courtesy and kindness for which humanity is hungering. Thus we shall let our "speech be always with grace," and perceive just how we "ought to answer every man."

Are we tempted sometimes to think we are too busy to show some little courtesy, or to perform some little act of kindness and consideration, which would perhaps be the means of helping a struggling brother to realize that we are trying to do unto others as we would have them do to us? We all know that Christian Scientists seldom have time for hospitality in the ordinary sense of the word, but the genuine Christian Scientist is never too busy to offer the word of explanation and of loving helpful interest.

If we turn to the tenth chapter of Luke's Gospel, we find a very forcible lesson on this subject in the parable of the good Samaritan, and again, in the eleventh chapter, in the story of the man who went to his friend at midnight to borrow bread. It were well for us to remember hourly the words of the church tenet which bid us "watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

THE ANGEL GUARDIAN.

ADA J. MILLER.

WATCHMEN, guards, policemen, safes, safety deposit boxes, locks that defy the intruder, laws to protect, courts, lawyers, judges, justices of the supreme court,—all these suggest the care with which mortal mind protects its varied treasures, and rightly protects them, so long as universal brotherhood is an abstract idea rather than a demonstrated fact; so long as mankind believe in power and good apart from omnipotent power and impartial good.

This care in regard to material treasure stands in marked contrast to the general lack of care in regard to the protection of the real treasure-house—our consciousness. Blashfield's famous picture, "The Angel with the Flaming Sword," comes before thought with a deep significance, in view of the scientific interpretation of angel and of sword. This angel that challenges all which seeks entrance, and thus protects our consciousness, is the idea of Love's allness and omnipotence. With this guardian we are safe and our treasure-house is undisturbed. But without this protection, with door unguarded, our consciousness may be desecrated and despoiled of its treasures of peace, joy, and harmony. We then have needless work in restoring and cleansing—work that might easily have been avoided had we but steadfastly kept at the door of thought this angel with the flaming sword.

When the full tide sank back into the sea,
Leaving the beach so white and clear and free,
'Twas then I saw the way to find heart-rest
From all the ills that doth so sorely test!
In quietness I turn, dear Christ, to thee
To ask what is the Father's law for me.

ELIZABETH MALLORY.

SELECTED ARTICLES.

[Alfred Farlow in *Boston Transcript*.]

In an article entitled "Religion and Riches," which appeared in your issue of Nov. 29, I find the following statement: "The vast accumulation of money and power in the hands of the controllers of The Mother Church must offer a constant temptation to the selfish, ambitious, and worldly-minded inside and outside of the organization." This declaration has no special application to the Christian Science church. It could be applied with equal propriety to any other institution, religious or secular. The Christian conduct of any religious body must depend upon the moral stamina of its individual members. In the business world it is generally understood that the stability of a corporation depends upon the honesty of its officials. The Christian Science church, like all other denominations, will be conducted in a wise and Christian manner so long as those in charge of its affairs are willing to be Christian, willing to be governed by divine wisdom.

While the financial power of the Christian Science church has been largely exaggerated, it is nevertheless true that the members of this denomination are liberal givers. This is not abnormal, for even in the religious world one naturally desires to have value received, to place his money where it will really accomplish something. Every beneficiary of Christian Science is firmly convinced that the money spent in the promulgation and propagation of his religion is not spent in vain. He is also convinced that, since Christian Science has afforded him added health and strength, and the consequent ability to earn money, one of his first duties is to take good care of the Cause which has so abundantly cared for him.

It is said that Christian Scientists "have abolished the camel and the needle's eye from their ritual. Poverty is an 'error' for which men can be treated; and we are told that 'demonstrations' of its curability are abundant." It is not the teaching of Christian Science that every individual may be made rich through Christian Science treatment, although it is expected that under divine provision one will have what he really needs for his spiritual welfare, and that his actual wants in the material will be supplied as a consequence. Christian Science is in strict accord with the Scriptural teaching, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Mortals in their limited understanding of their own needs may desire riches, although in the sight of supreme intelligence it may be better that they should have even less than they now have.

Divine Providence cares primarily for our spiritual wants and never mistakes in judgment. A Christian Scientist cannot consistently ask for specific material things. It is his duty to seek first the kingdom of God, and then to take whatever follows in the material as a legitimate consequence. Christian Science clarifies the mentality of the individual. It gives him keener foresight and better judgment, and thus enhances his business capacity. Whatsoever we do in the light and under the guidance of Truth and Love will be rightly done, and we shall be entitled to prosperity in return therefor. No benefits can come through Christian Science except as a result of improved spirituality. Thus our readers may note that poverty is not always considered an "error" by a Christian Scientist. It may be just what the individual needs. On the other hand, riches may not always be a God-ordained benefit. Neither may the fact that one does not become rich always be taken as evidence of a lack of "demonstration."

We are very kindly and generously admonished that we "should remember that the special apostle who acted as treasurer for the little band has not borne a very good financial reputation." This is quite true, but the point is

quite beside the question. There is no more authority for affirming that it was unchristian for the disciples to have a bag of money because Judas was its bearer, than there is to suppose that it was improper for Jesus Christ to have a following because Judas was one of the company. The fact still remains that the plan was our Lord's, and that he and the apostles had money for their own use and money to spare. Furthermore, the Master declared, "The laborer is worthy of his hire." He advised his disciples that it was not necessary for them to wait until they were financially strong before venturing out upon their mission, but that they might go out empty-handed, and would receive sufficient provision. He afterward required them to give a report, inquiring, "Lacked ye any thing?" and they replied in the negative. They probably did not become rich, but they evidently had plenty. However, riches are oftentimes helpful if obtained in a legitimate manner and rightfully used.

With the question as to what may happen to the Christian Science church if perchance something else should happen to it, we have no interest. The Christian Science church is well cared for today, and it confidently rests on the Scriptural admonition, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." While Mrs. Eddy has shown herself to be a leader of marked wisdom and executive ability, one of her most important duties is to help her church to such an advanced position as will dispense with the necessity of personal leadership.

[W. E. Fell in *Yorkshire (Eng.) Post.*]

Christian Scientists know that matter is a thing of thought wrongly conceived, and as such is under the control of right thinking, in the exact ratio of our spiritual understanding of this momentous fact. Jesus taught and demonstrated his understanding of this Science when he turned water into wine, walked on the waves, multiplied the loaves and fishes, healed the sick and raised the dead.

Christians should be alert to every fresh unfoldment of truth. Since Jesus did these things, and, moreover, declared that "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," his followers should not treat the Christian Science attitude lightly, since it is a matter of the gravest import that so momentous a truth should again be manifest in the demonstration of healing and reformation. Christian Science in the course of time must infallibly destroy all sin, sickness, and disease, and will finally vanquish that "last enemy to be overcome," otherwise the promises of the Bible are not worth the paper they are written upon.

"Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." That was Jesus' concept of matter.

[William E. Brown in *Salinas (Cal.) Journal.*]

The conclusion that God must have a face in order to "see him face to face" is an illustration of literal interpretation. The Bible Encyclopedia makes the following interesting statement regarding the word "face": "When applied to the Almighty it denotes such a complete manifestation of the divine presence . . . as was equivalent, in the vividness of the impression, to the seeing of a fellow-creature 'face to face.' The 'face of God' therefore, denotes in Scripture, any thing or manner by which God is wont to manifest himself to man." In view of this explanation it will be seen that to "see him face to face" is to become conscious of His presence and power.

It was Jesus whose hands bore the prints of the nails. Our questioner has confounded God with Jesus, who declared that he was not God but the Son of God. It will be recalled that when the rich young man addressed Jesus as "Good Master," he was rebuked in the words, "Why callest thou me good? there is none good but one, that is, God." In one of his discourses with his disciples Jesus said, "I go unto the Father: for my Father is greater than I."

At this juncture it may be asked what is meant by Jesus' statement, "I and my Father are one." By this Jesus declared that he was in perfect accord with the Father, forever executing His will. In one of Paul's epistles it is recorded that "all Scripture is given by inspiration of God." Consequently it requires inspiration to understand it spiritually. When the Bible is so interpreted, the ambiguity caused by literal interpretation disappears.

[Olcott Haskell in *Oakland (Cal.) Enquirer.*]

In order to answer the question as to why Christian Science treatment cannot be used to injure as well as to bless, it will first be necessary to define in what this treatment consists. It is a turning to God for help with a pure desire to see all things as He made them and sees them—to reflect in thought and deed only the wholly good will of our heavenly Father. It is prayer in which the thought of petition has, through a consciousness of God's ever-presence, been replaced by the joy of realization. Such being its nature, it is evident that Christian Science treatment (or "prayer"), whether for those who are present or those who are absent, cannot do harm.

Every Christian believes in the goodness and omnipotence of God, also that prayer to God is a potent factor in bringing good into human experience. Then it should not be thought extravagant or dangerous to claim that God is as potent and willing to save from sickness and sin now as He was in the days of Jesus and his disciples. Christian Science is the science of living which was taught and practised by Christ Jesus, and if in our day the sinful thoughts of the human mind are uncovered and cast out by its teaching, it should be remembered that this was also the Master's method of purifying human consciousness.

Should a Christian Scientist desire to accomplish evil, he could not effect such a purpose through prayer to God, and would therefore at the outset have to relinquish his hold upon omnipotence. Thus shorn of power he would fall to the level of those who seek to use erring human will, which use is condemned in the teachings of Christian Science. By explaining right action and instructing men how to recognize the divine Mind as the only power, this Science frees men from the supposed influence of other human minds, from hypnotic suggestion, and from all that would oppose their individuality and rightful freedom of action.

Every Christian Scientist appreciates the generous motives which prompt men to give liberally. He also recognizes that the most efficient preaching of the gospel is not accomplished by sermons or the distribution of books but by the illustration of its power in his life.

[Editorial in *Porterville (Cal.) Messenger.*]

There has been much adverse criticism of late in the public press relating to Christian Science. Admitting at the outset that we are not Scientists, we have small sympathy with the greater part of the criticism which has been brought to bear in recent discussion against the tenets of the faith. We must admit that, theoretically at least, the Scientists have all the best of the argument. Every individual church sect believes firmly in the efficiency of prayer. "Ask, and ye shall receive," that is the basic teaching in every Christian religion. Why then should

we deny that if we ask to be freed from disease, there is a certainty that we will be relieved, if the petition be voiced with sincerity? If we are Christians, we believe in the miracles. What reason have we for believing that the day of miracles is past? Villification and misrepresentation never yet injured any individual or any belief. There is nothing in the world which pays better interest on the investment than open-minded generosity toward those who believe and act a little differently than in accord with our own preconceived ideas as to right and wrong. Crying "bosh" and "humbug" is merely a lazy way of getting out of honest investigation.

[Frederick Dixon in *Jersey* (Channel Islands) *Leader*.]

As a matter of fact the use of will-power is absolutely antithetical to all Christian Science treatment. Will-power is in the nature of things an exercise of the human will, and as it is obvious that the human will may be exerted either for good or evil, it follows that the only healing which could result from the exercise of it would be in the nature of that which is described in Genesis as the fruit of the tree of knowledge of good and evil.

Jesus himself put the same lesson somewhat differently: A house, he said, divided against itself cannot stand. Now will-power is just such a house, and the moment the will is weakened by suffering or sin the effects proceeding from it fail to stand. "But," continued Jesus, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God, and with it the peace of God which passeth all understanding, never came to any man by an exercise of will-power. They come in proportion as the human will is laid down, exactly in proportion as the carnal mind dies and man lets that Mind be in him which was also in Christ Jesus. It is this which Jesus described as the effort to know the truth which would free the world, and it is because this truth is absolute that the demonstration of it is necessarily scientific. The miracle was the demonstration to humanity of the truth contained in the gospel, and that this truth could be demonstrated by those who grasped it, in any age, is proved by the fact that Jesus himself declared, "He that believeth on me, the works that I do shall he do also."

To gain this knowledge of the truth it is necessary to walk as closely as possible in the footsteps of Christ. This is why Mrs. Eddy has written, on page 366 of *Science and Health*, "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient."

[Robert G. Henderson in *Lake Charles* (La.) *American*.]

Our critic is mistaken in his assertion that "Christian Scientists need no Saviour, for they do not sin, according to their belief." No one knows better than the Christian Scientist that all humanity needs a Saviour. Mrs. Eddy says in *Science and Health* (p. 345), "Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam." Christian Scientists do not claim that they, as mortals, do not belong to the "sinning race of Adam," needing salvation from sin and sickness.

Again, our critic says, "Christian Science is not the good work of God, for it does not take sinners from sin and lead them to the eternal light of God." Yet this is just what Christian Science is doing. He also says, "The adherents of Christian Science believe in an impersonal God." The fact is that they believe in an incorporeal God. They accept the Bible teaching that "God is a Spirit: and they that worship him must worship him in

spirit and in truth." This does not deprive them of "a God to pray to." On the contrary, Christian Scientists are taught to "pray without ceasing."

This clergyman further says, "They do not know what Mrs. Eddy is teaching, or they would turn down Christian Science and go to the church of God to be saved." Does his "church of God" save from sickness as well as from sin, as Jesus commanded his followers to do? There are judges, lawyers, teachers, doctors, college professors, and clergymen in the ranks of Christian Science, who have given careful and prayerful study to its teachings; who have been healed of all manner of sickness and helped morally and spiritually; and who have left the orthodox churches of which they were members only after being thoroughly convinced that Christian Science is the religion of Christ Jesus. Does our critic think they were all so ignorant or careless as not to know "what Mrs. Eddy is teaching"? "By their fruits ye shall know them."

[R. Stanhope Easterday in *Logansport* (Ind.) *Pharos*.]

Had our critic quoted in full what Mrs. Eddy actually says about "natural science," an entirely different view would have been deduced. The quotation should have read, "*Natural science*, as it is commonly called," etc., and if her full statement, with the correct setting of the context, had been given, it would have made clear her legitimate protest against "mere inferences drawn from material premises" (*Science and Health*, p. 274). Our Lord's utter eschewing of so-called material laws and physical forces, in the face of his insistence, "I am not come to destroy [the law], but to fulfil;" "I do always the things that please Him [the Father]," and his sweeping declaration that "the flesh profiteth nothing," substantiate the Christian Science insistence that so-called material science, or so-called knowledge, based only upon such an unstable foundation as "profitless matter," does not express the Science of true being.

Your readers will now be interested to know just what Christian Science does teach on the subject of scientific research and general education, and that it conduces in no sense to a "semi-comatose condition." Briefly stated and far more forcefully than in any paraphrase by the writer, Mrs. Eddy's conception of "useful knowledge" is in these words on page 195 of *Science and Health*: "Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. It is the tangled barbarisms of learning which we deplore,—the mere dogma, the speculative theory, the nauseous fiction."

[James Phelps in *La Crosse* (Wis.) *Leader-Press*.]

The basic truth of Christian Science is that God is Spirit, and that man is made in His image and likeness; that God, Spirit, created all; therefore, all is Spirit and spiritual. This, as one can readily see, involves the reversal of the testimony of the physical senses. The Christian religion has no basis whatever if the testimony of the physical senses is valid, for if this testimony is to be depended upon, the immaculate conception is ruled out of the question, the marvelous works of Christ Jesus, the apostles and prophets, are fiction, the resurrection and ascension mere figments of a disordered brain, and immortality a myth. Christ Jesus said, "Whosoever liveth and believeth in me shall never die," and St. Paul declares that Christ Jesus "hath abolished death, and hath brought life and immortality to light;" yet the apostles and St. Paul are dead, according to the testimony of the physical senses, and it cannot be disputed that the eleven apostles and St. Paul believed in the name of Jesus of Nazareth.

[Editorial in *Daily Chronicle*, London, England.]

G. R. Sims has often—in the intervals of complaining of his liver and his work—complained of the horrors of the morning paper. You prop up the paper against the toast rack and read of murders, disasters, shipwrecks, volcanic explosions, bankruptcies. The paper is full of other people's failures. And you turn the page only to find the dreadful things that may happen to you if you feel a pain in—ah! of course! You feel that pain. The man with a liver who has to live through the day wants the cheerful paper, though he cannot keep off the horrors that are set in front of him.

Well, here comes the paper that steadfastly sets its face to the aspect of cheerfulness. Boston (Mass.) sends us the daily newspaper that contains all the best news of the world, under the title of *The Christian Science Monitor*. And none of the bad news. No hint of disease or failure. Not an advertisement that suggests an ache. A paper that mirrors only the bright side of things. A very good paper to read at breakfast.

[J. M. Jackson in *Toronto* (Ont.) *News*.]

Nowhere does Christian Science teach that sin can be ignored, as your correspondent again infers, and a more careful reading of the text-book would have shown him (p. 29) that Christians "must grapple with sin in themselves and others, and continue this warfare until they have finished their course." To the Christian Scientist, sin exists much in the same manner as darkness does—not as an actual entity, but as the absence, in the one case of light, and in the other of that which is good and true. If sin exists as a positive entity, then it must have been made by God, who made all that was made and declared it good, which places us in the ridiculous position of asserting that sin is good. On the other hand, if sin is God-made, hence eternal, what is the use in a man's trying to overcome it?

As the critic has read the text-book, it will be sufficient to remind him that, far from ignoring the subject of the atonement, Mrs. Eddy has devoted an entire chapter to the elucidation of this subject. With regard to the meaning of the word "atonement," it is possible your correspondent may not be aware that the present generally accepted meaning of this word is by no means its original or true meaning. According to *The Christian Science Monitor* of Jan. 8, 1909, "The verb 'to atone' is simply a later form of the old English 'to one' or 'to unite.' The substantive was originally 'onement,' and was used by Wyclif in this form. In the days of Tyndale and of Coverdale, it still retained its original meaning, as may be seen by a reference to Shakespeare, to Spenser, or to Bishop Hall, nor was it until the year 1611 that its meaning began to be changed to that of propitiation and expiation, in which last sense it is used by Dryden." Mrs. Eddy uses the word in its strictly correct meaning.

[C. R. in London, England, *Daily Chronicle*.]

ON SENTRY.

"Stand porter at the door of thought,"*
No matter how the world is fraught
With evil—thinking makes it so—
And so the world of wrong is wrought.

Out in the wilds I long have fought
With thew and muscle—come to naught—
Disease and sin—thought makes them so—
"Stand porter at the door of thought."

* Science and Health, p. 392.

AMONG THE CHURCHES.

WATERTOWN, S. D.

First Church of Christ, Scientist, of Watertown, has raised the amount necessary to meet all obligations incurred in the building and furnishing of a new church home, and is now ready to dedicate the building free of debt. Nearly \$20,000 has been raised for this purpose. The dedication day has not been set, as the church is awaiting the arrival of the pews. These will be here in a short time, and as soon as they arrive and are installed, the dedication plans will be perfected. The Watertown edifice is one of the best church edifices owned by the denomination in the Northwest.—*Public Opinion*.

SALT LAKE CITY, UTAH.

Disincorporation of Second Church of Christ, Scientist, in this city, which has been holding services at the Ladies' Literary Club Building, 20 South Third East street, has been decided upon by its members. At a meeting of the members of First Church held last night [Oct. 28], at its edifice on South Third East street, it was decided to ask the members of First Church living north of First South street, 134 in number, to withdraw from First Church and, uniting with the members of Second Church living north of First South street, to incorporate a new Second Church.

This step was deemed necessary by both churches to provide adequate accommodations for the growing congregations. And it is proposed to make the changes as soon as the necessary thirty days' notice of this incorporation can be given. This is an entirely harmonious arrangement by the two churches. The intention is to build a modern Christian Science church for the new Second Church in the near future, both churches working together for this purpose. First Church started a building fund at its meeting last night for the purchase of a site for the new church.

Evening Telegram.

KIRKWOOD, MO.

Twenty members of First Church of Christ, Scientist, in St. Louis, withdrew from that church in October, 1906, and organized First Church of Christ, Scientist, in Kirkwood, to meet the growing needs of the western suburbs of St. Louis. Choral Hall was leased temporarily until a church could be built, a lot (150 x 314 feet) having been purchased and plans made for a brick structure to cost about thirty-five thousand dollars. Ground was broken July 22, 1909, and the corner-stone was laid Sept. 11. The first floor, consisting of Sunday School room, reading-rooms, and parlors, has been completed and furnished at a cost of about sixteen thousand five hundred dollars. The first service was held in the Sunday School room Sunday Dec. 5, and was followed by a lecture in the afternoon by Bliss Knapp. The present seating capacity is four hundred. A temporary roof has been put on, so constructed that the main auditorium can be built without interfering with the use of the rooms now completed. It is expected that work will be begun upon the main auditorium during the year 1910.—*Correspondence*.

A man who loves and serves his neighbor, let him speak ever so many words against the Son of man, is not sinning against the Holy Ghost. He is still open to the sacred influence—the virtue which is ever going forth from God to heal.—GEORGE MACDONALD.



MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, and reads no letters on disease, distress, or error of any kind. Reliable news concerning Mrs. Eddy will be found in the Christian Science publications.

TRUE GRATITUDE.

TRUE gratitude has been well styled the natural response of the heart to kindness, and carries with it a desire to show appreciation for the favor received by requital if possible. Indeed we are apt to be severe in our condemnation of those who are always ready to accept a favor, but calmly ignore any obligation thereby incurred. The nine lepers who went their way unmindful of the wonderful gift that they had received, are often cited as typical of the worst sort of ingratitude. It is right and commendable, therefore, that those who have been healed in Christian Science of their sicknesses or sins should be truly grateful for the favor thus bestowed upon them.

It sometimes happens, however, that the gratitude of the person healed through Christian Science finds expression in an expensive gift to the one through whom the healing power of Truth has been demonstrated, and later, if the relationship of practitioner and patient is merged into that of teacher and student, further favors are tendered and accepted, thus laying the foundation for an abnormal and undesirable relationship built upon the shifting sands of personality, instead of the rock, Christ.

Probably no temptation which comes to the practitioner and teacher of Christian Science is more subtle than is this one, because it comes in the guise of good, and in a most flattering and pleasant form; but it is not in the history of human nature that such a relationship can continue without interruption, or that the recipient will cease to expect these favors to continue and the giver to expect some special consideration in return. If the recipient fully succumbs to this temptation, he soon will find himself not only expecting to receive gifts, more or less expensive, from his patients and students, but practically to demand them, in his own thought at least, as a right.

All this comes about because the one who has been healed has failed to recognize, or the practitioner has neglected to direct his attention to, the true source of his healing. St. James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." It is to God that the glory and honor are due; the practitioner is but the channel for the healing stream that ever flows from the divine source. The Master always sought to turn the thought of those whom he healed away from himself to the divine power of which he declared himself but the instrument: "The Father that dwelleth in me, he doeth the works."

The really sensible Christian Scientist will not be the victim of this temptation, because he will not start on the road which leads to it, neither will he be the victim of the kindred temptation to do business with his patients. The law rightfully looks with suspicion upon business transactions between persons in such confidential relationship, and no honest or sensible man will allow himself to be placed in a position in which his motives and acts can reasonably be questioned.

The duty of Christian Science practitioners is to heal the sick and sinful who apply to them for help, and the duty of a teacher is so to equip his students that they will be able to do this. The fees for both these services are

reasonable, and at the same time ample, and those who are engaged in either branch of work will do well to let the lawful compensation suffice. Nor need the patient or student feel that he is thereby cut off from a proper and practical outlet for the gratitude with which at times his heart seems to overflow. If practitioner and teacher have dealt faithfully by him, he in turn is able to minister to others, and he has but to look about him to find numberless opportunities to lead the sick and the sinning to the healing fountain that is made free to all in Christian Science. So doing, he will be seeking Christ, Truth, as our wise Leader advises, "from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*" (Science and Health, p. 367).

ARCHIBALD McLELLAN.

OUR EXPERIENCE MEETINGS.

IN Mark's Gospel we read that Jesus said to a man who had been wonderfully healed by him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Those who are healed at the present time through divine power, as made known in Christian Science, are usually ready to tell their friends of their healing, but they find it a much more difficult matter to speak of it at the Wednesday evening meeting where others are assembled, yet this very thing is a part of our services in which all are expected to participate. A number of years ago our revered Leader distinctly stated that no collections were to be taken at the experience meetings, but that instead all were to give and to take of the spiritual blessings dispensed at "this feast and flow of Soul." She added: "Ask them to bring what they possess of love and light to help leaven your loaf and replenish your scanty store. Then, after presenting the various offerings, and one after another has opened his lips to discourse and distribute what God has given him of experience, hope, faith, and understanding, gather up the fragments, and count the baskets full of accessions to your love, and see that nothing has been lost" (Miscellaneous Writings, p. 149).

This message to The Mother Church was of inestimable value to all its branches, and it would help us as individual members if we were to study it betimes. There can be no question that the first duty of each is to give of what he has; his next is to receive with thankfulness what others have to offer, and it may be just as difficult to do the one thing as the other. Most of us know by experience how hard it seemed at first to express at all adequately our sense of the blessings we had received, and we usually resumed our seats with a feeling that we had failed to tell the very things which we most desired to say. A lady who had been wonderfully healed had for months desired to tell of this at the meeting, but lacked courage to speak in public. Finally, she rose one night and said, "I am very thankful for Christian Science;" then sat down, wiping away the tears which came because her offering was so small. But the channel had been opened, and later her gratitude flowed forth freely.

Another lady once brought some friends who were strangers to Christian Science to a Wednesday evening meeting at The Mother Church. This was before the extension was built, and she could not get a seat with these friends, and did not find them at the close of the meeting, which she had thought less interesting than usual. Some weeks later, she was called up by one of these friends, who said she had not missed a service since, and was studying Science and Health and demonstrating the healing power of Truth.

It is true that each testimony should be an offering of thankfulness to divine Love, and it should be neither "blind" nor "lame" (to quote from Malachi), but it is also

true that the listener has something to do. Christ Jesus once said, "Take heed therefore how ye hear: for whosoever hath, to him shall be given." We can ourselves conform to a high standard of directness, simplicity, and sincerity in our remarks, and we should expect no less in return. If one strays into forbidden paths by giving out mere theories, or misstatements of Science, the Reader may kindly and tactfully call him back to the strait and narrow path of scientific demonstration,—perchance the giving of thanks "for victory over a single sin" (Science and Health, p. 568), and who can tell how great may be its influence in cheering some other on the way to complete triumph over all that is unlike God!

ANNIE M. KNOTT.

ERROR'S EFFECT AND END.

It has been very constantly preached, and very generally believed, that the suffering which follows wrong-doing is a divine provision, an expression of what the Old Testament writers called "the vengeance of the Lord." Present-day theology would name it the means by which God is trying to make plain to men the unvarying authority of law and to establish in them those elements of character which only the heroic endurance of pain secures.

Christian Science presents an altogether different view, in its teaching that the infinite good does not legislate for evil; that Truth has no use for error, and that the assumption that God has called sin and sorrow, suffering and death into being, for the consummation of a gracious purpose, is entirely out of keeping with the divine nature and with the teaching of Christ Jesus. It declares that distress is the invariable and inevitable outcome of disobedience to the demands of spiritual being, and that the only word Truth has for error is the word of annihilation: "Thou shalt surely die."

The anthropomorphic sense of Deity to which the Old Testament writers give frequent expression in their report of God's asserted smiting of evil-doers hip and thigh, still holds place in Christian thought. Thus, as the averred agent of divine justice, Elijah is excused for his slaughter of the priests of Baal, and Peter's assertedly death-dealing words to Ananias and Sapphira are looked upon as in keeping with his authority as the exponent of divine law. This philosophy finds a place in its scheme of divine government for the catastrophes of flood and earthquake, of heredity and contagion, and it therefore lends itself with little protest to militant means for the enforcement of law and the achievement of good ends.

Jesus unequivocally rebuked this teaching, in his counsel that when one cheek had been smitten, his followers were to turn the other; that they were to love their enemies and do good to them that hated them and despitefully used them. In Christian Science it is seen that while Truth alone destroys error, error is nevertheless self-destructive. To human sense the *self* of evil is its objectification as personality, material substance, order, etc., in all of which means of expression it is constantly precipitating change, decay, disease, and death. The mortal-sense self of evil (and there is no other), every person and every thing evil dominates, becomes subject to disease and death; while evil itself, the lie and liar, is annihilated by Truth and Love. "God with us," the Christ-coming in human consciousness, is its forever end.

From this point of view it is seen that Elijah in his revengeful act allied himself in so far with a false sense of the divine nature and government, and that he immediately began to feel the penalty pertaining to his false belief. There may be those who think of Peter in the same way in connection with the incident of Ananias and Sapphira, but it must be noted that, as in the case of Paul and Elymas the sorcerer, Peter simply uncovered the colossal offense of these two, and showed them that they

had not "lied unto men, but unto God." It would seem that this sudden awakening to the enormity of his evil resulted in Ananias' falling down and giving up the ghost, an event that proved the self-destructiveness of evil; that brought "fear upon all," and that may have startled and astonished Peter himself. In any case, it seems to have given ground for the apostle's anticipation of the same experience for Sapphira, when he found that she was an equal sharer in the offense.

Thus interpreted the incident is a striking illustration of the power of Truth to uncover the exceeding sinfulness of sin, and of the tendency of evil to bring disaster and death upon all that is identified with it. In Science and Health (pp. 186, 542), Mrs. Eddy has said: "The only power of evil is to destroy itself." "Let Truth uncover and destroy error in God's own way."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

New York, N. Y., Dec. 11, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dearly Beloved Leader:—Let me thank you deeply for the irresistible progress of our beloved Cause. It has been realized that naught can check the orderly and harmonious establishment of the stately operations of this world-movement, nor prevent the inevitable recognition and acceptance of the true, pure teachings of Christian Science as revealed to this age by you. The latest sign is one which has moved the world to revise favorably its estimate of Christian Science and its divine mission. It has been moved to note more earnestly its perfect ideals, its righteous government, its just administration, its enduring vitality, its unexampled prosperity, and its universal adoption, and thought seems now prepared for the next larger unfoldment.

Christian Scientists in this field are particularly indebted to you and to our brave, consecrated Board of Directors, and expressions of perfect confidence and love are heard on all sides. Never have the prospects and opportunities for large accomplishment through united work been so near the laborers in this field, and we pray that our long-cherished desires may now soon be realized in practical results which will obliterate an unfavorable showing in the past. As of the Magdalen of old, it may be said that much has been forgiven, therefore much should be our love; and as to this test, our fruits must prove our sincerity.

Humbly your student,

JOHN C. LATHROP.

Brooklyn, N. Y., Dec. 8, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader and Friend:—The thought of trespassing upon your time has deterred me for many months from telling you of my deep and reverent appreciation of the great and glorious work you have done and are doing for mankind. The thousands who have been healed in Christian Science evidence the fact that "Science and Health with Key to the Scriptures" is a revelation of divine Mind, speaking through your illumined thought, and not a creation of the human mind. The dominant tone which reverberates throughout this text-book, and which has directed and protected you in your self-imposed task of liberating mankind from the bondage of material beliefs, is Love; and how beautiful and wondrous was the manifestation of its omnipotence, as shown in your letter to a branch church in New York, several weeks ago,—beautiful in its simplicity and wondrous as a demonstration unheard of since the days of Jesus. For the past two years, as First Reader of one of our branch churches, I have had many opportunities for proving the immanence of divine Love

in stilling "the troubled waters," and my heart goes out to you in loving gratitude for the enlarged understanding of God as a "very present help in trouble."

Lovingly your student's student,
HARVEY M. FERRIS.

Boston, Mass., Dec. 13, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It would be a great pleasure to write you often, but pressing duties seem to render this difficult and I know that you expect of each one of us faithfulness in serving the Cause of Christian Science above all else. I need hardly say that I have thought of you very often of late. Next to yourself I love your students,—those whom I came to know in your classes and the meetings of your College Association, and I have always been saddened when any one of these has failed to meet the high demands of Christian Science. I have, however, seen very clearly that the teachings of Christian Science must be kept pure from any taint of personal opinion and high above the dictates of the human will, and each disciplinary experience has recalled to me the Master's words, "Watch ye therefore"!

For one thing I am deeply thankful, and that is for the privilege of knowing well the men whose duty it is to watch over the interests of our church and Cause, and I am certain that "neither animosity nor mere personal attachment" could influence their decisions on any question. Not only are they men of the highest Christian character, but also of sound judgment and ethical clear-sightedness, with broad tolerance on every issue which does not affect the absolute demands of Principle. All this you know, but you may be pleased to know that one of your older students esteems highly those whom you have chosen to serve our Cause.

Many times each day do I pause for a moment to thank God with a full heart for what He is doing for humanity through Christian Science, especially as I read the testimonies of healing. I thank Him, too, that you have been sustained up to this hour, when the world is surely awaking to the truth which you have been declaring for long years, and when the best everywhere are stretching out their hands for what divine Love offers through your teachings.

With devoted affection and gratitude,
Your student,
ANNIE M. KNOTT.

Richmond, Va., Dec. 1, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It would have brought joy to your heart, I am sure, if you could have heard the many beautiful testimonies given in our little church Thanksgiving day. There were fifty-two testimonies in the thirty minutes allowed, all breathing forth praise and thanksgiving to God for the many blessings received through Christian Science. St. John's prophecy is coming to pass,—the earth is helping the woman and "the great red dragon" is being destroyed "by the word of their testimony." Thanks be to God, and to you His messenger, for the "pearl of great price"—Christian Science.

Reverently and lovingly yours,
HELEN L. YOUNGER.

New York, N. Y., Dec. 7, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Mrs. Eddy:—No oasis in the desert of Sahara ever provided more relief to the weary traveler than has come to many of your followers through the establishment of a Christian Science reading-room in the heart of the financial district of New York. I take it upon myself to voice the sentiment of those who daily enjoy the opportunity to study here the Lesson-Sermon or read the literature provided, that for this one feature alone we owe you boundless

gratitude. Christian Scientists who have their respective vocations to follow between the Battery and City Hall have found the reading-room at Fulton street and Broadway a resting-place where materialism would insist upon and acquire supreme command, but for the fact that the leavening influence of your love and labor has made it possible to know that divine inspiration is the only power.

Within a few steps of where thousands of people daily reach this city from other points,—the immense Hudson Terminal,—to many a traveler this reading-room must have given comfort and understanding. The wisdom of your every move—*The Christian Science Monitor* assuredly a telling example of enterprise and foresight—is benefiting us daily and hourly. And then, above it all, the text-book, which everywhere and at all times supplies the spiritual need if we but seek it earnestly. As I write, undoubtedly on trains leading to suburban homes Christian Scientists are delving into that beloved volume, and as the shadow of a day's activities hover all around, the brightness of that illuminated book makes ready for another day, strengthened in advance through that immortal sentence which says that "to those leaning on the sustaining infinite, today is big with blessings" (*Science and Health*, Pref., p. vii.).

In grateful acknowledgment,
JULIUS MORITZEN.

New Rochelle, N. Y., Dec. 8, 1909.

Beloved Leader:—At the semiannual business meeting of Second Church of Christ, Scientist, of New Rochelle, N. Y., held last night, the following resolution was adopted:—

"*Resolved:* That we, the members of Second Church of Christ, Scientist, of New Rochelle, N. Y., dissolve our church organization, as we believe that by so doing, at this time, the Cause of Christian Science will be benefited in this field of work."

The firm, just, yet kindly stand taken by the Board of Directors of our Mother Church, in correcting false teachings and practices, together with the loving advice contained in your letter of Nov. 13 to First Church of Christ, Scientist, of New York, and the effect it produced, have impelled us to take this step. Our congregation will, without an exception I believe, attend services at First Church of Christ, Scientist, of New Rochelle, thus bringing out unity among the workers in this field. Your words in "No and Yes" (p. 7), "Every loving sacrifice for the good of others is known to God, and the wrath of man cannot hide it from Him," have been with me for several days.

I hope this evidence of growth on the part of some of your followers may rejoice your heart.

Gratefully yours,
W. C. CROSIER.

San Luis Obispo, Cal., Dec. 2, 1909.

Mrs. Mary Baker Eddy.

Dear Leader:—We rejoice to inform you that a little band of your followers gathered on the evening of Nov. 24 and organized the Christian Science Society of San Luis Obispo, Cal. We unanimously send our expression of love and greetings to you, the Discoverer of Christian Science, and our heartfelt gratitude for your ceaseless labor in behalf of mankind, and for the loving wisdom which has protected and made possible the growth and prosperity of this most blessed Cause. We shall strive to follow you,—to serve divine Love as you have followed Christ, and to let that Mind be in us which was in our Lord Jesus Christ; and may we be worthy of the name Christian Scientists, by sowing the seed and proclaiming this blessed truth to the world. We are grateful to divine Love for leading us "in the paths of righteousness," and to you, beloved Leader, for giving us the privilege of forming this society.

Your loyal followers,
Christian Science Society, San Luis Obispo, Cal.
A. BAUER, *Clerk*.

THE LECTURES.

CONCORD, N. H.

The Christian Science church was well filled Sunday evening [Dec. 5] for the lecture by the Hon. Clarence A. Buskirk of St. Louis, Mo., among Mr. Buskirk's hearers being several Christian Scientists from Manchester and Boston. The speaker gave a clear exposition of the teachings of Christian Science and his words were given close attention. Judge James W. Remick introduced Mr. Buskirk in these words:—

I am glad to stand here this evening in this beautiful temple, the gift of one of the world's most remarkable women to the Cause to which she has devoted her life and in a sense to the city she loves, and standing here present a distinguished exponent of the religious philosophy known as Christian Science. Whatever may be said for or against this philosophy, it has been accepted by hosts of men and women of the highest character and intelligence, and the sweetness of their lives is the best tribute to their religion. Certainly the ideal, that to be spiritually perfect is to be physically well cannot but make for a nobler humanity and a better and happier world.

We do not like to contemplate what the condition of society would be without the influence of the church in the various forms in which it is appealing to the human heart, but from the church as an institution and from religion in its dogmatic aspect we are ever turning to the noble and inspiring example of the Christ. To think as he thought; to feel as he felt; to love as he loved; to pity as he pitied; to forgive as he forgave,—in short, to live as he lived and if necessary to die as he died for truth and justice, is the sum total of religion, and that church, whatever its name and whatever its teaching, which does the most in the years to come to make men in thought and deed like the Master, will be the best church.

The gentleman who will address you is a distinguished member of the profession, to which I happen to belong, and was at one time attorney general of the great state of Indiana. It is with pleasure that I now present the Hon. Clarence A. Buskirk of St. Louis, Mo.

Concord Monitor.

DENVER, COL.

William D. McCrackan, M.A., lectured at the church edifice of First Church of Christ, Scientist, on Thursday and Friday evenings, Nov. 11 and 12. The first evening he was introduced by Judge Morton S. Bailey, associate justice state supreme court, who spoke as follows:—

It is worth noting that we live probably in the most practical age of which there is any history. Such may safely be assumed to be the fact, in so far at least as material matters are concerned. Along commercial, industrial, professional, and educational lines an urgent demand universally obtains for results. Indeed the insistent, uppermost, and prevailing inquiry seems to be, "To what end and to what purpose?"

In a large measure, to this disposition and tendency, which demands practical results generally, doubtless is due the fact that discontent and unrest have arisen respecting religious and spiritual things. The need of a religion, a belief, and a practice which gives immediate returns, and which is not based upon promises, dependent upon death for fulfilment, is noticeably apparent in this practical age and to this practical people. As a people we want, need, and must have a religion, a faith, and a practice which ignores forms and creeds and looks only to the substance of things and brings tangible returns. We need a religion of hope and love and cheer and life, not one of despair

and sorrow and doubt and death. We need a faith and practice which makes the bright face, the happy heart, and the contented mind. We need a religion which dispels fear, sickness, and sin, and brings joy, health, and mental repose. We need a faith and practice that puts aside all belief in the existence of evil, that indulges no impure or selfish thought. Then it follows, as a demonstration, that our happiness, our health, our love, and our life is boundless, even as is that of the infinite. Which simply means, that we have found and know the truth, and it has made us free.

By the testimony, oral and written, of thousands of men and women all over the land, whose word on any other subject would be accepted as final, it is declared, and through the example of their lives it is measurably established, that just this sort and kind of religion, faith, and practice has been found and disclosed to the world in Christian Science. Or rather, as I view it, there has been a practical return by this school to the teachings and practices of the lowly Nazarene, so wondrously exemplified by him more than nineteen hundred years ago. From personal observation, and from intimate association with those who in a degree embrace and practise this faith, I am persuaded that the claim is in a large sense true. In any event, the whole subject is worthy the most thoughtful and considerate investigation of those who seek after truth.

On the second evening the lecturer was introduced by Gray Montgomery, state committee on publication, who said in part,—

You have been invited to hear a lecture on Christian Science, a subject of paramount importance to all humanity. Its revival of Christian healing has awakened much public interest and aroused throughout the world a desire to understand its teachings. Founded by a woman with no material means, but possessed of great faith and a magnificent trust in God, Christian Science was first accepted by only a few of the "poor in spirit," the receptive ones in search of healing. Today it has spread over the greater part of the civilized world. The poet, the scholar, the brusque business man and the quiet little mother, have found this truth to be the "balm of Gilead," freeing them from the bondage of sickness, sin, and fear and bringing to them a better understanding of God's unceasing care and love for His children.—*Correspondence.*

LECTURES TO BE DELIVERED.

Beatrice, Neb.—Frank H. Leonard, Paddock Opera House, Dec. 27.

Pasadena, Cal.—William D. McCrackan, M.A., Christian Science Chapel, 8 p.m., Jan. 2.

Eagle Pass, Tex.—William D. McCrackan, M.A., Mesquite Club, 8:30 p.m., Jan. 7.

De Kalb, Ill.—Prof. Hermann S. Hering, Church Edifice, 3rd and Oak streets, 3 p.m., Jan. 9.

Meriden, Conn.—Bliss Knapp, the Auditorium, 3 p.m., Jan. 9.

Beloit, Wis.—Frank H. Leonard, Opera House, 3:15 p.m., Jan. 9.

Galveston, Tex.—William D. McCrackan, M.A., Scottish Rite Cathedral, 3:30 p.m., Jan. 9.

Morrison, Ill.—Prof. Hermann S. Hering, Auditorium, Jan. 10.

Dubuque, Ia.—Prof. Hermann S. Hering, Grand Opera House, Jan. 11.

There is a little trembling prayer,
Which often comes to me;
And winds itself about my heart,
In happy ecstasy—
It is a prayer of gratitude,
For love, and work, and Thee!

GERTRUDE ROGERS.

TESTIMONIES OF HEALING.

About six years ago I was compelled, by reason of nervous breakdown, to give up my legal studies and law office work, to both of which I was devoted. I was advised by the physician whom I consulted (one of the best in Edinburgh, Scotland) to try constant change of scene, which I did. This went on for about a year, when—no improvement being manifest in my condition—I was advised to try outdoor work. This advice was followed, and I spent my evenings in the pursuit of my favorite studies. The best in literature were my constant companions, my reading being deep and thoughtful rather than extensive; my favorite authors then occupying the place in my regard which the greatest of all books, the Bible and Science and Health, now hold.

My efforts at this time were rewarded in a degree, but as it seemed I would not be able to undertake office work again, I decided, about four years ago, to go to Canada. I did so, and engaged in farm work, quietly pursuing my studies in the very limited time at my disposal. Three winters ago, after a summer of hard work and the strenuous work of the threshing season, I went to stay with a friend who since early boyhood had been my bosom companion, remaining there the greater part of the winter, and in February, 1907, went down to Winnipeg to begin work in a law office. I found, however, I had not yet overcome my fears, and thought it wise not to go on with this work when I felt that eventually I would have to give it up.

One day I met a friend from my native town in one of the city banks, where he was employed. After this we met frequently, and together attended an orthodox church, where I heard what seemed to me the best sermons I had ever listened to. In one of these sermons the preacher dealt mainly with Christian Science, and while he had much to say in favor of it, he somewhat illogically did not extend his eulogy to its Discoverer and Founder, Mrs. Eddy. A few days after hearing this particular sermon, I came across a copy of the *Christian Science Sentinel* in the free library of the city, and it struck me as being the purest, clearest, and most helpful literature I had ever read. Later on I became acquainted with the *Journal*, and these I literally devoured, although I sedulously tried not to let any one see what I was reading. I felt sure that I had found the truth, but I wanted to prove what I could of it in a quiet way before saying anything about it.

Noticing the frequent references to the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I proceeded on a voyage of discovery through the most of the bookstores in the city; but the assistants in the various stores could not provide what I wanted. I returned to the library, to get the address of the Christian Science reading-room, and immediately went there. The words of the attendant impressed me very much, and I could see that she had something she was quite sure about. I procured a copy of Science and Health, and that same day returned West to a situation which had been offered me. On the train I opened the text-book of Christian Science for the first time, and I shall never forget the light and the harmony that flooded my consciousness. The stanza from "The Lost Chord" which our Leader quotes on page 18 of her Message to The Mother Church in June, 1900, exactly expresses how I felt:—

It flooded the crimson twilight
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm.

I lived more in a few hours than I had done during half my lifetime—nay, during the whole of it, because the reading of this book gave me an inspiration I never had before. Every hymn, psalm, or piece of poetry that I had

ever learned or heard seemed to come back to memory. I could not help thinking, "Truly it is good to be here," but I have since found that after we thus behold the glories in the mount of revelation we have to come down into the valley and prove up; "for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

I continued to study Science and Health as well as I could, and the lady in Winnipeg sent me a *Quarterly* and numerous periodicals and helpful letters. She wrote me of a lecture which was to be delivered in Virden, and my friend (before mentioned) and I drove in and heard it. I may here say that he embraced Science as soon as it was presented to him, and thus we are bound by a stronger tie than ever. In fact, we are now living in the same house, working in the same office, and seeking daily to know more of the same God. The next day after the Christian Science lecture, we met the resident Scientists. In a short time I came to Virden to stay. My physical condition at the time I took up Christian Science was very low, and my weight greatly reduced. I had three weeks' treatment, and within the next seven months I gained wonderfully. Living in the atmosphere of clear scientific thought, my initial steps were carefully watched, and I realize gratefully how much I owe to this fortunate beginning.

At a recent business meeting of the local church I was appointed Second Reader, and rejoice in being able thus to express the gratitude I feel. About six months ago I obtained a situation as bookkeeper with a legal firm here, and I owe my position and progress in my work entirely to Christian Science. I have not yet read Science and Health from cover to cover, but I find in it—particularly in the chapter on Genesis—the solution to my daily problems. I have just had a substantial increase in my salary, and conditions have been so far changed as to enable me to give more time to a better class of work. I prize all this, not on account of the material increase, but as one of many demonstrations of the unfailing and ever-operative divine Principle that Christian Science has revealed to me, and as proof of the fact that "growth is the eternal mandate of Mind" (Science and Health, p. 520). Only a life of consecration to Truth can repay the debt of gratitude I owe to God, of whose ever-presence I daily become more conscious, and to our dear Leader, through whom Truth has again been revealed.—PETER B. BIGGINS, Virden, Man.

I am glad to tell what Christian Science has done for me, and I hope that this testimony may meet the eye of some one who has been similarly afflicted (if there be any such), that they may learn there is relief and health even when physicians say there is no hope. About six years ago I had several attacks of severe headache, which culminated in an illness diagnosed by our physician as a serious spinal disease. I was unconscious for many days and the convulsions were very severe. After I began to recover somewhat from this disease, I still suffered from stomach trouble, nervous twitchings, chills, etc. Finally I could not retain even a spoonful of water, although the quantity of different drugs I took each day was appalling.

A change of physicians brought the alarming news that I was in the last stages of a disease of the kidneys. This doctor said that I had but a short time to live, and it was with apparently great reluctance that he took the case. After three weeks' treatment, and consultation with other physicians, he told my father that if there was any special course of treatment he would like to try, he was willing and anxious that it should be resorted to, as his medicine was not helping me. A certain remedy had been recommended to us, and it was decided to try it under this doctor's direction. At first it did help me, and I thought I

would be cured, but for three years I had varying degrees of health. Periods when I was able to be about alternated with spells of the most agonizing headaches, followed by convulsions and heart failure. Finally the medicine affected me so seriously that I could no longer take it. My nervous troubles were most peculiar and distressing, as well as the difficulty with my heart. All this time there was bowel trouble to contend with, and often extreme measures had to be employed for relief.

In the spring of 1906 I began to lose strength rapidly. I could neither eat nor sleep and had nervous attacks continually. A friend who had been healed by Christian Science induced me to try it. I yielded only after great persuasion, as I had no faith in it and thought I had grown tired of the struggle for life; but after the first treatment I was able to sit at the table and eat with the family, and that night I slept well. In two weeks' time I was able to go to the home of the practitioner in Oakland for treatment. I continued to improve until the time of the earthquake in April, when my treatment was interrupted for a while; but I have since taken it at intervals, whenever any sign of trouble appeared. I cannot tell how grateful I am for this great healing. I am cured of all kidney trouble; I eat whatever I desire, and no ill effect follows; the bowel trouble has vanished; I sleep peacefully all night; there are no more nervous spells, no heart trouble, no backache. The past years seem like a hideous dream, although I feel that I owe a great debt to the kind physician who cared for me so faithfully on the many occasions when it seemed that I could not live; but I owe a greater debt to Christian Science, which has brought me not only into health, but into the knowledge of Truth and an understanding of the power of divine Love.

ALICE DESIREE MARLIAVE, Berkeley, Cal.

When Christian Science came to my home I was laboring under a heavy burden, one which only those can know who have had a loved one stricken with a terrible affliction—blindness. My husband was rendered perfectly helpless for nearly one year, and his case was considered entirely hopeless from the material standpoint. He began treatment in Christian Science in November, 1901, and was almost entirely healed in one week, although he continued to take treatment for several months.

At this time I did not open wide my door to "this angel visitant" (Science and Health, p. 224). Two years later, I called on *materia medica* for myself. I do not know the name of the disease, but I heard the physician say to the nurse that I was very sick; that he had lost a case similar to mine two weeks before, but as he had been called in time he could bring me out all right. This physician could not, however, even relieve me of pain, so I ventured to try Christian Science as the last resort. I was under its treatment six weeks, as mine proved to be a stubborn case. To mortal sense I continued to fail. One morning when I was alone in my room, the fear of death, with its alarming symptoms, crept into my consciousness. I became speechless and motionless, and was wholly unable to make my condition known to any one.

A few days previous to this experience, the kind practitioner had spoken aloud against the fear of death, etc., and I then wondered what it all meant. It was annoying to me, but something seemed to whisper, "Listen, you will need it all!" The words, "Work out your own salvation," pursued me. I pondered this thought or message of Love, and finally caught the true meaning. At first I whispered the same statements which I had heard the practitioner utter, but it seemed of no avail. When, however, faith became spiritual understanding, its language was plain, and I declared, as did Jacob, "I will not let thee go, except thou bless me." After a struggle for over two hours, I got

up, gave thanks to God and called Mrs. Eddy "blessed." When the practitioner came, she found me rejoicing.

My heart is filled with thankfulness too deep for words, for the benefits which have come into my experience through the study and application of Christian Science. I can unhesitatingly say that every statement in "Science and Health with Key to the Scriptures," when earnestly tested, will be found to be verifiable. I pray continually for an understanding heart to carry this offering of love to my people (the negro race). Isaiah says, "And all nations shall flow unto it [the holy mountain]." I give thanks to God, and to our dear Leader, that I have come to know this healing truth.—MRS. PAULINE L. WEBB, Denver, Col.

It is with a heart full of love and gratitude that I give my testimony, trusting that it may help some one else. Both my mother and myself have had many beautiful proofs of how Christian Science, when used as set forth in our text-book, "Science and Health with Key to the Scriptures," will heal not only physical disease, but discord of any kind.

About the first of August, 1908, my right hand was injured. A Christian Science practitioner was called, but still conditions seemed to become worse. After a night of seeming darkness, because of the fear of losing my hand, yet clinging to God as the only power, and knowing that Truth would destroy all that is unlike good, the demonstration was made. In two weeks' time I was able to do my regular duties, and my hand is now perfectly restored. This experience was a great proof to all who knew of the case, that Christian Science does heal.

The spiritual quickening that was gained while going through this experience means a great deal to me. It is such a comfort to know we have something to help in every kind of trouble. It is often the little troubles which annoy us most,—the worries, the unkind and thoughtless words that give us pain and heartaches; but, thanks to Christian Science, a way has been opened by which to overcome all these. I would express my love and gratitude to our Father for this healing truth, and to our beloved and wise Leader, Mrs. Eddy, for giving us the books which help us to understand it.—FLOSSY M. STEVENS, Cincinnati, O.

[Translated from the German.]

I cannot help expressing my gratitude through our periodicals. For many years I suffered with rheumatism, along with other diseases, and various physicians whom I consulted could not help me. Some eight years ago I became acquainted with Christian Science, immediately took treatment, and was healed in a short time of liver complaint of many years' standing, as well as of bilious attacks. At that time I had no special treatment for the rheumatism, and yet the pains grew less. A short time ago I was suddenly taken with a trouble in the joints; I suffered severely with the pain, and was unable to walk. As it seemed difficult for me to overcome the pain, I asked a Christian Scientist to treat me, which request was complied with most willingly. In three days' time I had so far recovered as to be able to attend to my housework. From that moment the disease kept yielding every hour, and now I am in good health, as if nothing had ever ailed me.

I am fifty-eight years old, and must say that since I came to Christian Science I feel much healthier physically and mentally than I did before, for which I cannot be grateful enough, as I seemed to be in great extremity, both physically and mentally. My family and I are grateful with all our hearts to God, and also to our beloved Leader, Mrs. Eddy, for having been shown the right way in this great truth.

FRAU SOPHIE DRAEGER, Berlin, W., Germany.

I wish to acknowledge the many benefits I have received through Christian Science. During thirteen years this truth alone has been my reliance, and it has healed me in a number of instances. At the age of twelve years I suffered greatly from a tooth which seemingly was in a very bad condition. I was healed in one treatment, and the pain left at once and the tooth never troubled me again. I feel that this was a remarkable demonstration of the power of Truth. Six years later I was healed of extreme nervousness; and since then I have been healed of heart and lung trouble.

I am also very grateful for another demonstration. At one time all my fingers were covered with warts, which were painful, besides being so ugly that I felt much embarrassed whenever I had to take a music lesson. I kept on with Christian Science a long time (for they were so apparent and seemed so real), but at last every one of them disappeared, leaving no scars whatever. A little over a year ago my baby was born prematurely, and was very small, indeed the doctor in attendance did not expect the child to live. For over a week he seemed to be losing ground, and took very little food; but through Christian Science treatments all this was overcome, and he gradually improved, so that he ate very heartily. He is now a plump, healthy child of fifteen months, and has been kept well and strong through the help of Christian Science. I wish to add that in September, 1908, I was healed of severe uterine trouble in one month's treatment. I am now well, and very grateful for Christian Science. I receive great help from all our publications, and daily read and enjoy the *Monitor*.—MRS. ELSIE WESSEL, Chicago, Ill.

Before coming into Christian Science I was subject to severe bronchial trouble, had a cough most of the time, and at one time was in bed five weeks with acute lung trouble. My husband's two sisters were doctors in Kansas City, and one of them always attended our family in any illness. After this long period of illness, I finally was able to be up, and went to my mother's home in Omaha. I stopped taking medicine entirely, and my friends were very much afraid that my condition was most serious. I was ill for about a year, and four years later I was taken with another severe cold. My friends were alarmed, on account of my former experience, and persuaded me to try Christian Science.

My mother, who had been in Science several years, called a practitioner, who came to the house for a week; then I went to her for another week. In about four weeks the cough had left me. Before coming into Science I was much reduced in weight, but now I am quite normal in this respect, and scarcely ever have a cold. I am grateful for the help I have received in Christian Science.

MRS. E. M. CLINE, Kansas City, Mo.

I wish to corroborate the testimony of my daughter, Mrs. Cline, as to what Christian Science did for her, and I have also for some time wished to express my own gratitude for the help which I have had in Christian Science. My healing was slow, for which I am thankful now, as it has made me see that by studying the Bible and Science and Health, and putting into practice the healing truths revealed to us, we are greatly benefited. Words cannot express the love and gratitude I have for Christian Science.

MRS. MARY E. PRATT, Kansas City, Mo.

[Translated from the German.]

In October, 1908, before we knew anything about Christian Science, my mother was taken to a clinique for the amputation of her hand. I had my little daughter, then about two years old, examined at the same time, as

her spine was somewhat curved. The physician told me that the ailment was due to hereditary conditions, that we should try special baths for her, and that if the curvature should increase, we ought to apply to a specialist. We followed his advice as to the baths, but the condition became much worse, and we were greatly troubled. We then heard of Christian Science, and asked for treatment for the child, who was then suffering from a fever, as we believed, on account of her teeth. One night she had a severe attack, and early in the morning I sent a telegram to the practitioner, asking for absent treatment. Two hours later the child asked for something to eat, and after two days she was entirely well, neither has she had a return of the trouble. Formerly, when she had an attack of fever, she would be ill for several days. The spine has improved, and we are in hopes that it will become quite straight.

Toward the end of December my mother suffered greatly with violent pains in the head. Early in January I again went to see the practitioner, and asked for absent treatment for my mother. When I came home that night, I immediately asked her how she was, and she said that the pains had suddenly left her toward evening. We see more clearly every day that there is but one source of supply which meets all our needs, and while doing our daily work we may feel God's blessing and how He leads us. I am very thankful to God, that He has revealed to us the power of Love and Truth, and also grateful to our dear Leader, Mrs. Eddy, for accomplishing such a great work.

FRAU ANNA ASSMANN, Kremmen, Brandenburg, Deutschland.

In November, 1908, when Christian Science found me, I was confined to my bed. I had been ailing for some time; then was taken very sick. My husband called a doctor, and he pronounced it a serious case. He said he would do all he could for me, but had not much hope. I had none for myself and thought my time had come.

A friend then told me of Christian Science, and I decided to try it, as medicine seemed to distress me very much. We sent for a practitioner, and after the first treatment I was able to sit up in bed. The second day I was up and dressed and walked about the house, and after a few more treatments I ate and slept well, which I had not been doing for some time. I had many other physical ills besides the hemorrhage, among them being heart disease from childhood, also a bowel disorder with which I had been troubled for years; but these, too, are disappearing.

I hope this testimony will help some poor sufferer as others have helped me. I thank God, and dear Mrs. Eddy, for the understanding of Truth which I have gained, as well as for my healing, and I am striving to learn more every day of this blessed truth.

MRS. JENNIE DAVIS, Beloit, Wis.

It is with pleasure that I give a brief acknowledgment of benefits derived from an understanding of Christian Science. About four years ago I took up Christian Science for the physical healing, having been ill for a long time and under medical treatment. I was advised that an operation was necessary, but I dreaded the ordeal and friends advised me to give Christian Science a trial, saying that it had helped others and it might help me. It was largely an experiment with me, but I bought a copy of Science and Health and began treatment with a practitioner in Chicago. After the first treatment I felt a great spiritual uplifting, and at the end of the week the pain left and I was convinced that I need never undergo the operation. The happiness and peace that I experienced cannot be described. My healing was not entirely accomplished at this time, and for three years I worked faithfully, reading very

little, but Science and Health and our other Christian Science literature, with the result that I was healed and raised up from a useless life to one of helpfulness. A bowel disorder also was entirely cured through Christian Science.

The practical side of Christian Science appealed to me, and I found it a demonstrable religion, purifying and elevating thought.

E. LOUISE D. PAYNE, Chicago, Ill.

[Translated from the German.]

It was four years ago that I first heard of Christian Science, and I have had ample opportunity since then to prove by experience that it is this understanding, as given us by Mrs. Eddy, which constitutes true Christianity, and that it is as effective today as it was in the time of Jesus and the apostles. For twenty years I had been a great sufferer, to sense, with severe nervous illness, besides a disease for which I had to undergo an operation that brought relief, but did not cure the trouble. When this condition grew worse again, the last physician whom I consulted declared that sooner or later a dangerous disease would develop, if I did not submit to a very serious operation (though he could not guarantee a successful issue), and he depicted dreadful images to me, which I fortunately did not entertain. As I felt better without any medical treatment, I decided to drop it entirely, but looked forward to a hopeless future.

At that time dear friends brought me help through Christian Science, which I at first accepted with great reluctance, as the thought often would come up that it might be a false doctrine. It was very hard for me to give up faith in so-called medical laws, theories, and methods, and to recognize firmly and unswervingly God's law of life and perfection, as for fifteen years I had been active as a nurse of the order of Malta in the service of the poor and of the sick, and loved my vocation above everything. However, with the growing understanding of spiritual being, and supported by the loving and indefatigable work of a Christian Science practitioner, the trouble gradually disappeared, the general condition improved rapidly, and I became healthier and stronger than I had ever been before. Whereas I formerly used to feel that every draft was injurious to my health, I now have been defying for years every inclemency of the weather. As a result of the nervous trouble a functional disorder of the nerves in both feet had manifested itself for seven years. Medical treatment had brought relief, but no permanent cure. This disorder disappeared instantly through a flash of understanding that God created all that was made, and that all reality is good; that God does not create disease, and that therefore it has no scientific basis and is but the result of false concepts.

Last year I was greatly depressed and troubled because of the seemingly severe illness of a friend whom I would have loved to help, but who does not want to hear anything about Christian Science. The fear and grief which I suffered on this account induced the reappearance of a nervous heart trouble which had formerly tormented me for years. I had to ask for help, as I felt unable to work and my thoughts were constantly circling round the erroneous belief. Thanks to Christian Science, I was enabled to attend to my present vocation as a teacher and to overcome the exertion caused by the constant trips to and from the clinique, where my friend was under treatment. Several times, however, I have had the joy of affording help to others in threatening cases of disease, for which I am especially grateful.

I myself have had a few experiences this year which clearly prove the truth of the teachings given to us by Mrs. Eddy. One of my toes had been frozen, and a small sore appeared. That evening I was taken with an ague which lasted several hours. The foot, which was very

much inflamed, gave me severe pain, and the upper part of the leg appeared to be involved. This time I did not ask for treatment, but worked in Christian Science as best I knew how; neither did I have the slightest fear, for I knew that truth gets the victory over error. It took about two weeks for the foot to be healed, as I had to go out nearly every day, and the wound was chafed, but with the exception of two days I could attend to all my duties. A short time ago I accidentally poured some boiling water over my hand, but at that moment I had a clear realization that all is Mind, and that man is not material, but spiritual; therefore nothing could harm me. I felt the heat on my hand, but experienced no pain, neither did the skin become red, although the water had been boiling hard enough to lift the cover.

For all these proofs of healing I am grateful with all my heart to our revered Leader, Mrs. Eddy; but Christian Science has given me more. The old theology had taught me that God is our Father and Christ our redeemer, but I did not gain the true understanding of God's love and omnipotence, or the true apprehension of the redeeming work of Christ. It brought me comfort and submission during the long years of suffering, but no deliverance from evil, no Christian joyfulness, and I gained self-knowledge only in a slight measure. Much of what I believed to be unselfish love I have recognized in the light of Christian Science to be selfishness, but where there is comprehension there is also the way toward deliverance from error. The old theology removed the fulfilment of the Biblical promises mostly into the world to come, but I have come to see with Paul that "now is the accepted time; behold, now is the day of salvation." I used to think that I believed in God's omnipotence, and yet I depended on material means. I professed to believe that God is Love, and yet I held that He had inflicted upon me disease and sorrow through His inscrutable decrees. Now I know that God is good only, and that there is no power outside of Him. This apprehension, which I owe to the better understanding of the Bible gained from the writings of Mrs. Eddy, is an ever-present help in all the exigencies of human existence.

MARTHA KRUG, Schandau, Sachsen, Germany.

About eight years ago I had been suffering greatly from rheumatic trouble for over two years. I was in a well-known hospital of this city for a short time, and then went to England to try to get well; but returned to New York in very much the same condition. Christian Science was mentioned to me, and I attended some services, though I did not get a very clear understanding of the truth at that time; but, as I did not get better, a Christian Science practitioner was called in. In the morning I was entirely helpless and in bed. In the afternoon treatment was given me, and I was instantaneously healed. I dressed myself soon after, went shopping that evening with my wife, went to church on the following day, Sunday, and the next Thursday morning returned to my laborious work.

This healing was so wonderful to me that it was beyond my comprehension, and I even said many hard words about Christian Science at that time. Since then, and until three years ago, I have been through deep waters of material sense. I now realize it was at this time that I was spiritually born into the kingdom of heaven, and I now know that infinite Truth is not beyond the comprehension of any one who is honest and true. As I write this testimony, with one of our children on either side of me, both of them testimonies of Truth's healing power, the thought comes to me, What cannot God do? For even my slight understanding of Christian Science I am deeply grateful to its Discoverer, Mrs. Eddy, and appreciative of the goodness which has watched over me all these years. These words are often remembered: "For this my son was dead, and is alive again; he was lost, and is found."

ERNEST GRAINGER, New York, N. Y.

FROM OUR EXCHANGES.

[*Harper's Weekly.*]

So long as the dull and the ignorant, the suffering and the diseased, look up to great possessions, to comfortable surroundings and irresponsibility, and fancy that joy lives there, and that if they captured the means they would capture the prize, so long poor exiled joy can do no more than drop at odd seconds upon a quiescent frame of mind here and there. It cannot come to earth to dwell, to turn life into paradise, until it comes equally to all. It would seem that only spiritual gifts could be equal. Matter is unmanageable; it heaps itself up in spots, and draws away in others; it is eternal restless motion; it is the changing, floating unreality in which for the moment we are set. But the spirit is changeless, immovable, permeating all space. And at odd corners, here and there, through life, eyes are opened and the spirit joins the spirit, and joy is born.

[*Advance.*]

We talk of broad men. Paul was the broadest man that ever preached the gospel. His breadth reached from Jerusalem to the least and last hut of the heathen world. And he had depth and height, without which breadth is a swamp, a miasma of theological error and deception. He knew the deepest things in the belief of a human soul and the highest things in spiritual aspiration. To say Paul had more power over an audience than any other preacher would be an exaggeration. But he had more power over the ages than any other man of any time. He so preached that no man since his day has been able to preach the gospel of Christ without echoing the declarations of his great mind or the sentiment of his loving heart.

[*Frank M. Goodchild in Examiner.*]

In the wide universe there is not a square foot of space where sin can be committed and the punishment not be exacted. Science is as emphatic in teaching that as the Bible is. Huxley's dictum seems like an echo of the Bible verse that says God "will by no means clear the guilty." The great truth that is written everywhere is, that there sits on the throne of the universe a judge who forgets nothing and forgives nothing. If it were possible for God to treat sin as lightly as some preachers think He can, the whole universe would be disordered and the throne of heaven would topple to its fall. Our fathers were right when they insisted that mercy cannot be exercised at the expense of justice.

[*New York Observer.*]

What the world needs is Biblical teaching, not dreamy transcendentalism or petty poetizing. It is God's word, and not man's witticisms, that will settle life's questions as they ought to be settled. "Thus saith the Lord"! That is the uncompromising affirmation which alone can serve as a regulative principle for life. If this principle of procedure is surrendered, all is surrendered. While we keep the Bible the Bible keeps us, but if we give up the Book of books we yield our theologic citadel and lose our power of appeal with men.

[*Interior.*]

The world knows Jesus was brave—that he did not fear the face of man. It wants that courage now, and it hopes to find it in Christ's followers. Jesus would stand for the right, no matter what it cost. Amid the hesitations and fears and evasions of many who do not want righteousness enough to pay the price, the world realizes that free and fearless self-sacrifice, equal to the emergency, is going to be found only among such as Christ has touched with his spirit. Hence it waits for the church.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS have recently been published as pocket and library editions in new bindings. Description and prices of these will be found on the outside cover page of the *Sentinel*.

EACH NEW EDITION OF THE CHURCH MANUAL containing the By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will have special notice in the *Sentinel*.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE SOCIETY.

SPECIAL PAMPHLET.—About Dec. 1 the Publishing Society will reprint from the *Sentinel* in pamphlet form two well known articles by Mrs. Eddy: "Personal Contagion" and "What Our Leader Says."

This new pamphlet will be printed in large French old style type on special paper, silk sewed, with overhang cover, and will conform in size to other pamphlets.

Price, 10 cents each, \$1.00 a dozen, \$7.50 a hundred.

A NEW PICTURE.—About Dec. 10 the Publishing Society will place on sale a new and desirable photogravure of The Mother Church edifices and the Publishing House, with the proposed parkway in the foreground. Approximate size, 24 by 18 inches.

The price of the picture will be as follows: Artist's proof, bearing remarque, impressed on Japanese vellum, \$5.00; from the same plate on India paper, mounted on mat, without remarque, \$3.00. Ten per cent discount to Christian Science reading-rooms.

NEW EDITION OF THE HYMNAL.—The new and enlarged edition of the Christian Science Hymnal, containing some fifty new hymns, will be ready for delivery about Dec. 20.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, should be addressed to the editor, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per Capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.