

“WHAT·I·SAY·UNTO·YOU, I·SAY·UNTO·ALL – *WATCH*” JESUS

No. 14.

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WOMANHOOD

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ITEMS OF INTEREST.

National.

The Government has won its suit against the Standard Oil Company and the United States Circuit Court has ordered the corporation dissolved as an illegal corporation. The case is one of the most notable in the history of the nation. Thirty-three of the seventy-odd subsidiary corporations, however, are excepted from the order of dissolution, and the bill is dismissed as against them. The order will take effect in thirty days, unless suspended by an appeal to the Supreme Court, which will doubtless be taken. It is stated that the attorneys of the corporation have no hope that the decision will be reversed, and are now considering what to do, as there must be a reorganization to keep within the law. The proposition to form a big corporation with a capital stock of half a billion, to buy out all of the small companies owned by the Standard and which come within the scope of the court decision, is favored by but a few of the lawyers. A change in the Sherman anti-trust law is advocated.

Barbados, West Indies, has provided a greater number of workmen for the Panama canal than any other country, having sent there, since the United States began work on the canal, more than twenty-two thousand laborers. These men are efficient and thrifty, and in the present year have sent back home six hundred thousand dollars of their savings. These characteristics are largely due to the fact that the inhabitants are obliged to work, because the island is the most densely populated country in the world, there being, in round numbers, twelve hundred people to the square mile.

The interstate commerce commission won an important victory in the matter of the establishment of freight rates when the United States Circuit Court for the eastern district of Pennsylvania sustained the demurrer filed by the commission, asking for the dismissal of the suit brought by the Baltimore and Ohio and other railroads to enjoin the commission from enforcing its order of June 7, 1909, whereby it established a tariff rate on big vein coal carried from the George's creek and Elk river regions in Maryland to Atlantic coast points in other states.

The first results of the magnetic survey of the Atlantic ocean now being made by the

Carnegie Institute of Washington on the non-magnetic yacht Carnegie, prove that when a complete survey has been made the masters of transatlantic liners will be able to clip some time off their schedules by following the revised charts of the magnetic survey, and will thus escape the fitful changes of the compass and their regular variations of the earth's magnetism which have been hitherto unrecorded.

Six thousand dollars a year until the population of the city shall have reached one hundred and fifty thousand, after which each of the five commissioners is to receive seventy-five hundred dollars yearly, is the salary recommendation of Mayor Pratt's special committee in reporting upon a new city charter for Spokane, Wash. The commissioners are to be elected at large for these departments: Public safety, public works, public affairs, public utilities, and finance.

A formal and concerted demand by organized labor for an amendment to the Federal Constitution that will make legal the complete enforcement of an employers' liability law was forecasted at New York last week by A. B. Garretson, grand chief conductor of the Order of Railway Conductors, who addressed the National Civic Federation on the topic: "A portion of the federal liability law. Has the railroad man been adequately compensated?"

"Sleeper trunk" frauds, whereby goods brought into this country in trunks with false bottoms to deceive the inspectors, can no longer be carried on successfully under the rules now adopted at the port of New York, where the fraud was mostly practised.

The United States Government has definitely accepted the agreement entered into between China and Japan on Sept. 4, in so far as it relates to mining interests along the South Manchurian and Antung-Moukden railroads.

Higher salaries for the thousands of clerks in the Government service are urged upon Congress in the annual report of the retiring United States treasurer, Charles H. Treat, made public by Secretary MacVeagh.

The collector of the port of New York has announced the removal for cause of eighty-three employees and attachés of the weighing and other divisions of the customs service.

The second convention of the Atlantic Deeper Waterways Association met at Norfolk, Va., a few days ago.

International.

The Russian government, it is stated, intends to close a contract with an American syndicate to develop the trans-Siberian railroad, which will be double-tracked its whole length. At present the distance between the Russian frontier and Vladivostok is spanned by a single track, the cost of the construction of which exceeded two hundred million dollars. The laying of a second track would probably cost less than half that amount, as the road was originally planned for two tracks and the bridge work and tunneling were performed accordingly.

It is reported that a series of wireless telegraph stations are to be installed in Siberia which will enable the war department of Russia to keep in communication with the easternmost parts of the empire. These stations are to be large enough to operate over a radius of a thousand miles.

With the establishment last week of a naval base at the Orkney islands, the North sea now becomes practically a British lake, which on the outbreak of war could be immediately closed to the rest of the world.

The Earl of Crewe, in the House of Lords last week, read the budget drawn by Chancellor of the Exchequer Lloyd-George. Lord Lansdowne moved for its rejection and what will doubtless prove to be an historical debate was begun.

The German budget for 1910 is \$665,000,000. The naval budget is \$111,000,000, an increase of over six million dollars.

Industrial and Commercial.

Ninety million tons of coal, one fifth of the total production of the country, were consumed by the 51,000 locomotives in the United States in 1906 in hauling freight and passenger trains. It cost the railroad companies \$170,500,000. Of this enormous consumption the United States geological survey, through its technologic branch, makes the statement that 10,080,000 tons are lost through the heat in the gases that are discharged from the stacks of the locomotives; 8,640,000 tons are lost through cinders and sparks; 5,040,000 tons are lost through radiation, leakage of steam and water; 2,880,000 tons are lost through unconsumed fuel in the ashes, and 720,000 tons are lost through the incomplete combustion of gases. In addition, 18,000,000 tons are consumed in starting fires, in moving the locomotive to its train, in backing trains into or out of sidings, and in keeping the locomotives hot while standing. "Under ideal conditions of operation," says Professor Goss, "much of the fuel thus wasted could be saved, and it is reasonable to expect that the normal process of evolution in railroad practice will tend gradually to bring about some reduction in the consumption thus accounted for."

The Baldwin Locomotive Works has just completed for the Atchison, Topeka, and Santa Fé Railway the most powerful passenger locomotive now in use. Apart from its tender this locomotive weighs 376,450 pounds, and is sixty-five feet long. The tender, which is forty feet in length, carries twelve thousand gallons of water and four thousand gallons of oil, which will be used as fuel. The tractive power of the locomotive is fifty-three thousand pounds. There are five pairs of driving-wheels, seventy-three inches in diameter.

Contracts on hand by makers of apparatus, rolling stock, rails, and other supplies for electric railroads in North America, are estimated to amount to forty-seven million dollars. The average annual increase in the mileage of electric roads since the first commercially successful lines were built twenty-two years ago, has been one hundred and fifty per cent. The mileage in 1890 was 1,262; today 37,567 miles are in service and they represent an actual physical valuation of \$2,250,000,000.

Of the many recent applications of concrete to the building industry of this country, few, if any, have attracted more attention, says *Scientific American*, than the process invented by a Des Moines (Ia.) man for the manufacture of enameled concrete blocks. A machine of gigantic proportions performs the many operations through which the block passes, without the aid of the human hand, turning out forty thousand perfect blocks in each day of ten hours, each one an exact duplicate of every other in form and color.

A cooperative plan for running a shoe factory, which has been conducted for twenty years in Freeport, Me., has been accepted. The employees are given the privilege of buying the preferred stock, amounting to two hundred thousand dollars in the new company, while the owners of the business retain the common stock, one hundred thousand dollars in all.

The railway mileage of North, Central, and South America is 303,000 miles; Europe, 200,000 miles; Asia, 56,200 miles; Africa, 18,500 miles, and Australia, 17,800 miles. The largest percentage of increase since 1903 has been in Africa, where the increase in mileage has approached twenty-five per cent.

It is reported that details, looking to the merging of the street railway, electric, water, and power interests in the city of Quebec and district have about been concluded, and within the next few days a powerful corporation with a capital of ten million dollars will be announced.

It is the expectation of the builders to complete the Cape Cod canal within four years.

CHRISTIAN SCIENCE SENTINEL

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

JESUS

DIFFICULTIES NOT HINDRANCES.

SAMUEL GREENWOOD.

JESUS never spoke of the way of salvation as easy for the pilgrim; he pointed out the difficulties and hardships to be encountered and overcome by his disciples in all ages, saying, "The disciple is not above his master." He did teach, however, that these conditions need not be hindrances to the Christian's progress. Although he forewarned mankind of what his followers must meet, and of their inevitable struggle with the world, the flesh, and evil, he did not express the slightest doubt of their ability to prove God's power over all forms of human error.

Neither has Mrs. Eddy, in giving to mankind her discovery of the Science of Christianity, minimized the arduous effort it entails, nor the difficulties to be overcome by its students; but she has plainly shown that the nature of error has not changed, and that for one to be a Christian today in the sense that Christ Jesus was, calls for the same cross-bearing and endurance which were demanded of the Master. The demonstration of Christian Science is certainly not the way of ease and idleness, but the way of toil and struggle and final triumph. It offers no encouragement to those who would enter heaven by virtue of another's labor and sacrifice, but it emphasizes the necessity for each individual to work out his own salvation by his own endeavors and through his own knowledge of truth.

The disinclination of human thought to accept and demonstrate spiritual truth makes the way of Science more or less difficult for the student, but the good results realized more than compensate for the trial and sacrifice. If he learns at the beginning that no difficulty or hardship can be an obstacle to his progress, but is, instead, a call for the better work of which he is capable, then all such experiences will cease to be sources of discouragement, and will become incentives to greater diligence and devotion.

Although one's first experience in Christian Science may have seemed all sunshine and flowers, because of the joy of physical healing, the mental outlook often seems to become bleak and barren when the individual is confronted with the necessity of doing his own work; and, as the significance of this work dawns upon him, he may be tempted to think that the way of Science is too hard for him. But one cannot remain indefinitely in the exalted consciousness to which another's demonstration may for the time have lifted him; he must sooner or later meet the divine requirement to overcome evil for himself. Like the early Israelites, one may feel that he would rather return to his Egyptian bondage than encounter the Red Sea passage and the long journey through the wilderness; but the sincere seeker for truth presses on, to find the divine protection and deliverance his pillar of fire and cloud all the way.

Students of Christian Science should find an inspiring object-lesson in the building of our great railroads, which have laid their iron way from coast to coast. When once the route has been surveyed and the order given, the con-

struction work goes steadily on from day to day and from year to year, until the last spike has been driven. There have been rivers to bridge, ravines to fill up, mountains to climb, and tunnels to bore; but these are regarded only as difficulties to be surmounted, not as obstacles that could defeat the purpose; and on that working basis railroads have been built into every quarter of the globe by the achievement of engineering feats that to the uninitiated might seem impossible. These builders, with unbounded faith in the ability of their engineers and workmen to solve all problems, recognize nothing as an obstacle, and are successful.

In a similar manner, Christian Scientists are working their way through the wilderness of human belief. There are rivers to be crossed, valleys to be "exalted," mountains to be "brought low," and withal there are lions in the way. They likewise need unwavering confidence in the power of right thought to overcome evil, and in their own God-given ability to meet every demand, and they should look upon whatever lies across their path only as a difficulty which may seem to impede but which cannot bar their progress. Thus patiently persevering, their work will be successfully done, until the final goal is reached.

In reality, difficulties are helps to mankind rather than hindrances, for they serve to develop latent capacity and stimulate one's highest endeavors. They also bring out the qualities of patient application so indispensable in the student. Though the railroad seems to be at a standstill while bridges are being constructed and tunnels bored, the workers know that each blow of hammer or blast of rock brings them that much nearer the consummation of their task, despite appearances to the contrary. And though our own progress may seem to cease while we toil, it may be year after year, to overcome some difficulty, perhaps a "mountain of selfishness" or a "valley of sin" (Science and Health, p. 61), we should know that every honest effort, every right thought applied, is surely taking us that much nearer our final attainment, whatever false, material sense may tempt us to think.

We may learn from our Leader's writings that all that can obstruct the student's progress are his own love of sin and sensuality, his apathy concerning the claims of evil, or animal magnetism, and his mental inaction. These are enemies which we have no cause to love, for they are foes to every good impulse and desire, and if allowed to control will effectually hinder our happiness and prosperity. On the other hand, no claim of sin that we desire to forsake, no evil condition that we are willing to overcome, can for one moment close the way to better things. It may, to our sense, require time to do the needed work, but we are making the best progress possible to the degree that we are faithfully working.

The indisposition to work for his reward, or the unwillingness to wait for results to appear, is frequently the greatest difficulty in the way of the student, for it shelters those persistent errors of discouragement, impatience, covetousness, jealousy, and rebellion. What sort of a

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railroad builder would he be who sat disconsolate on a riverside because he could not take his road across until he had built the bridge? And what kind of Christian Scientists are we—students of demonstrable Science—if we rebel at the demands of the Principle of our work, or sit down to pout because we cannot gain the solution of our problems without working them out by the scientific rule?

Human thought, so long as it clings to its material beliefs, and its false sense of self, may find the way of Science very hard, but to the earnest worker "a bright promise crowns its brow" (*Science and Health*, p. 558). With so many examples of those who, like their Master, have "endured the cross" and despised "the shame," whatever seems difficult should only spur us on to reach a higher and purer state of thought, for the same joy is awaiting us. Mrs. Eddy has well said: "Whatever we meet that is hard in the Christian warfare we must count as nothing, and must think instead, of our poverty and helplessness without this understanding" (*Miscellaneous Writings*, p. 281).

If we are faithful in our work today, we need have no fear about the morrow, for in the fulness of time our bridges will be built, the valleys and mountains will have been left behind, and when we reach the lions, like the pilgrim, we shall find them chained. Even though toil and sacrifice are required of us as Christ's disciples, if we are subduing sinful sense in all its phases, we shall find the way one of peace and joy, ever increasing until the day of our perfect attainment.

FIDELITY TO GOD'S WORD.

REV. HENRY M. PERKINS.

OUR theme at once suggests a discrimination between the mere letter of the Word and the spiritual teaching therein contained. There is much significance in the words that are read in all Christian Science churches every Sunday: "The Bible and the Christian Science text-book are our only preachers." To those who attend these services from curiosity, or some other common motive, the question arises, Why this contrast with forms used in other churches? At least, why should there not be some address based upon a text of Scripture and relating to the topics of the day or to matters of public interest?

The answer is obvious: When a sermon is made to consist of selections from the Bible and explanations of their spiritual import, the thoughts of the hearer are held closely to Truth, and with corresponding benefit. So also silent prayer, followed by the audible repetition of the Lord's Prayer, brings us much nearer to God than when a variety of themes are uttered in petition, though with good intentions. Mrs. Eddy has said: "Audible prayer is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting benefit? Looking deeply into these things, we find that 'a zeal . . . not according to knowledge,' gives occasion for reaction unfavorable to spiritual growth, sober resolve, and wholesome perception of God's requirements. The motives for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment" (*Science and Health*, p. 7).

"Preach the word," said Paul. This motto fittingly greets the eye in the beautiful edifice of The Mother Church in Boston. In his letter to Titus the apostle refers to each one who is "holding fast the faithful word as he hath been taught." This does not mean a mere form of words, but the spiritual truth contained in those words. It is for this very purpose that the spiritual import is given by references from *Science and Health*. "The letter killeth, but the spirit giveth life," was Paul's message to the church in Corinth. Illustrations of this have been seen

in the ecclesiastical world and in the experience of individuals.

Much of the bigotry and even persecution of former centuries resulted from a tenacious clinging to certain forms of expression in the Bible, and the overlooking of their spiritual meaning. The worship of the early Christians consisted largely of readings from the Scriptures. A bishop of the venerable Nestorian church in Persia, when on a visit to the United States, was asked the difference between the sermons preached here and those in his own church. He replied, "We take all from the Bible; but here there is one verse from the Bible and all the rest is from America."

A close adherence to the Bible, with its spiritual meaning, is productive of fruits of the Spirit. In proportion as we watch and pray for that Mind to be in us which was in Christ, so shall we be able to discern the true spiritual meaning of God's Word.

"THOU ART A HARD MAN."

GRACE POTTER.

IN the parable of the talents the story is told of the man "who called his servants, and delivered unto them his goods," giving "to one five talents, to another two, and to another one; to every man according to his several ability." The servants to whom he entrusted the five talents and the two talents, invested them wisely and were able to render to their master upon his return double increase, and received his commendation accordingly. It is related, however, that he who received but one talent—who manifested a limited sense—"went and digged in the earth and hid his lord's money,"—then sought to justify himself with this explanation: "Lord, I knew thee, that thou art a hard man, reaping where thou has not sown and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

The "hard man" is ever the tenant of the consciousness whose motive-springs are limitation and fear, and is the creature of its own imaginings, for the very reason that such a mentality is without power or capacity of its own, until released and transformed by the activity of Truth, to escape sufficiently from itself to comprehend the man of God's creating, or to pattern a concept at variance with these perverted tendencies which claim dominion over it. In the article "Love your Enemies," Mrs. Eddy asks, "Can you see an enemy, except you first formulate this enemy and then look upon the object of your own conception?" (*Miscellaneous Writings*, p. 8). And it may be further asked: Where does the "hard man" dwell save in his self-made locality? It is to be noted in the parable that the two fellow-servants, working from a different viewpoint, received from the same master recognition and reward instead of the condemnation and punishment which fell to the lot of the "unprofitable servant." Paul admonishes: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

If one has a belief that he has a "hard man" to serve, it may be, in part, because he has a "hard" concept of God and man, because he has a limited appreciation of the nature of infinite Love and its infinite resources, opportunities, and blessings for him who is not "afraid" to use them. His difficulties may not therefore be healed until he finds through experience a better man in his thought of his brother. The way to escape the service of a "hard man" is made plain on page 135 of "*Miscellaneous Writings*," where we read: "Doing unto others as ye would they should do to you, conquers all opposition, overcomes all obstacles, and secures success."

How often does this belief in a "hard man" stand in the

way of the accomplishment of one's work—how often it hinders one from "being faithful over a few things"—how often it stays the opportunity for the increased understanding and growth which comes from loving, selfless service. How often does the fear of censure, a wrong estimate of one's brother or the disposition to regard his errors as real and personal—a lack of true forgiveness of them—and a corresponding sense of injustice, resentment, and discouragement, take possession of the individual to his undoing. Such a false sense, if admitted, may be augmented by the fact that his fellow-workers are making good use of their larger talents. The wholesome admonitions given by our Leader in the articles quoted, and many others, would, if assimilated, be sufficient to banish the belief of a "hard man" forever into that "outer darkness" where it would consign one if continually held in thought.

No one can work out his own salvation freely, do his plain duty to God and man, and find joy and satisfaction in his work, trammelled and obstructed by a false belief in his own consciousness. The remedy, fortunately, is at hand, because this intruder can be ejected from our thought as the personification of a defrauding sense, and it will never be found in any other habitation or form, for the reason that falsity does not exist in Spirit or in Truth. Freeing himself from this delusion, the individual is not only himself blessed, but inevitably releases and blesses the one upon whom his thoughts rest.

There is no need for the worker to hide his talent in the earth, cripple his capacities, clamp his activities, lose his God-given opportunities for service and growth, when he can rise with God-given strength to put out every belief in evil, that his one talent may not be taken from him and given to him that hath ten. Each may find through individual experience that "unto every one that hath shall be given, and he shall have abundance;" rather than that "from him that hath not shall be taken away even that which he hath."

OUR DEBT.

F. ISABEL B. NORTON.

LE BARON in a short article, "The World's Big Debt to Thoughts in Books," quotes Emerson as saying, "The world is founded on thoughts and ideas." Books have undoubtedly shaped the careers of some great men. It is said that Lincoln worked hard for three days to buy a "Life of Washington," and read and reread it until he almost knew it by heart. It is also said that the chance possession of a copy of Burns made Whittier a poet. Lord Beaconsfield is said to have declared that "a book may be as great a thing as a battle," but it may well be asked what single battle ever had as lasting and vital an influence upon history as the Bible. It was Charles Lamb who said he felt it incumbent upon him to ask grace before reading rather than before dinner; while Milton has said, that "a good book is the precious life-blood of a master spirit." The world has outgrown the day when the Christians burned the books of the pagans, and *vice versa*. Books have taught us better. There were times when books were hardly procurable, when a man, for a single book had to give a landed estate. Then came the time when, as Sir John Lubbock said, "for the price of a little beer, a little tobacco, we can buy a Shakespeare."

Today without question the one book next to the Bible which is having the greatest influence upon the world's thought is "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with many the Bible would be lacking in influence without this interpretation. Some have worked hard to procure a copy of this inspired and inspiring book, and have read and reread it until they almost know it by

heart. Many there are who for a copy of this book would if necessary willingly give a landed estate. Its possession may do even more than make one a poet, for it may make a man of him. The reading of this book may cause many battles with error, but its effect will be the victory of good over evil, and it will hasten that day when there shall be no more wars, but "on earth peace, good will toward men."

We may indeed feel like saying grace before we read this book, and after, too, in gratitude for its teachings; and for this priceless gift we may well thank our Leader, and pay our great debt to her with love.

HELP FROM OTHERS.

WM. HART SPENCER.

WHEN Job was having the argument with his friends, he recognized some of the things that were brought to light as being disagreeably true concerning himself, while many things of which he was accused he could deny with a clear conscience. What effect Job's argument had in solving the difficulties of his friends we do not know, but Job learned one lesson from them which is also of value to us, viz., that he could not measure his spiritual growth by the related experience of others. Their experiences were of worth to Job only as he could apply them in working out his own salvation.

Many times it is necessary to guard against discouragement, when reading or listening to testimonies where the relator has gained a victory along some line of endeavor which we have a sense of its being impossible for us to follow; but it is wrong for us to allow a sense of limitation or self-condemnation to creep in and thus rob us of a helpful lesson. In a general way, the desirability of eradicating all that is unkind, intemperate, and unseemly, is patent to every one, but it is not always clear that in order to do this specifically it is essential that the discordant element be uncovered in our consciousness; and only to the degree that this is made plain can we intelligently do the work necessary in order to overcome.

Not one or many experiences can cover all the phases in the make-up of a listener, and so it is wise, when a testimony appears to us as being helpful, to ponder the circumstances as given, and use our intelligence to see in what way it can prove helpful to us. If we appropriate the truth as it appeals to us, to that extent we are lifted by it. A testimony may help us to see some weak point in ourselves of which we were not conscious, and we may thus find a key to some serious difficulty. Where there is a hearty desire for correction, the making clear of a fault half wins the battle for its elimination.

To one who is honestly desirous of making progress, the rehearsal of the salient points of successful overcoming along the line of some personally interesting phase of spiritual advancement often tends to give the hearer an outline whereby he can work out his own particular problem intelligently, according to his needs, and it assists him as well in formulating a progressive line of thought. Thus it is good for a man to listen to admonition and advice from those who by experience are plainly competent to give it. The act of listening does not necessarily abrogate or bias his own judgment, but the outline of another's experiences may aid him in his own character building. If we are amenable to them, the kindly criticisms of friends assist us to remedy our shortcomings, as loving comments help to give tangible shape to what otherwise might pass unheeded.

That it may not be lost sight of, it is continually being stated that Christian Science stands for the upbuilding of our spiritual nature, and that the bodily healing is a warrant and earnest of our growth in spirituality. This is not to gainsay that many a person is first led into a true sense

of spiritual things through the healing of the body, but let us remember that there are also those who, while giving no evidence of physical infirmity, are hungering for the light of the reasonable understanding of their relation to God, who are longing for the rule whereby they may find the surety of their sonship. During the span of human life, there is given us the opportunity to uncover error in ourselves and in others, not that the love of God may flow through us, but that we may spiritually discern that the love of God does flow through us, the love which saves us unto every good thing.

God has given us "richly all things to enjoy," and so our struggle is not with God but with the human self; not struggling "as one that beateth the air," but insistently, persistently, continuously being on watch and ward against the assaults of evil; not fighting personality, but battling against the tendency of mortal mind to hinder the free course of the Spirit in us. While we cannot explain it to the world, nor even formulate it to ourselves, still we know that if we are faithful we shall hear the welcome "Well done," and know the full meaning of the promise, "To him that overcometh will I give to eat of the hidden manna."

THE CLOUDS OF SENSE.

STELLA E. SAXTON.

It was on a high mountain slope in Switzerland, above Lake Geneva. About us was unrolled the marvelous panorama of the Alps, the "long, wide lake below." But it was a gray day; the water was dull and ashen, a gloom rested on earth and sky. Suddenly, as we looked down, a little circle on the water flashed like an opal afloat—a shaft of light had touched the lake. As the eye followed it up through a breaking cloud to a tiny patch of blue sky, we understood the gleaming disc below; and as the clouds broke more and more, as the patch of cleared sky grew wider and wider, the ripples on the lake reflected back the light above them in ever increasing space, the hills took on a vivid green, and soon the whole country was glorious with colorful beauty. Here was our lesson in reflection. When clouds of error are as a veil before our mental vision, everything in life seems dulled by them; but as one shaft after another of spiritual light drives them away, larger and larger grows our consciousness of Truth, there is less and less of obstruction in the way, till finally the whole glorious brightness of the life that reflects God and God only is ours.

A few days later we entered Lucerne to find it wrapped in a blanket of obscurity. To the human eye it seemed but a flat, uninteresting prospect, its boundaries hidden by mist, not one single evidence of the wonderful city it was to be when the clouds lifted. Yet we had been told that travelers wait hours, days, weeks even, for this happy event, and we were willing to linger and trust. It was morning when we reached the place, and suddenly, about three in the afternoon, an emerald slope emerged from the fog, as if thrust through a flimsy curtain; then another and another, each with drifting banners of mist about them, which gradually melted and swirled away, driven by the whip of the sun, till peak after peak stood sculptured against the blue sky, some veiled in purple haze, some snow-crowned; the whole presenting a view so marvelous, and revealing Lucerne such an entrancing jewel of a city, that we fairly trembled to think what we would have missed had we believed the evidence of human sight in that early morning and gone on our way.

Again the lesson was borne to us of how like this the mental journey into Christian Science has been. Truth has always been Truth, the same yesterday, today, and forever. There have been those who have reached the ex-

alted vision and told us of its glory, and some have believed, while others went their way indifferent or incredulous. Through long ages mortal mind has been piling up the dense black clouds which have obscured the City Beautiful—clouds made up of beliefs in other powers, of false religious, false philosophy, false pleasures, and their attendant pains, sin, sickness, death, the endless string of individual errors that make for separation from God—till, as it seemed, the mass was impenetrable. Then in this age came one whose thought was so piercingly pure that it smote through the blackness; the whole mass broke away, and once more the wonderful heights of spiritual attainment were revealed.

Many have journeyed to the gates of the city and have seen the vision. What though the clouds drop down and again seem to obscure it temporarily; one knows it is there. All individual consciousness can possibly do is to get rid of that which obstructs the constant realization of its beauty, get one error after another out of the way, let the sun of Truth drive wrong thoughts into nothingness, knowing that just so sure as the mountains about Lucerne come out from the enveloping fogs, just so sure will the harmony of being be ours, as

The clouds of sense roll back, and show
The form divinely fair.

HUMAN DISCIPLINE VS. DIVINE.

PEARL BEMIS PERSONS

IN my experience as a mother, even before coming into Christian Science, I always felt, after one of the rare occasions when I seemed driven to the use of any sort of corporal punishment for the little ones, that I had failed, even though obedience had been attained. I felt that if I had been wise enough and patient enough, I would have been able to accomplish the desired result without even the mild chastisement which was all I could ever bring myself to administer. I was sure that it was my lack of wisdom which seemed to make this form of discipline necessary; and yet I used to believe that an all-wise, all-powerful Father scourged His children into obedience to His laws with the many-corded whip of physical suffering!

If the belief that God uses sickness as a means of grace does not mean that omniscience can find no better way than corporal punishment for some of His erring children, what does it mean? Shall the teacher in the public schools and the student of child culture in the home be more just than God? The psalmist prayed, "Keep back thy servant also from presumptuous sins"! May we be forgiven for having dared to think that the infinite Mind rules the universe in ways which we have outgrown.

THE MASTER'S CALL.

MARY LLOYD MC CONNELL.

THE storm had passed me, and I lay
Upon the bosom of Life's ocean, derelict;
Far off the thunder echoed, and beyond
I heard the sullen roar of angry surf
Beating a rock-bound shore; nor hope had I
That ever ray of dawn could penetrate the gloom.
At length a star appeared,—and through the night
A tender voice I heard: "Fear not! Thou art
Not all bereft. My child, come thou to Me;
When earthly joys take flight, true peace is born!"
Then from the deeps of my unmeasured woe,
Stretching my empty hands, to Him I cried;
And when from darkness unto light I turned,
Lo! it was day!

SELECTED ARTICLES.

[Percey B. Sovey in *Aberdeen* (Wash.) *World*.]

To what cause may be attributed the growing tendency of men to neglect the church? Why is it that men do not go to church? It was once the case that men manifested much interest in religious work, but now that manifestation is almost exclusively feminine. What's the matter with the men—or the church?

They are trying to find the answer to these questions here in Kansas City, and investigators are not numerically small. Interest in the subject follows the late visit of a noted divine who undertook to discuss the problem, and thereby started a discussion that seems unlikely to end for some time. The investigators concede at the outset that men do not attend church. Of course, conditions are not identical the country over. In some communities one will see many men at church. Generally speaking, however, the average present-day congregation is made up largely of women. Not only is the church relying now on the support of women, but even the theaters, music, art, letters, and philanthropy are actually dependent upon the interest of the gentler sex.

It is not to be denied that the moral condition of men is steadily improving. Drunkenness, for instance, is on the decline. The percentage of criminals is decreasing. Conditions have improved even in the slums. In this city of nearly half a million people the spectacle of a drunken man is indeed uncommon. Drunkards cannot obtain employment! no one has any use for them, and the drunkard is also a loafer. Again, the liquor interests are discouraging drunkenness, which, contrary to orthodox belief, is bad for the saloon. Nowadays a drunken man cannot buy liquor at so-called first-class bars.

Man is morally better than he used to be, if outward appearances may be accepted for it, yet he doesn't attend church as regularly as was formerly the case. Man's evident indifference to religious work is attributed by some really eminent divines to modern business requirements. No less prominent a minister than Dr. Washington Gladden, teacher, preacher, and writer, of Columbus, O., declares that the business man of today finds it necessary to devote all of his time and attention to commercial affairs, to the exclusion of church work. Man's business cares keep him away from church, from the theater, from the higher arts, says Dr. Gladden, who is a man of universal repute. He adds, "The main reason why men do not attend theaters, and aid music, art, letters, and philanthropy in person, is the pressure and rush of business. Business through the ages has deprived man of the higher things of life. The ascendancy of woman in the church and in the schools is growing. Men are slaves to things."

There are other investigators who, while agreeing that press of business has much to do with man's religious indifference, declare that ministers themselves are not entirely blameless for the condition. These critics aver that the average man does not care to hear politics discussed from the pulpit; that prohibition discourses in church disgust him; that treatment of local issues by ministers is annoying. What men want it is insisted, is a simple, religious sermon—something that will prove refreshing and invigorating, while at the same time making for the moral uplift.

Few men are so busy that they find it either inconvenient or disagreeable to figure out political considerations for themselves. Those who criticize ministers go farther and declare that the preacher is at best a theorist, and not any too well prepared to discuss civic matters. Such discussions, they conclude, force the word of God into the background, engender animosities (as political discourses

usually do), and weaken the church. One critic recently expressed the idea in this language: "The church must utterly abandon vaudeville methods and get back to first principles if the interest of men in the work is to be aroused and held."

When Dr. Gladden said that "men are slaves to things," he expressed a belief that is shared by many other noted students. The man must earn the living for the family, which is no simple matter in these days of sky-high prices. He must clothe his wife and children, and fashion's demands are becoming more and more burdensome. He finds that it requires his best efforts to provide for the members of his family and give them the ordinary comforts, and in his effort to do this he employs all of his time. His wife represents the family in church and philanthropic work, while he slaves to provide means to keep the establishment running. It is little wonder that he does not attend church, that he seldom steps inside a theater, that he manifests no interest in art, science, or letters. Other things, more urgent, more essential, demand his attention. He is a slave indeed.

The statement that men do not attend church is contradicted. Ministers will declare that men are not losing interest in religious work, but that ill-informed persons seek to encourage such belief. It would appear, however, that the statement is quite correct—that women actually support the churches. Dr. Gladden said here the other day: "I am here to call the attention of Christian men to conditions that are intolerable. I refer to the fact that the growth of the church is checked everywhere by the failure of men to go to church. There are twice as many women as men in the congregations. The large proportion of male church members take no part in the work."

That men have become slaves to things has "resulted in the effeminization of the higher things in the communities," adds the doctor. "The great majority of boys at school never come under the direction of a male teacher. Children need the masculine touch as well as the feminine. We must have a religion that appeals to both men and women. The average boy will not go to Sunday School after he is fifteen. He doesn't find men there. He does not believe the church is a man's place. We are able to remedy this, but the best of the men outside won't be won by a woman's religion."

While the tendency of men to forsake the church may apply to the orthodox religions, it would not apply at all to the world's latest religion, Christian Science. Since Christian Science has come to be better understood, it has made astonishing gains, and, what is quite remarkable, has attracted men as well as women. The fundamentals of Christian Science have not been easily comprehended and earnest Scientists are therefore deep students. But the church has recently sent out lecturers of great ability, and now the scientific principles are more simply stated and better understood.

With some friends, I attended a Christian Science lecture a few days ago. Curiosity prompted me to go. What interests one in Science is its calm appeal to a man's reason. The proposition that, if one's mind is as it should be, the body which houses it will likewise be well, is sound logic. Scientists will demonstrate to you that their faith has effected wonderful cures. For an every-day religious belief, one that is practicable and helpful, Christian Science appears to fill the bill. At all events, it is attracting the intellectual element in a striking manner, and man, the slave, is evidently as well represented as his fair helpmate.

Christian Science teaches that a sound mind means a sound body. It is not a new doctrine by any means. Noticeably, Scientists display much happiness; the study appears to have an elevating tendency as affecting one's spirits. Wrongful things are all a mistake, says the Sci-

entist. It is taught that it is quite as impossible to mix good and evil as to mix light and darkness. Good holds the upper hand; a clean mind necessarily means a clean body.

The extent to which business men have been attracted to Christian Science is really surprising. Here in Kansas City there are three Christian Science churches, two of them among the most imposing and largest edifices in the city. Their congregations are made up almost entirely of people of intelligence, of men and women who are thinkers. The churches are already too small for their congregations. The men who enter Science appear to be more deeply interested than the women, principally, one finds on investigation, because Science has done for them what could not be—or was not—otherwise accomplished. And the business man who is a Scientist will tell you that, whereas the orthodox religions are losing the support of men, Christian Science is rapidly gaining that support, and will eventually become the world religion.

Perhaps, after all, business cares and lame sermons are not alone responsible for the condition which calls forth the complaint of Dr. Gladden. Perhaps we have entered upon a religious evolution that may solve the problem of man's indifference to church work.

[“Altruist” in *St. Joseph (Mo.) Gazette*.]

The optimist who believes that the world is getting better every day and that altruism and brotherly love will yet dominate the commercial, social, and religious life of mankind the world over, must have been rudely shocked when he read in a local paper of St. Joseph that the “Ministerial Alliance of St. Joseph” had decided to make a “vigorous attack” on Christian Science. This combination of all the churches to destroy one savors of persecution. It is atavistic—a harking back to the dark ages. It is an unpleasant reminder of the thumb-screw, the rack, and the burning fagots by which religious intolerance and bigotry for twelve centuries tortured to the death many thousands of God-loving Christians who dissented in some particular from the dominant church.

Who are these Christian Scientists upon whom the Ministerial Alliance has declared a war of extermination? A few months ago one of the ablest ministers this city ever had, himself a member of the “Ministerial Alliance of St. Joseph,” publicly used the following language: “I wish to say that I respect the peace, humility, sweetness, patience, and the abounding love that characterizes many if not all Christian Scientists. I respect their influence for good and the truth they teach.”

All the world knows that these words are true. Never since “the morning stars sang together, and all the sons of God shouted for joy,” has there been a religion or system of ethics founded or promulgated by mortal man that effectively heals the sick and sorrowing, regenerates and purifies the heart, and gladdens, enriches, and beautifies the lives of its devotees and followers as Christian Science. Judged by her life-work and its fruits, Mrs. Eddy is the greatest woman in history and one of the greatest benefactors of mankind; and millions yet unborn will speak her name with love and gratitude, long, long years after the “vigorous attacks” of the Ministerial Alliance of St. Joseph have “gone glimmering among the things that were.”

In conclusion, the writer deems it proper to state that he is not a Christian Scientist, and this article was written not by the request, or suggestion, or knowledge of any member of that faith, but in a spirit of altruism that deprecates persecution in all its forms and disguises, whether religious or otherwise.

[Translated from an article by F. L. in *Berliner Lokal-Anzeiger*.]

In a recent issue of *Berliner Lokal-Anzeiger* there appeared an article by the Rev. Ernst Klein, bearing the title “Something about Faith-cure,” in which he takes a few sentences from the Christian Science text-book, “Science and Health with Key to the Scriptures” by Mary Baker Eddy, out of their context in an arbitrary manner.

We quote verbally from this text-book (p. 341): “The strictures on this volume would condemn to oblivion the truth, which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage.” In another place (p. 354) Mrs. Eddy says: “The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish.” Mrs. Eddy also lays down the following rule for her students (p. 444): “Students are advised by the author to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these differing opinions.”

Christian Scientists can at least expect from their opponents that they should judge “righteous judgment.” What, for instance, would be thought of a man who attempted to criticize the strictly scientific explanations of Kant before a public of non-philosophers, and in such a way as to quote a few disconnected sentences, without giving at the same time the explanation how Kant intended these statements to be understood, and without giving his argument? It surely would be easy then to call Kant's philosophy very paradoxical. The denial of matter, by the way, is nothing new to the student of Kant's philosophy or of modern philosophy in general; but the Rev. Mr. Klein tries to ridicule that part of the teachings of Christian Science.

He is mistaken in believing that First Church of Christ, Scientist, Berlin, has crept into a hiding-place. The services, meetings, and the reading-room of this church are open to everybody, the latter being shown to visitors after every meeting and after every service; also the authorized Christian Science literature can be read or purchased there, so that one positively has no difficulty in securing a copy of the text-book. Moreover, it is erroneous to believe that Christian Science is not Christianity. A more thorough study of the text-book might have convinced the Rev. Mr. Klein that Christian Science declares the existence of an almighty God, and that as a logical sequence it acknowledges no other power besides this one power; that its adherents furthermore look upon the life of Jesus as their life-model, and that they endeavor to draw nearer to it through practical Christianity and by manifesting love toward their fellow-beings.

No Christian Scientist considers eating and drinking unnecessary or sinful at the present time. Jesus himself partook of food and drink, and Christian Scientists do not strive higher than this model of theirs. They have not lost their ability to worship God, but rather have learned anew how to worship Him “in spirit and in truth.”

[Frederick Dixon in *Beverley (Eng.) Recorder*.]

Jesus did not buy the pardon of the world with his life, and so save the individual sinner from making his own atonement to divine Love; that is to say, from demonstrating his spiritual oneness with the Father, as a child of God. What he really did do, as Mrs. Eddy has so clearly explained, in her noble chapter on Atonement and Eucharist,

was to become the Wayshower to humanity, not by doing its work for it, but by showing it how to do its own; and so, as the writer of the epistle to the Hebrews says, in the passage quoted by the canon, "for by one offering he hath perfected for ever them that are sanctified." This does not in the least mean that we are exempted from making every sacrifice which is necessary to overcome our belief in evil, and so, as has been said, demonstrate our spiritual unity with our divine Father. It is necessary for us to go on making sacrifice after sacrifice of our own material beliefs, in our effort to gain the goal of our hopes, the Mind that was in Christ Jesus; and so as Mrs. Eddy has written, in the passage on page 23 of *Science and Health* which the canon has cut out of its context, "one sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part."

It is the effort to bring this about which constitutes the healing mission of Christian Science. People often talk as if Christian Science was a sort of mammoth dispensary. It is nothing of the sort, unless by a mammoth dispensary is meant a religion through the understanding of which sin may be vanquished, sorrow turned into joy, and the sick made whole. These things are all inseparable the one from the other, and that is why Christ Jesus was able to demand from the scribes, by the bed of the man sick of the palsy, at Nazareth, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

[Alfred Farlow in *Boston American*.]

Mrs. Eddy claims certain Scriptural propositions to be true, namely, that God is Mind, Spirit, Life, Truth, Love; that man, in keeping with the scientific proposition that like begets like, is God's image and likeness, and is therefore spiritual. That Mrs. Eddy's interpretation of these premises, as well as the conclusions which she has drawn therefrom, are her discovery, is easily proved by the fact that outside the Bible and those works which are based upon Mrs. Eddy's teaching, the conjoined propositions which she presents are not to be found elsewhere in literature. Mrs. Eddy's position in regard to her discovery is simply her insistence upon the fact that her ideas are not in accord with those Scriptural interpretations which have heretofore been introduced. She is not concerned about her personality, but is simply insistent upon the distinct individuality of Christian Science. Mrs. Eddy claims no honor whatever respecting those things which differ from her teaching, and her affirmation concerning her own teaching is that it is demonstrably true and is therefore the emanation of eternal Truth—is of God.

So he died for his faith. That is fine—
More than most of us do;
But stay, can you add to that line
That he lived for it, too?

It is easy to die. Men have died
For a wish or a whim—
For bravado or passion or pride—
Was it harder for him?

But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

ERNEST CROSBY.

AMONG THE CHURCHES.

SAN DIEGO, CAL.

The corner-stone of the new edifice for First Church of Christ, Scientist, San Diego, Cal., was laid with appropriate services at sunrise, Monday, Oct. 25, in the presence of the Readers, the official board of directors, the building committee, and the clerk of the church. In the hush of the early morning hour, the kingdom of heaven seemed very near to those who listened to the words which were read from the Bible and the works of our beloved Leader. The dawn of Truth, as revealed by the light of Christian Science, had brought to consciousness a clearer, truer understanding of God and man, which understanding unfolds to view the true church, "the structure of Truth and Love" (*Science and Health*, p. 583), the corner-stone of which is Christ, Truth. This church edifice will stand in this community a monument of gratitude to God, and to the Discoverer of Christian Science. The new church building will occupy a quarter block, the auditorium measuring 66 x 96 feet, and will have a seating capacity of about one thousand. The approximate cost, exclusive of the pipe-organ, will be about fifty thousand dollars. It is hoped to have the building ready for occupancy early in the spring.

Correspondence.

BERLIN, GERMANY.

The first regular Christian Science services in Berlin, Germany, were held in 1898 in the home of a Christian Scientist, and in September, 1900, eleven Scientists organized a branch church. The ministry of clerical affairs and the police headquarters were duly notified of this action, and permission to found our church was granted. The police department requested a list of the names of the members, a statement of our creed, our constitution and by-laws, and in response to this request the names of the members and a printed copy of the tenets of The Mother Church with its German translation was sent, thus becoming a part of the state archives.

Notices of the church services were published in two German newspapers and in one English paper. Very soon the increased attendance made it necessary to move from a private house to a hall. There have been some antagonistic newspaper attacks, but these have resulted in an increase of our attendance. Public opinion has grown more favorable and the church is steadily growing. Since Thanksgiving, 1907, the services have been held in a hall in the center of the city. This hall seats about four hundred and has a fine large pipe-organ, which gives it the appearance of a church auditorium. The overcrowded German testimonial meeting in the evening made it necessary to hold a second service in the afternoon; an English testimonial meeting is also held. On Sundays, beside the German and English services in the morning, a second German service is held in the afternoon, to accommodate those who cannot have a seat at the morning service.

In July, 1909, the reading-room was moved to the church-hall building. It includes two large rooms appropriately furnished, and is well supplied with literature that brightens the home and lifts the burden from many a heavy heart. The Germans greatly appreciate the literature which the Christian Science Publishing Society publishes in their language, and its constant increase is a great source of joy to them. *The Christian Science Monitor* has been placed in the reading-rooms of five of the largest hotels, three steamship companies, one bank, and one department store, and from these places come reports that it is a favorite paper.—*Correspondence.*



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.

[Republished by request of Mrs. Eddy.]

A LETTER BY MRS. EDDY

Brookline, Mass., Nov. 13, 1909.

To the Board of Trustees, First Church of Christ, Scientist, New York City.

Beloved Brethren:—In consideration of the present momentous question at issue in First Church of Christ, Scientist, New York city, I am constrained to say, if I can settle this church difficulty amicably by a few words, as many students think I can, I herewith cheerfully subscribe these words of love:—

My beloved brethren in First Church of Christ, Scientist, New York city, I advise you with all my soul to support the Directors of The Mother Church, and unite with those in your church who are supporting The Mother Church Directors. Abide in Truth, in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession.

Lovingly yours,

MARY BAKER EDDY.

A RELIGION OF DOING.

SOME young Christian Scientists—as well as some who are old enough to know better—seem to entertain the belief that because God is good, they have nothing to do in shaping their human lives but to sit back and state this fact in a sort of automatic way; or, in other words, they expect to reap a harvest without having done the preliminary planting and watering which are as necessary as the sunshine to produce satisfactory fruitage.

The Master, near the close of that wonderful Sermon on the Mount, warned his disciples against the dangers of mere profession, saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again and again was he insistent upon the necessity of activity—the doing of the will of the Father which filled his own earthly career to the very end with loving ministries to humanity. The apostle Paul added a word of reassurance when he wrote to the Galatians, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." So, too, Mrs. Eddy, in one of her messages writes, "The song of Christian Science is, 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20), and in Science and Health (p. 3) she says, "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution."

Many who embrace Christian Science and believe in it because it has healed them, do not seem to grasp this idea of the necessity for personal activity, and continue in a state of mere passive receptivity for years. Whenever they are sick or in trouble, they depend upon some practitioner for help, and in so doing they fail to avail them-

selves of the very greatest benefit that could come to them, namely, the working out of their own salvation.

Christian Science is not simply a panacea for ills of the flesh, to be administered by some practitioner who has taken the place of the family doctor. It is the demonstrable religion of Christ Jesus, the means of salvation so clearly and simply stated and taught as to be demonstrable by every person who has in any manner gained insight to the meaning of the "scientific statement of being" on page 468 of Science and Health.

The Christian Science practitioner has a duty to his patient beyond the healing of his physical ills, the meeting of his temporary need. He must so turn his patient's thought to God, and to the study of the Bible and Science and Health, as to enable him to work out his own salvation. This is the real duty of Christian Scientists, not only to work out their own salvation, but in the process of this evolution to help others to a right start along the same road.

The practitioner who is simply "doctoring" his patients year in and year out is not fulfilling his duty to them, and the patients who are seeking such treatment need to awake to the divine possibilities of Christian Science, and by applying what they know of it to their own ills gain the confidence in its demonstrability which will enable them in turn to go to the relief of others who are in need. In other words, they should seek that understanding of which our Leader speaks in "Miscellaneous Writings," when she says, "To avoid being *subject* to disease, would require the understanding of how you are healed" (p. 39).

ARCHIBALD McLELLAN.

LETTERS TO OUR LEADER.

Chicago, Ill., Nov. 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The committees in conference, representing the nine Christian Science churches in Chicago, recently met to consider ways and means of assisting The Christian Science Publishing Society in promoting the success of the special Thanksgiving edition of *The Christian Science Monitor*. Subsequently, on the recommendation of these committees, business meetings of the congregations of the several churches in Chicago were held, at which the many interesting and helpful features of the *Monitor* were discussed. These meetings will, we feel sure, result in a wide circulation of the Thanksgiving number of the *Monitor* and in an increase of regular subscriptions. The committees are now meeting for the purpose of recommending to the Christian Science churches in this field a plan for active cooperation in securing increased circulation for all of our periodicals and for placing these periodicals wherever they will be kindly received.

We wish at this time to extend to you, and to the faithful workers under you, our thanks for the Christian Science periodicals which you have provided for us, and which your assistants are so ably editing and publishing under your direction. We would like particularly to express our gratitude for the *Monitor*, which is faithfully fulfilling the purpose declared for it by you in the beginning, viz., "To injure no man, but to bless all mankind." Its clean world news, its special features, its thoughtful and constructive editorials, its educational Home Forum articles,—these are all bringing to its readers in every part of the world untold blessings. We await with expectant interest the splendid Thanksgiving edition which is being prepared as a souvenir of the *Monitor's* first anniversary.

Spare us one more moment of your valuable time to read the assurance of our loving loyalty to all that is good. We need not reaffirm our oft-repeated love for you and our great appreciation of your service to us and to all mankind as the revered Leader of the Christian Science

movement. Words may be idle and empty,—ofttimes they are so,—but in anticipation of the approaching Thanksgiving season we cannot forego the pleasure of thus sharing our feelings with you. In so doing we realize that we assume an added obligation of making persistent effort to rouse ourselves from the spell of self-ease, self-complacency, and self-righteousness, and to awaken more fully to our God-given privilege, as Christian Scientists, of becoming honest, earnest, consecrated Christian workers, fit to partake of the spirit of your life-purpose, which, as expressed by you in "Miscellaneous Writings" (p. 207) is "to impress humanity with the genuine recognition of practical, operative Christian Science."

Faithfully yours,
THE COMMITTEES IN CONFERENCE.

MRS. EDDY'S REPLY.

The Committees:—God bless the courageous, far-seeing committees in conference for their confidence in His ways and means of reaching the very acme of Christian Science.

MARY BAKER EDDY.

Edinburgh, Scotland, Nov. 11, 1909.

Dear Mrs. Eddy:—I am instructed by the directors of this branch church to send you the following excerpt from the minutes of their meeting held on Nov. 10:—

"Resolved by the directors to record their warm appreciation of the courageous stand which the Directors of The Mother Church are taking on behalf of the true teaching and pure practice of Christian Science, and their gratitude for the by-laws which make this purification possible.

"Further, to record their devotion and loyalty to the Cause of Christian Science and to its Discoverer and Founder, recognizing that it is impossible to be loyal to their Leader without being loyal to Principle."

E. M. RAMSAY, *President*,
ALICE GRAY, *Clerk*.

New York, N. Y., Nov. 20, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—We, the students of the New York Christian Science Institute (Mrs. Laura Lathrop, C.S.D., President), in annual session, humbly unite in sending to you our warmest expressions of loving gratitude, loyalty, and obedience. Each progressive step made by us in the understanding of Christian Science reveals to us more clearly the inestimable value of your discovery, the great work you have done and are doing for mankind, and the debt the world owes you for the revelation of Truth which shows it the way to universal salvation from sin, disease, and death. We again renew our pledge of devotion and loyalty to you and to the Cause of Christian Science, and promise humbly to strive so to live as to manifest in our lives your teachings and example, that we may, as you have taught us, follow you as you follow Christ.

Lovingly yours,
NEW YORK CHRISTIAN SCIENCE INSTITUTE.

New York, N. Y., Nov. 13, 1909.

Dear Mrs. Eddy:—I want to express gratitude for the light and freedom from fear which has come to me through Christian Science. For months past I have been praying for spiritual sight, by which I might find the right understanding of Christian Science. Though struggling to silence a vague dissatisfaction with certain local teachings regarding Christian Science practice,—an unrest which at times amounted to rebellion,—I could not understand why certain messages you sent, particularly recently, to our branch church, needed such elaborate and subtle explana-

tion, when the by laws and other communications were so simple and clear. Now I am so grateful to find that these teachings and practices which disturbed me were not true, not Christian Science; to learn that loyalty to Principle, as stated in Science and Health, preached in our periodicals, and exemplified in our Manual, is the beacon-light which will eliminate fear of human opinion and criticism, and bring individuals into right relations with each other.

More than ever do I realize what it means to follow you, as the Leader of Christian Science, to follow selflessly and truly the truth which you have revealed to us. I know God is protecting His own, and realize the need of such knowing. Your call, through the *Sentinel*, for Christian Scientists to work daily on the last sentence on page 442 of Science and Health, has blessed us, protected us, awakened us to individual work in seeking the kingdom as well as in shutting out erroneous thoughts.

Lovingly yours,
NELLIE NEALL TROUT.

St. Joseph, Mo., Nov. 5, 1909.

Dear Leader and Teacher:—In view of the momentous events that are now transpiring, I feel impelled to write you a few lines, assuring you of my loyalty and obedience to the rules and by-laws which have recently been published in the *Journal* and *Sentinel*, wherein a personal and material sense of things is rapidly being eliminated, and thus is unfolded the true government by Principle. I know that my desire for righteousness and obedience illumines my pathway. When the disciples were obedient and cast their nets on the right side, they could scarcely bring the net to shore for the multitude of fishes; then they knew their Master.

The rules and by-laws, with some revisions recently passed, show clearly that you are governed by divine wisdom. Also the editorials that have recently appeared are most excellent; and very much depends upon the faithful observance of these rules in the letter and the spirit, thus being awake and awakening others. We cannot be thankful enough for your faithful example in pointing out the way, and may you be richly rewarded for your self-sacrificing devotion for our good and the uplifting of the race.

Your grateful student,
CHARLES M. HOWE.

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—The instantaneous effect of your "Peace, be still" upon the troubled waters of our church at its business meeting yesterday was a never-to-be-forgotten proof of the love and esteem in which your words are held by the entire membership of our church. The healing balm contained in your message has already dispelled many a mistaken sense, and I know that I am expressing the sentiment of our church in thanking you from the bottom of my heart for having shown us "how good and how pleasant it is for brethren to dwell together in unity!"

Gratefully yours,
RICHARD P. VERRALL.

[Telegram.]

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

God bless you, beloved Leader, for yesterday's message. "And o'er earth's troubled, angry sea," we saw "Christ walk," and come to us and "tenderly, divinely talk" (*Miscellaneous Writings*, p. 397).

Lovingly and gratefully your follower,
IDA EHRLICH.

Boston, Mass., Nov. 18, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Every fresh evidence of your wisdom and of your great care for the Cause of Christian Science makes me love you more, if that were possible. Your letter to the trustees of First Church in New York was marvelously brave and loving. "He sent his word, and healed them," and we have God's assurance that this word "shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." There is no law of reversal. When I read in the newspapers of the instantaneous effect of your letter, I remembered another picture. Jesus was asleep in the ship, amid the storm. The tumultuous elements were only mortal mind, externalized. They were real to the material senses of the disciples, but there was no storm in the Christ-mind, only peace. "And his disciples came to him, and awoke him, saying, Lord, save us: we perish. . . . Then he arose, and rebuked the winds and the sea; and there was a great calm."

All Christian Scientists who are awake to the significance of the "signs of the times," will thank God, as I do, for our matchless Leader.

With love,

Faithfully yours,
WILLARD S. MATTOX.

Chicago, Ill., Nov. 17, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—During these weeks of trial and waiting, my heart has overflowed with gratitude to you for what has been accomplished for mankind through your wisdom and love. I am especially grateful just now for our beloved Mother Church, and to those who in the conduct of its affairs are upholding so loyally and fearlessly the perfect Principle of scientific truth which has been revealed through you, and which is stated so clearly in our textbook, "Science and Health with Key to the Scriptures."

These words from the epistle to the Hebrews are comforting: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." My earnest prayer is for greater obedience and humility in the service of Principle, and to let my light so shine that the Father only may be glorified.

Loyally and lovingly yours,
ANNIE V. C. DODGSHUN.

Tacoma, Wash., Nov. 9, 1909.

Mrs. Mary Baker Eddy.

Beloved Leader:—I wish to express to you my gratitude for your wise and unfailing leadership. Your article in a recent *Sentinel* (Oct. 16, 1909), "Take Notice," has been an inspiration to me. As the Discoverer of Christian Science you stand alone, and I thank our heavenly Father that you, His chosen one, stand firm and true to Principle, to Christ, Truth, as revealed to us through your wonderful book, "Science and Health with Key to the Scriptures." The housecleaning process is needed in our consciousness, and may it continue until we are purified and brought closer to God. May the thought of "personal contagion" and leadership be eliminated from the field. As you say, "Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights" (Science and Health, p. 566).

Gratefully yours,
MINNIE SMITHSON PALMER.

New York, N. Y.

Beloved Leader:—Kindly permit me, a humble student of Science and Health, to thank you from my soul for your letter of the 13th inst., which was read to us on the

15th of November. It came as a white-winged dove, with an olive branch which turned the conditions of chaos into harmony, the peace that passes all understanding. I thank our Father-Mother God for such a brave Leader. My prayer is daily to watch and pray for deliverance from sin.

Lovingly your follower,
FRANCES M. BROWN.

[Telegram.]

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy.

God blesses you for your loving message of peace to us. I can only think of your blessed words: "Heard ye the glad sound? Felt ye the power of the Word?" (Miscellaneous Writings, p. 398).

Yours in humility,
SARA SUSMAN.

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy.

Beloved and Revered Leader:—How can we express our gratitude to God for your glorious reflection of His omnipotence, blended with Christlike humility and dignity, as witnessed by the effect of your letter on the turbulent and troubled conditions at First Church of Christ, Scientist, New York. The answer comes in your own inspired words in "Miscellaneous Writings," "So live that your lives attest your sincerity and resound His praise." In gratitude which obedience, bringing forth the fruits thereof, alone can prove and express,

I remain faithfully,
MRS. ROSE L. DUBOIS.

Lynchburg, Va., Nov. 17, 1909.

Dear Mrs. Eddy:—As of old, Love spoke to us through you to our church Monday. We heard the "Peace, be still. And the wind ceased, and there was a great calm." I am grateful to God for you, His messenger.

Lovingly,
LE ROY B. CRAMER (of New York).

[Telegram.]

Atlantic City, N. J., Nov. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—As the least of your followers I send you my humble thanks for your message to First Church of Christ, Scientist, of New York city, yesterday.

Sincerely,
GOTTFRED BERG.

[Telegram.]

New York, N. Y., Nov. 16, 1909.

Mrs. Mary Baker Eddy.

Thanks be to God, your timely message of wisdom and love has stilled the surging waves of error, even as the Christ dissipated the tempest with the simple edict, "Peace, be still." "How great a God is our God."

ROSALIE ROBERTS,
JOHN L. ROBERTS.

New Bedford, Mass., Nov. 16, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—This morning, while reading of the adjournment of First Church of Christ, Scientist, of New York, after your letter to them had been read, these words came to me: "This day is the Scripture fulfilled in your ears"—"He sent his word [through you, God's chosen messenger], and healed them, and delivered them from their destructions." My prayer each day is to follow you as you follow Christ, and to be more worthy of the name Christian Scientist.

Lovingly, faithfully yours,
ALICE B. TABER.

THE LECTURES.

MOSCOW, IDAHO.

William D. McCrackan, M.A., delivered a lecture on Christian Science in the I. O. O. F. Hall, Oct. 21. He was introduced by C. C. Rice, Ph.D., of the State University of Idaho, who spoke in part as follows:—

Christian Science is a practical philosophy. The Christian Science church is a great and rapidly growing religious denomination devoted to healing the sick and reforming the sinful. The Founder of this denomination, Mary Baker Eddy of New England, declares that she has discovered the Principle by which the miracles of Christ were wrought. Her followers claim that they heal sickness and destroy sin by that divine healing power which their revered Leader discovered, applied in her practice, and promulgated in her remarkable writings. I am not regularly associated with this extensive Christian organization, but I am a Christian Scientist in the sense of knowing and appreciating Mrs. Eddy's life and works, and believing that the activities of her denomination are beneficent. The Christian Science church preaches personal purity and temperance with a sincerity and zeal which place it in the front rank among agencies in Christendom striving to destroy the works of the devil. Christian Science is a force operating against all manner of naughtiness and annihilating the thralldom of sensuality over the vitiated human sense. By turning our thoughts from the petty ills and fleeting pleasures of today to fix our attention on the eternal purposes of God, Christian Scientists are doing a real service to the Christendom of our time.

The watchword of Christian Science is not theological, polemic, or esoteric metaphysics. It is "Heal the sick, cleanse the lepers, raise the dead, cast out demons." Christian Science is known to heal disease. This is done in a way similar to the healing wrought by Jesus and his apostles, as recorded in the New Testament. The doctrinaire critic or skeptical scientist may take this claim of healing disease to be superstitious, but in view of the numerous testimonies of physical healing printed in the periodicals of the sect, I think the claim should be admitted at least by Christians, who as such must acknowledge the truthfulness of the Gospel narratives on which the theory of Christian Science practice plainly rests.

Correspondence.

LINCOLN, ILL.

A magnificent audience, representing every creed and belief, filled the Broadway Theater Sunday afternoon [Oct. 24], when Judge William G. Ewing of Chicago gave his lecture on Christian Science. He was introduced by T. T. Beach of this city, who said in part,—

The claim of Christian Scientists is, as I understand it, that the divine law and Principle by means of which our Saviour when on earth removed all evils and cured all manner of diseases among the people; have been rediscovered and are now being effectively used in practically the same manner and with like results as those obtained by their use nineteen hundred years ago. When we remember that God's laws are inimitable, unchangeable, "the same yesterday, and to day, and for ever," and that divine Principle is eternal, it necessarily follows that the divine law and Principle that existed nineteen hundred years ago are existing today and will be in existence throughout all eternity. This being true, it is not strange that this law and Principle should be rediscovered, nor is it wonderful that when they are used in the same way they yield the same results that they did when used by the great Way-shower.

I want a practical religion; I want a religion that will fill this grand old earth of ours so full of human happiness and joy of life that the tears of sorrow will be dried forever. We all want to know the truth which will make us free, and we are fortunate to have with us this afternoon a gentleman who is splendidly equipped to give us light on this most important subject.—*News-Herald.*

SANTA BARBARA, CAL.

Local interest in Christian Science was attested yesterday afternoon [Oct. 24], when a fair-sized audience gathered in the Potter Theater to hear the Hon. Clarence A. Buskirk lecture. He was introduced by E. W. Dickey, the First Reader of First Church in this city, who said in part,—

The gospel of the Prince of Peace has always been a message of "good news," a message of health, peace, and happiness to thousands all over this earth. More and more is it coming to be seen that the Christ-teaching is practical, and today in Christian Science thousands are proving its practical value. It works through spiritual understanding, and brings to the human consciousness a realization of the allness of God and the unlimited power of Truth. Individual attainment of the spiritual understanding fulfils Jesus' promise: "Ye shall know the truth, and the truth shall make you free."—*Santa Barbara News.*

LECTURES TO BE DELIVERED.

- Brainerd, Minn.—Clarence C. Eaton, Opera House, Dec. 10.
- Newark, N. J.—Hon. Clarence A. Buskirk, Proctor's Theater, 5 p.m., Dec. 12.
- Brandon, Man.—Clarence C. Eaton, Opera House, 8:30 p.m., Dec. 13.
- Virden, Man.—Clarence C. Eaton, Virden Opera House, Dec. 14.
- Beaumont, Tex.—Prof. Hermann S. Hering, Dec. 14.
- Marion, Ind.—Frank H. Leonard, Indiana Theater, Dec. 14.
- Norfolk, Va.—Rev. Arthur R. Vosburgh, Academy of Music, Dec. 14.
- New Orleans, La.—Prof. Hermann S. Hering, Athenæum, Dec. 16.
- Portsmouth, O.—Frank H. Leonard, Grand Opera House, Dec. 16.
- Newman, Ill.—Frank H. Leonard, Opera House, Dec. 17.
- Warren, Pa.—Hon. Clarence A. Buskirk, Library Theater, 3:30 p.m., Dec. 19.
- Passaic, N. J.—Judge William G. Ewing, Passaic Club House, Erie and Prospect streets, 3:30 p.m., Dec. 19.
- Mobile, Ala.—Prof. Hermann S. Hering, Christian Science Hall, 9 St. Emanuel street, 3:30 p.m., Dec. 19.
- Flint, Mich.—Frank H. Leonard, Storm's Opera House, Dec. 19.
- Stockton, Cal.—William D. McCrackan, M.A., Yosemite Theater, 3 p.m., Dec. 19.
- Baltimore, Md.—Rev. Arthur R. Vosburgh, Sunday afternoon, Dec. 19.
- Jackson, Miss.—Prof. Hermann S. Hering, Century Theater, Dec. 20.
- Creston, Ia.—Frank H. Leonard, Court House, Dec. 20.
- Lake Charles, La.—Prof. Hermann S. Hering, Dec. 21.

NOTICE.

The price of the new pamphlet "Personal Contagion" and "What Our Leader Says" has been reduced from that given in previous notices, and will be as follows: Single copy 10 cents; the dozen \$1.00; the hundred \$7.50.

TESTIMONIES OF HEALING.

About nine years ago one of the popular magazines published an article which held Christian Science up to ridicule and gave a distorted statement of its teachings. At that time I had barely heard of Mrs. Eddy and her noble work, but witnessing the apparent glee of another over this uncharitable attack, a strong sense of indignation at its injustice was aroused within me, and I determined immediately to investigate Christian Science for myself. Thereafter, for two or three years, I had with me a copy of "Science and Health with Key to the Scriptures," either obtained at the public library or borrowed from a friend, till I finally secured one of my own; but I confess that I did not then seem to get much out of it, probably because I was reading everything I could find on oriental philosophy, hypnotism, spiritualism, and the like. In my hunger for something beyond what I had found in the teachings of the orthodox church of which I had been a member all my life, I was reaching out on all sides for spiritual food, unable to formulate any prayer, but trying in a feeble way to cling to God as my only salvation.

About six years ago a frailty which had hampered me for years—the result of childbirth—took on very troublesome proportions, and complications were so multiplied that it was pronounced necessary for me to submit to an operation. Instead of one, four were performed by three of the most skilled surgeons of this city. For a time there seemed to be much improvement, but after two years all the old distressing conditions returned, and the physician stated that another and more serious operation must be performed, after sufficient strength had been gained. To this end a course of osteopathic treatment was arranged for, but this was almost at once given up, for at this point a realization came to me that I had been trying to mingle material methods with Christian Science. Truth led me to cling to the latter and discard the other, and I procured a Christian Science *Quarterly* and began to study in earnest. I had not been able to walk a block without the seeming necessity of lying down for hours after, but it was not many weeks after this before I awakened to the fact of perfect health and strength, ability to walk miles without fatigue, an enthusiasm for life, and a certainty of "God with us" in Christian Science.

Since then progress in understanding has at times seemed slow, but it has been sure, and it has been attended by some very convincing demonstrations of the truth in solving daily problems. It has been proven to me that matter has no power to transmit a tendency to enlarged joints, known as a rheumatic condition. I have proven, when the severest dental work was being done, that there is no sensation in the teeth, and that man is not under any so-called material law. Christian Science has also brought to light the fact that God is our source of supply, and that His storehouse is always full for those who realize man's divine inheritance. Did not Jesus teach a lesson for all time on the shore of Galilee, by supplying also the physical needs of the four thousand while they were hanging on his words for spiritual sustenance? Christian Science is helping me daily to test my thoughts by the standard of Christ, and shows me how much I have to overcome in order to be like the Master.

One can but be filled with the deepest gratitude and unspeakable reverence for the pure consciousness of one who, in following the great Wayshower, was brave enough and obedient enough to probe the suffering and sin of the flesh—to investigate the methods of error in order to raise mankind to a realization of man's divine heritage and oneness with the Father.

MRS. JANE L. VILAS, Seattle, Wash.

For twenty-seven years I suffered from a severe stomach affection. I was under the charge of physicians of national reputation most of that time, taking their remedies and following such hygienic directions as they gave, but I only received temporary relief. My condition made me so cranky and peevish that at times I was not a fit associate for other people. I traveled over Europe and America for years, seeking relief which did not come. I tried the various forms of dieting, such as are customarily recommended for this disorder, but only brief respites came. Finally I was persuaded to try Christian Science, and was completely healed by it after six weeks' treatment. I have had no recurrence of my former troubles, although several years have elapsed since I was cured. My business has been good ever since I accepted the Science.

I no longer have the worries of former days. With the realization that "underneath are the everlasting arms," and with the spiritual uplift that all Christian Scientists know and feel, I am passing through the years happy and serene, with no fear of the future.

WILLIAM F. MARRS, Denver, Col.

About twelve years ago I was an invalid, a severe accident having injured my spine so that I was confined to my bed. At length I was able to walk, but had to wear a plaster jacket. The physicians said that if I lived I could never be strong. I then commenced to attend the Christian Science Sunday School in Denver, and although I received no direct treatment, by applying my slight knowledge of the truth, within two years after entering the Sunday School I regained my health and strength. From that day to this my every ill has been met with Christian Science. I have been healed of colds, headache, fever, a skin disease, besides entire deafness in one ear. In 1904 I had the privilege of class instruction, and that fall I entered college. During the four years of college life many of the problems of the student have been met for me through the application of the truth.

For physical healing I give thanks, but these blessings are not to be compared to the mental, moral, and spiritual aid which I have received. Glimpses of God and His creation have enabled me to cast off the bondage of fear, self-pity, self-love, envy, laziness, deceit. One of my greatest joys is that I have been enabled to help others find man's heritage of health and peace. Overwhelmed by these blessings, I would express my gratitude to God for Christian Science, to Mrs. Eddy for her noble life, and for all those who are making life seem brighter and sweeter each day.

MISS EMILY MARGARET MARRS, Denver, Col.

With loving gratitude do I testify to what Christian Science has done for me. Nearly eleven years ago, after having been in ill health for about twenty years, I had practically exhausted all material remedies, and was no better. I then considered that I was spending my last summer on earth, and had grown very thin and weak, when I was advised to try Christian Science by a friend who loaned me her copy of Science and Health. I made up my mind that I would read the book, regardless of what any one should say about it, and I soon felt that it was a wonderful book. There was a great deal which I did not understand at that time, but my desire was to gain an understanding of it, so I read on until I lost sight of myself, and in four or five weeks, when I did think of myself, I was well. I could not remember when I had last felt an ache or pain, and I began to realize how well I was feeling; that I could eat anything I wished with perfect freedom, and that I rested well at night. No tongue could express the joy and peace I felt; to think that I was a well woman after so many years of ill health! I was healed of heart and stomach trouble, of neuralgia

and female trouble, also of a general nervous breakdown. My eyes also were healed, and I have never needed glasses since then.

I am certainly very grateful for Christian Science, and for what it has done and is doing for me every day. It has helped me very much in the overcoming of fear, and in many other ways. Christian Science has not only helped me, but it has enabled me to help others, and I am indeed grateful for many demonstrations of the power of Truth; also for the spiritual awakening which Christian Science has brought to me. I am thankful to God, and also to our dear Leader, who has given us this truth.

CHRISTENA WITT, Knoxville, Tenn.

In reading of Nicodemus, who came to Jesus to know how to gain eternal life, we find the Master's answer to be, "Ye must be born again." In the darkness of mortal belief and suffering, seeking for the light in Christian Science, I had the same answer. For twelve years I had been in the darkness of despair, suffering with heart and stomach trouble, and extreme nervousness, which, with attendant physical ills, compelled me to take rest many times during the day, and I was unable to bear the responsibilities of my family and home. I had been treated by fourteen different doctors, had also osteopathic and electrical treatments, etc., but received no benefit whatever. At this point my sorrows were great, six of my family having passed away. I was a church-member and attended the services regularly, trying to find the help I so much needed; but there also I failed.

At this, the darkest hour of my life, with nothing but death or an insane asylum in prospect, I was asked to try Christian Science. Utterance fails when I try to express the joy, harmony, and peace I experienced the morning after my first treatment (which was absent). I had slept the entire night, and in a short time all my troubles had entirely disappeared. I felt deeply grateful for this wonderful proof of the power of God's love, and for the blessings to be derived from even a slight understanding of Christian Science, but another trouble presented itself in the alarming form assumed by a goitre, which had been growing for twenty years. Feeling that Christian Science had already done much for me, I decided to have treatment for this also. After the fourth treatment I went home with a sweet sense of peace and harmony, and this continued until the room seemed flooded with the presence of God; the light of divine Love filled every thought, and the most glorious realization of the unity and supremacy of the only Mind permeated my whole being. Then, and not until then, did I know something of the new birth, the being born into the consciousness of the Life immortal, the kingdom of heaven here and now. At this moment the goitre passed away without one moment's pain or suffering; every bar had been broken down, and I was free from the bondage of material beliefs.

Glory be to God, and gratitude to our dear Leader, Mrs. Eddy, who has unfolded such a wonderful truth to a weary and sin-sick world. I am deeply thankful for the understanding of God as Love, who giveth eternal life to all who seek Him in spirit and in truth. Truly, we must be born again.—MRS. AMY B. DYE, New York, N. Y.

Having been the recipient of so many blessings from a knowledge of Christian Science, it is my privilege to tell others of the great good which they may obtain from its study. About four and one half years ago I received my first treatment. It was difficult for me to give up my medicine for that first week's treatment, and I expected to go back to it at the end of the week, as I had consented

to be treated just to please my husband. I, however, began to read Science and Health, and the little knowledge gained during the week, and the improvement in my health, made me willing to continue, until finally I realized that my ailments were gone. Thus I began a new life. It seemed a great blessing to be well and happy, for I was learning to "be not afraid." The fear of storms had made my life miserable, but that fear vanished with the others.

I am especially grateful for what Christian Science did for me at the birth of my last two children. Every untoward condition was met with the help of a faithful practitioner, and on both occasions less than two hours elapsed from the time that a message was sent asking for help, until another was sent stating that everything was all right and the household ready to retire. Some members of the family were apprehensive of bad results if I did not call a doctor on these occasions, but I had no fear. We have relied upon the "great Physician" for help under all circumstances, and He has never failed us.

How comforting to know God as an ever-present help! It is true that every trial increases our faith. We mothers have much to be thankful for in knowing that our little ones are safe when we are willing to trust them in God's care. There is no fear of results, for we know that all will be harmonious. We are thankful to God for the peace that is ours, to Mrs. Eddy who has made the knowledge of God applicable to all our needs, and to the faithful workers who have helped us along the rugged way.

EFFIE SHAFER, Knob Noster, Mo.

[Translated from the German.]

I want to tell others how great a blessing has come to us through Christian Science. Last summer we became acquainted with this teaching through friends, and liked it so well that we immediately began to attend the services and read *Der Herold der Christian Science* diligently, thereby getting rid of much fear. After the birth of my second child I had been stricken with an abdominal trouble, and had suffered much during the following seven years. I was treated by several physicians, but without success, and the physicians said that it would be impossible for me to have another child. In November of last year, however, a daughter was born to us. We had been very much concerned about it, but with the help of Christian Science the birth was normal and safe. On the fifth day I was able to attend to my housework, and the old trouble has entirely disappeared. The little one also is well developed and grows finely.

For all this I give my heartfelt thanks first to God, then to our beloved Leader, Mrs. Eddy, who has shown us the way to truth and health and harmony. May all seekers after truth receive the health and the blessings which have come to us through Christian Science.

FRAU SANDER, Hannover-Linden, Germany.

It is now over five years since we took up the study of Christian Science, and I wish to bear grateful testimony to the healing power of Truth, and to the spiritual quickening which we have received from it. The first work done for us was the healing from a severe attack of acute lung trouble, which had been running almost a week. It was completely overcome in four days and the child was out at play. We have called for help in rheumatism, small-pox, a malignant growth under one of the children's eyes, heart trouble, and also in childbirth. I especially want to speak of the latter experience. The child was born before the practitioner could get to our home, as she had about three miles to come. When she came, I was resting nicely, and she took care of me and of the baby; then sat in another room until morning. When she brought in my break-

fast I asked her to treat me for some discordant feelings. She told me that I need have no pain, as there was no place here or hereafter for pain. Soon I was perfectly free from pain and felt no sense of weakness. I was up all day from the first, attended to three small children, and felt no inconvenience in any way. I was out to church in one week, and have always been strong since then. This was to me indeed wonderful, as with five children born under *materia medica* I was confined to the bed for two or three weeks each time, and was very weak then.

Besides the healing in our own family, I have seen and known of the healing in Christian Science of many diseases, some of them supposed to be incurable. I do indeed feel very grateful for this truth which makes us free, and I thank God every day for what our beloved Leader is doing for mankind.—MRS. LILLIE GRAYBAEL, Merrill, Ore.

[Translated from the German.]

In the spring of 1908 measles broke out in this town, and about half of the children in the schools were taken ill. In May our little foster-daughter six years old came home from school feeling ill, and I put her to bed. On the next day the eruption had spread all over her body, attended with very high fever. I immediately wrote to a Christian Science practitioner in Berlin, and waited for the treatment to be given. During that day the fever did not abate, but my firm hope was realized, for with the first treatment the fever disappeared entirely and did not return, and the child was soon able to get up and go out.

This experience has strengthened my faith, and all I can do is to give thanks unto God for the great help which was given us at that time, as well as later on. I also think with gratitude of Mrs. Eddy, who has shown us the way to the truth which delivers us out of the bondage of sin and suffering.—M. CLAER, Tapiau, Ostpr., Germany.

I would like to express my gratitude for what Christian Science has done for me, and it has done much since I took up the study four years ago. I was healed of a very delicate condition, following an operation, when the doctors were telling me that I must have another. I, however, read Science and Health and was healed. I have never even had to ask for help, until about two years ago, and also when I was on a trip with my husband.

On this trip we had a drive of thirty miles in a heavy rain and snow-storm. On my way back by train I was taken with pains in my head and all the symptoms of severe illness. I seemingly grew worse, until I could neither read nor help myself, and when I arrived home, at four in the afternoon, I went at once to bed. I was alone in my home for some time, but when a near neighbor came in to see me, and found me suffering so much, she was greatly alarmed and wanted to do something for me. I then asked her to call a Christian Science practitioner by telephone. She did so, and in less than two hours after the Scientist reached my home I was entirely free from pain and the fever had disappeared. The next morning I got up at half past six, after having slept soundly all night, and worked all day, also went down town and walked home (nine blocks), and felt as well as though I had never been ill.

To me Christian Science is wonderful for it teaches us the healing power of God.

MRS. ANNA OSBORN Sioux Falls, S. D.

From the time I was a small boy until recently, a period of some ten years, I was subject to attacks of mental depression and overburdening pessimism, supposedly of hereditary origin. They occurred sometimes once or twice a year, often every month or so. After a few hours, or

even a day, of black darkness and despair, I would return to my normal condition, and was so ashamed of my subjection to such attacks that I did not speak of them to the family, and made no use of Christian Science in the case. About a year ago an unusually severe attack came to me. Having gone to a practitioner, a dear friend, about another matter, the greater error was brought out. This lady helped me then, and again a few months later, and showed me how to help myself through the understanding of God's government of man, as taught in Christian Science. The sense of mental depression has been overcome, and all fear of its recurrence removed.

I have been helped through many demonstrations in Christian Science over physical troubles, but I am especially thankful to God for the destruction of this error, which at times seemed to deprive me of man's heritage of peace and harmony. I am also grateful to our Leader, who has brought us this healing truth.

GEORGE A. ANDREWS, Lansing, Mich.

[Translated from the German.]

After having been freed, through God's help and the faithful work of a Christian Science practitioner, of severe neuralgic pains which had tortured me for years, I feel impelled to give thanks through these lines. I was treated in Christian Science for several weeks in the summer of 1908; then the pain ceased and I felt like one new born. Shortly before Christmas, however, I had another attack, which was quickly met, thanks to the assistance of a Christian Science practitioner in Dresden.

I read Science and Health as much as my time permits, and understand more and more that divine Love is omnipresent and omnipotent, and that God alone is our help in times of sickness, sorrow, and suffering. Through my daughter, who first told me about Christian Science and the wonderful healing performed through its agency, I also receive the *Herold*, which I read with great interest and which has helped me very much to comprehend and understand Christian Science. May more and more Christian people investigate Christian Science; for they would find help and be comforted.

FREIFRAU G. GROTE (GEB. VON RETBERG), Blankenburg a/Harz, Germany.

Since taking up the study of Christian Science, three years ago, I have received so many benefits that I feel it is a duty as well as a pleasure to tell of a few of them in the *Sentinel*. I was healed of a very painful bladder trouble, also of severe headaches, besides many other ills, but I would like to tell of the recent healing of a more serious disease. Several months ago a growth appeared on my right breast. I at first thought nothing of it, until an offensive discharge was added, and later it became painful. As this continued, and the appearance became more alarming, I was very much frightened, so I telephoned to a Christian Science practitioner for help. The pain was greatly relieved in a short time, but the climax was reached in one week, when another difficulty presented itself. In two days, however, this began to abate, but I noticed two fresh openings besides the original one. I was then thoroughly frightened, for from the first I had feared it was a disease from which an uncle had passed on several years before. But, thanks to God, and to the earnest work done for me in Christian Science, the growth was completely destroyed, and my happiness and gratitude can be imagined when every trace of it was gone.

For this and the many other blessings which I have received I am indeed grateful to God, and to Mrs. Eddy, who has made it possible for such things to be accomplished in this age.—MRS. IRVINE McCAULEY, Chicago, Ill.

Though we have never before given a testimonial, we have had many proofs of God's loving care, each member of our family having received timely aid and healing in Christian Science. One case stands out especially clear, that of our baby girl, when she was about nine months old. She was seriously ill with what seemed a cold on the lungs with high fever. We battled with this for several days with our small understanding of Truth, and seemed almost to have vanquished it, when suddenly an alarming change took place, and the babe sank into unconsciousness, and there were only slight evidences of life. We hastily sent a message to a Christian Science practitioner, and she took up treatment at once. In a short time the natural color returned, the child began to breathe regularly, and then went to sleep naturally. When she awakened she seemed rested, and took some milk with evident relish. She quickly regained her usual health, for which we are grateful beyond the power of words to express, and thankful to God for the wonderful teachings of Christian Science.

MRS. FRED KLOPPING, Yankton, S. D.

I have a great desire to make public at least a small portion of what Christian Science has done for me and mine in the past fourteen years. A practitioner attended my wife at the birth of our daughter, who is now nearly thirteen years old and has never taken one drop of medicine. She is a healthy, strong, well developed child, and is said to be exceptionally bright. I have had serious heart trouble and other severe illnesses overcome by Christian Science, its help having always been faithfully and lovingly given us.—ED. R. MARSHALL, Antonito, Col.

When Christian Science found me, ten years ago, I was a great sufferer from throat and stomach affections, also rheumatic gout, which medical doctors had said would cripple me. For nine years I used all kinds of material remedies, but they brought no permanent relief. Three of the best doctors in our city, and one specialist from Chicago, pronounced me incurable, but by the study of Science and Health and the help of kind friends in Christian Science I was greatly improved. I thought I was healed, but about two years ago some of these troubles appeared in an aggravated form, so that I walked with great difficulty and was obliged to call for help in Christian Science, with the result that in five weeks every trace of the trouble was gone.

For the physical healing I am very thankful, but more than all I thank God, and our dear Leader, for the understanding, obtained through Christian Science, of Truth, of spiritual being, whereby not only my own feet are planted on the rock, Christ, but this understanding has enabled me to help others who were in sore need.

MRS. SARAH POSTON, Columbus, O.

I started this year with the assurance that I was on the right road to health and harmony. My blessings since I became interested in Christian Science cannot be numbered, but I am most thankful to know that I have been healed of a sinful condition which seemed real and that I had grown to think of as right and excusable. I have also found a real friend in the practitioner who treated me, the only one I have ever known who has not judged and condemned me. I have been healed of bilious attacks, from which I had always suffered, also of malaria, which came every season, and my healing was instantaneous. When nine years of age I had a fever which seemed to affect my throat, and until five years ago I had severe throat trouble for two weeks every winter, but I was healed of this in a few treatments in Christian Science.

LOUISE WHITE, Worcester, Mass.

I wish to express my deep gratitude for what Christian Science has done and is doing daily for me. We have had proofs enough in our family to convince me that it is the truth. I am indeed grateful for the physical healing, but it is not to be compared with the spiritual peace which Christian Science brings,—the peace that "passeth all understanding." I thank God for this blessing, and Mrs. Eddy for the light thrown on Christ's teachings, and my desire is to obtain more of this understanding as set forth in her cherished works.

MRS. TESSIE RECTOR, Omaha, Neb.

I came into Christian Science for the spiritual help which it offered. I had never been able to believe in the commonly accepted view of God as one who loved His children and yet sent affliction upon them. It was with rejoicing that I accepted the Christian Science teaching that God is Love and that He gives us life and peace. I had for several years suffered with my eyes, and had worn glasses over two years, when I decided to go to a Christian Science practitioner for help. My eyes were healed at the first treatment and the glasses laid aside. I have also been able to overcome many ailments for myself and two children, and am learning that as we keep our thoughts right our bodies will manifest health.

The physical healing, however, counts for nothing as compared with the spiritual regeneration which I have experienced. My prayer is, that I may so live as to show thankfulness to God and my gratitude to Mrs. Eddy, and to be worthy of the name Christian Scientist.

MRS. ROSE N. CHADDOCK, Fresno, Cal.

I am indeed grateful for what Christian Science has done for me. Two years ago I went to have some dental work done. The dentist told me my teeth were in a very bad condition, three of them being diseased and one so badly decayed that it had affected the jaw-bone. As a result an abscess had broken through the roof of my mouth, and there was a continual discharge. The dentist said he could do nothing with this tooth then, and that we would have to leave it for a month or two. I immediately called on a Christian Science practitioner for treatments, and in a month's time all soreness and inflammation had disappeared, so that I was able to have the tooth crowned. The cavity in the roof of my mouth is entirely filled in with flesh and the piece of jaw-bone is now nearly in place.

For this healing and many other blessings I am thankful to God, and also to our Leader, Mrs. Eddy.

MABEL E. COHOE, Hurley, S. D.

[Written for the *Sentinel*.]

TRUTH'S DAWN.

FLORENCE HARDIMAN MILLER.

HAD truth not dawned—

There had been in my heart no little shrine
On which the flame of joy burns ceaselessly.
I had not known the way, pure and benign,
Nor soft-lipped peace, nor even hope were mine,
Had truth not dawned!

HAD truth not dawned—

I had not understood that Love will keep
The spirit unconfined, the footsteps free
That tread the king's highway; nor known the sweep
Of life unending, changeless, love-crowned, deep,
Had truth not dawned!

FROM OUR EXCHANGES.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth*, London.]

I do not believe Jesus meant to say that he was *not* good when he asked the question, "Why callest thou me good?" I mean that the expression was no acknowledgment of sinfulness. He had another point of view, and was giving to the word "good" a wider connotation than it usually received. By the good he meant the fullest possible life, the highest conceivable excellence in everything, the ideal beauty, the light without shadow, the power that knows neither hindrance nor limitation, the blessedness to which nothing can be added and which has no change to fear. This is the good, and it is obvious at once that in this sense God alone is the good, for God is the one life that is all exhaustive and all inclusive, the infinite and eternal. The good in any other sense is but relative to this absolute ideal. The good in finite human life—either morally speaking or in anything else—is but a partial raying forth of the eternal. No one human being can express it all, even if he were to live a million years; he can but express or bring into manifestation, according to the measure of his opportunities, as many aspects as possible of a reality that knows no limits. In so far as he succeeds in doing this his life is good; in so far as he fails or comes short it is not good. In the absolute sense there is none good but God; in the relative sense all life is good in the degree that it expresses God.

[*Western Christian Advocate*.]

Nothing that man has ever accomplished can equal in significance what a world-wide phenomenal revival of pure and undefiled religion would do for him. Under the leadership of God human beings have accomplished seeming miracles in the material realm. But in the supernatural—in the depths of personality—in the profundities of the inner life, there are possibilities of discovery and revelation which only God can uncover. It is time that we should expect a universal Pentecost, infinitely transcending in scope the first. It is time that we should pray more earnestly for a plenteous baptism of the Spirit on all humanity.

[*Churchman*.]

It is regrettable and deplorable that after nineteen centuries the followers of a universal Saviour, who is God over all, cannot venture upon anything beyond conference; and yet it is the inspiring privilege of this age that Christians are really recovering the consciousness of primitive Christianity and that the necessity of cooperation, of unity, is being felt as both the practical condition of preaching Christ today to the world and as his own condition of their preaching effectively his gospel.

[*British Congregationalist*.]

There is only one thing that will ensure permanence for a church, and that is this: that *God is in it*, that men and women when they come into it consciously feel themselves in touch with the eternal and the divine. It lives as it makes its appeal to the conscience and the soul, and as its constant witness is to the reality of things unseen and eternal.

[*New York Observer*.]

A good man preaches by his character, and is a sort of walking Bible, known and read of all men. He is a living epistle, in whom God has registered His handiwork, and whose views and actions commend Christianity to those who never open a Bible or attend a church. The silent force of example is very great.

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.