

# CHRISTIAN SCIENCE SENTINEL

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

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

A NOBLE TYPE  
OF GOOD  
HEROIC  
WOMANHOOD  
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY  
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# CHRISTIAN SCIENCE SENTINEL

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## ITEMS OF INTEREST.

### National.

President Eliot of Harvard was invested last week with the decoration of the first class of the Order of the Rising Sun of Japan, by Baron Takahira, Japanese ambassador, acting for the Mikado. In making the presentation, the ambassador said: "The Emperor, my august sovereign, fully appreciative of the great services you have rendered for the welfare of human life as one of the foremost educators of the age, and for the making of many useful men of Japan who have come here to study at Harvard University during the forty years of your presidency over that institution, thus largely contributing to the advancement of our country, has been graciously pleased to confer upon you the grand cordon of the Imperial Order of the Rising Sun, as a mark of his Majesty's good will toward you."

In view of the inefficiency and practical insubordination among the Spanish, Italian, and Grecian laborers on the Isthmian Canal, Chairman Goethals has given notice to the consuls from these countries that he intends to place the laborers from their respective countries on the same footing as that upon which Americans must labor on the Canal. On account of the contractual obligations recognized by the Canal Commission in importing European laborers, they have been permitted hitherto to retain their special checks, which entitled them to receive twenty cents an hour, American currency, even though their services were unsatisfactory. This, and freedom from fear of dismissal, have resulted in the European laborers deliberately reducing the output of their work.

A permanent injunction, restraining from operation the Fiber and Manila Association,

under which name it was charged that twenty-five paper manufacturing concerns had formed a combination in restraint of trade, was ordered in a decree handed down in the United States Circuit Court at New York last week. The companies composing this association were fined \$2,000 each in June, 1908, for membership in the combination, which is now ordered to be enjoined.

The total excavation at the Panama Canal Zone for the month of April was 3,454,649 cubic yards place measurement. Total amount of excavation since May 4, 1904, when the United States began the work, has been 73,124,849 cubic yards, more than half of which has been taken out in the last twelve months. There remains to be excavated 101,541,746 cubic yards, estimated.

A two-million-dollar taxicab combination effecting the consolidation of four of the largest taxicab companies in Chicago, has been launched. The new concern is to be known as the Chicago Taxicab Company and, it is stated, will control approximately sixty-five per cent of the taxicab business of Chicago.

Indictments for conspiracy have been found by the Federal grand jury at New York against the former superintendent of the docks of the American Sugar Refining Company in Brooklyn, and six other employees of the company, alleged to have been implicated in the sugar underweighing fraud.

The United States Circuit Court of Appeals has decided that the earthquake of April 18, 1906, was not the cause of the fire that occurred after the earthquake. The decision affects favorably several hundred suits pending against insurance companies for losses suffered in the great fire.

A movement is on foot to make the office hours of Government employes in Washington from 8 to 3.30 during the summer months, instead of from 9 to 4.30, the present schedule, as this would give greater opportunity for the enjoyment of outdoor pleasures.

An anti-tipping law in the state of Washington goes into effect in June. It prohibits the giving of tips to employes of public houses or public service corporations, and one who gives or receives a tip may be fined \$250 or imprisoned ninety days.

The biennial conventions of the Order of Railway Conductors of America and of the Ladies' Auxiliary were held in Boston the past week. It is estimated there were between seven and eight thousand persons in attendance.

Savings bank deposits in Massachusetts exceed \$710,000,000, and there are nearly two million depositors with an average deposit of about \$359.

The annual meeting of the General Society, Daughters of the Revolution, was held in Boston last week.

About twenty-six million immigrants have come to the United States since 1820.

### International.

The British, French, and German financiers have come to an agreement with reference to the Canton-Hankow Railway loan, which the Chinese government awarded recently to the Germans, whereby the British and French are admitted to participation. The Germans also have withdrawn from the construction of the road and will have no part in controlling the expenditures. In return for this concession the Germans will have a share in the Hankow-Szechuen Railway loan of \$12,500,000. At the joint proposal of British, French, and Germans, the Canton-Hankow loan has been raised to \$27,500,000.

The Russian Douma has passed the third reading of the agrarian legislation which dissolves communal institutions and will facilitate the transfer by peasants of property to individual ownership. The vice minister of

the interior announced that up to Jan. 1, 1,300,000 peasants had declared their intention of withdrawing from the communes and that of these six hundred thousand already had obtained title-deeds to individual holdings.

The continued opposition from Russian reactionaries and courtiers near the Czar threatened to bring about the resignation of the premier and his cabinet. The demand was made that the Czar support the policy of the cabinet in the appointment of a general staff for the navy and dissociate himself from the hostile campaign. The matter has been satisfactorily adjusted and the crisis has passed.

The Cunard line steamship *Mauretania* on her last eastward trip beat her own previous and all other eastward records by twenty-four minutes. Her time from the Ambrose lightship to Daunt's Rock was four days, eighteen hours, and eleven minutes. She covered the entire distance, 2,935 knots, at an average speed of 25.70 knots an hour. The daily runs were 588, 605, 610, 600, and 532.

Arrangements are being conducted at The Hague for the hearings of the Anglo-American fisheries questions by the Court of Arbitration toward the end of 1909. It is expected that the arbitration of the questions in dispute between the United States and Venezuela will be taken up early in 1910.

The British government has appointed a commission to investigate and conduct experiments in aerial navigation.

### Industrial and Commercial.

The Baldwin Locomotive Works has just turned out two powerful engines, for use on the heavy grades of the Harriman lines in the Sierras. The capacity of these engines is double that of the heaviest now in use on that road. The new engine weighs 600,000 pounds, including the tender, which carries 9,000 gallons of water and 2,250 gallons of oil, it being an oil burner; its length over all is 93 feet 6½ inches; driving-wheel base 29 feet and 4 inches, and its weight on the drivers is 390,000 pounds. Each of these engines cost \$35,000.

Print paper and other pulp products are now being manufactured of okra stalks. The woody fiber of the stalk is used for paper making and the tough outer bark for making twine, string, and rope. The paper bleaches as well as that made from white wood pulp and without destroying its tensile qualities.

The total mileage of railroads operated under the block system on Jan. 1, 1909, was 59,548 miles, a net increase during the year of 870 miles. The manual block mileage has decreased during the year 517 miles, while the automatic block mileage has increased 1,387 miles.

Trade conditions in practically all sections of the commercial world show a decline, measured in values of merchandise imported and exported, as compared with those of a year ago, according to figures of the Bureau of Statistics.

Fall River cotton mills for the second quarter of 1909 have declared dividends amounting to \$396,400 on a total capitalization of \$26,525,000, an average of 1.59 plus per cent.

### General.

To cope better with fire among inflammable liquids a German has devised an apparatus consisting of a metal cylinder, provided with a long spout, and divided into two chambers, one charged with an aqueous solution of potash, alum, and sodium sulphate, the other with a similar solution of sodium bicarbonate, sodium sulphate, and licorice root extract. The result of the chemical action when the liquids are mixed is the production of carbon dioxide, which, in contact with the licorice solution, forms an exceedingly stiff and persistent foam. Such a layer of foam, containing an inert gas, upon the surface of a burning liquid effectually cuts off all access of air, and combustion ceases.

# CHRISTIAN SCIENCE SENTINEL

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

*JESUS*

## NOT EXPLANATION BUT CORRECTION.

SAMUEL GREENWOOD.

THE writer is in receipt of a list of questions which practically cover the entire problem of human existence and destiny, but he could only refer the questioner to the Christian Science text-book for his answers. The teachings of Christian Science, as elucidated in Mrs. Eddy's writings, afford the only scientific or effective explanation of the phenomena of mortal existence, an explanation which divests the material concept of all claim to reality, and reveals the allness of God. The purpose of Christian Science is to deliver mankind from their belief that intelligence and life are separate from God, not to solve any mysteries or accept the illusions of that belief. As has been well said, it is not explanation mortals need, so much as a knowledge of the truth that makes free.

The difficulty sometimes experienced in readily apprehending the teachings of Christian Science is largely due to one's former education, wherein good and evil were held to be equally real, and man to be of both human and divine creation. It is obvious that Christian Science would seem obscure viewed from that standpoint. Believing in evil as real, mortals naturally believe it to have a real origin, and until the infinitude of God is discerned in Christian Science their search for that origin goes on. When the ordinary person begins to look into the subject of Christian Science he generally measures his concept of it by his former beliefs, or attempts to reconcile the new with the old, but in either case he usually encounters many problems which he thinks should be explained. Even after the new student becomes convinced of the truth of Christian Science, he is apt to ask the how and the why of conditions which he admits are not true, not realizing that, in asking these questions, he assumes that error has some truth to be explained.

All that any one needs to be saved from is error of some sort. The boy who knows that two and two are four needs no salvation from such knowledge, because it is true; but the boy who believes that two and two are five does need salvation from that belief, because it is not true and leads to wrong results. When he learns the mathematical truth involved in that problem his salvation from mathematical error is accomplished, for his false belief is thereby destroyed. Now if this boy were to ask an explanation of how he came to believe that twice two are five, what would you answer him? How would you account for the figure five on his slate? What could you truthfully tell him except that it was a mistake, and therefore not true? Evidently the only effective way to explain the situation would be to prove to him that twice two are four, which would leave no error to be explained. In like manner, the only effective way to solve the problem of evil is to demonstrate the reality of good. To attempt the explanation of what one believes to be untrue is to place oneself in the predicament of having to be saved from his own explanation.

Error may properly be defined as ignorance of truth, and evil as ignorance of good; and the conclusion may be correctly drawn that, since ignorance is but the negation of knowledge, these conditions cannot in any true sense be known or understood. But logic alone does not dispose of this problem. Errors call for correction, and nothing short of their correction will eliminate them from human belief and experience. Mortals do not reason on this subject from abstract conclusions. Here, they say, are so much crime, disease, sin, sorrow, pain, poverty, death, holding the preponderance in human consciousness, and what are you going to do with them? What is to stop their pernicious influence in human life? Christian Scientists do not meet this position with counter-arguments, nor confine their answer to an abstract denial of these conditions, but they point to the practical operation of Christian Science in ameliorating and destroying human sin and suffering. What other explanation can one give of the unreality of evil?

Mortals may be sure that the belief in evil will continue its delusions until the omnipresence of God is recognized and demonstrated; but in the degree that good is allowed to dominate consciousness, evil becomes literally nothing, and its mystery vanishes with it. The individual demonstration of divine Love destroys hate so thoroughly in that person's thought that it needs no explanation; and so with all the phases of evil. But, you say, thus to overcome all evil will take a long time, and what is one to do meanwhile with all the difficult questions and unexplained points involved in his problem? Nothing is worth doing at any time but to demonstrate the allness of God, good; and if this work fully occupies one's thoughts, he will not trouble himself about having the mistakes of mortals explained.

It is not only difficult but impossible to see truth clearly from opposite standpoints, for contrary premises imply contrary conclusions. The real need of mankind is not to have the phenomena of evil and matter explained, but to turn their thought away from these conditions and seek the spiritual understanding of Life, for in no other direction can harmony be reached. The material sense of man and the universe is an error which only the spiritual sense of being corrects. If the student becomes perplexed over "the mysticism of opposites" (Christian Science vs. Pantheism, p. 13), he should cease his puzzling and get to work. One form of error corrected or one experience of discord destroyed, on the basis of Christian Science, presents a more satisfactory solution of the human problem than all the fine-spun theories or arguments one might put forward in a year.

How soon do you think the boy would solve his problem of the addition of two and two so long as he waited for an explanation of his mistake, or while he persisted in retaining the wrong figure in his work? Yet are not mortals working just as absurdly at their life-problems in clinging to the thought of both good and evil as realities? Our work is different from the boy's only in the kind and degree of the errors confronting us. Admitting that God is

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infinite, it is inevitable that evil of all kinds is as much an error as the boy's belief that two and two are five, and like that error it is capable of correction but not of explanation. We can see how the correction of any one error places it beyond the need of explanation, then why not apply that fact to every unsolved phase of our problem, in the assurance that all sense of an opposite to infinite good will disappear as the truth of being is better understood and God is seen to be All-in-all.

The sooner the student realizes that only truth can be explained or understood, the sooner he will be ready to work out his salvation intelligently, and to enter into the fruition of that work. Christian Science defines and explains the infinite nature of God and His creation as divine Principle and idea, and this explanation is healing sin and discord constantly, showing that it has been correctly given; but no amount of attempted explanation of error can correct a single mistake or solve the smallest problem.

Christian Scientists have learned the folly of attempting to explain or account for conditions which they know are untrue, for their whole attention is needed in gaining that knowledge of Truth which corrects these errors. In Christian Science as in mathematics the explanation and correction of error are one and the same. Whatever offers to explain evil while leaving it still in the field, is an error of itself, and is a case of the blind leading the blind. The basis upon which Jesus taught and performed his works was that God is All, and consequently that evil—whatever is unlike God—is a lie; and this is the basis of Christian Science.

### CIVIC DUTIES.

JUDGE JOHN D. WORKS.

CHRISTIAN SCIENTISTS are growing so rapidly in numbers that their influence in the affairs of government should be recognized as a power for good and a support for civic righteousness. Many seem to hesitate to take an active part in public affairs and the administration of government, national, state, or municipal, a hesitation based upon the theory that our work is spiritual, therefore we should take no part in material affairs or the administration of human laws. This, however, is a mistake that may deprive Christian Scientists of much of the influence which they might and should exert for the betterment and purification of politics and official service, and for the elevation of the public conscience. Human laws are, or should be, founded upon the divine law. Their enforcement should be with a view to the reformation of the criminal, the guardianship of the morals of the people, and the attainment of justice among men. The laws of a country may be just, equitable, and humane, but their proper administration and enforcement depend upon the election to public office of just, upright, and humane men. If this is not done, just laws in themselves amount to but little.

One of the greatest and most sacred duties of the electors of a country is the faithful and intelligent exercise of the elective franchise. In this country it lies at the very foundation of our free institutions, by which the responsibility of government is placed not upon kings or a selected few, but upon the people at large. Every man is himself a ruler, and his duty as a citizen of a country like ours is a sacred trust. This trust is shared by every Christian Scientist, and he should not, he cannot, escape it by the argument that his work is spiritual and not material. We are glad to make every exertion to improve our health, even in a physical way, and to free ourselves individually from sin and disease. This we do by the elevation and purification of thought, the overcoming of the propensity to do evil or even to think it. So we should do for the body politic. Our work for the public welfare should be for the elevation of thought in public affairs, and for civic righteousness.

One of the means at hand, and of which we should make use, is the elective franchise. None but upright and trustworthy men should be elected to office. Thus only can the just enforcement of the laws making for civic virtue and righteousness, and against evil in all its forms, be secured.

Christian Scientists should not be partisans. Above all things, they should stand for righteousness and justice in public as well as in private life. When the *Monitor* was instituted, Mrs. Eddy was asked by the public press to make a statement of her politics. Nothing could be clearer or more succinct than her reply: "I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself" (*Christian Science Sentinel*, Nov. 7, 1908).

Not long since, this entire nation was doing honor to one of the greatest of American citizens, Abraham Lincoln, chiefly because of his devotion to duty as a servant of the people and his unswerving honesty and integrity in public office. Christian Scientists joined heartily and sincerely in these public expressions of love and appreciation of his unselfish devotion to and loving sacrifices for the country and its people, as well they might. Abraham Lincoln's life was one to be emulated, his example of private and public virtue and righteousness one to be followed. How can we better follow that example than to stand, as did he, for all that is good in public life? His religion was not of creeds, or even of churches, but his faith in God was unbounded and his life one of consecration to duty and love and charity for his fellow-men.

Christian Science is not a religion of creeds or dogmas, but of good works. It is not a religion of mere theories, but of practical usefulness in every walk of life. Our religion stands for civic righteousness, as well as devotion to duty, wherever we may be placed. The public service needs to be elevated and purified. The morals of the people, especially in the larger cities, need to be protected. In every effort to bring about better things, in both the enactment and enforcement of the laws and the elevation of the public service, Christian Scientists should be found in the forefront of the battle; but in this, as in all things, wisdom must be sought. Personality should have no place in our striving for civic righteousness. Evil should be rebuked, but without malice. Public trust should be placed only in the hands of the worthy and withdrawn from the unfaithful. Christian Scientists should stand rigidly for right conduct and faithful service in public office.

The teachings of Christian Science, if heeded, cannot fail to make better citizens and more efficient as well as more upright and conscientious public servants. Christian Scientists should stand in the very front rank of the best citizens, ready at all times to strive for the best in public as well as in private life. Are we doing our full duty in this respect, or are we content to leave the labor of elevating the citizenship of our country to others less able to deal with the subject scientifically and as the teachings of Christ Jesus would require us to deal with evils which affect the public welfare?

The Christian Scientists of Los Angeles, the writer's own city, have lately been put to the test in respect to the duty they owe their municipality as good citizens. Public reforms have been before the people in the form of proposed amendments to the city charter, tending to take the election of city officers out of the hands of political bosses and manipulators and place it more securely in the hands of the people, followed by the enforcement of what is known as the "recall," to oust an officer charged with having been unfaithful to his trust. In these movements, so necessary for the public welfare, Christian Scientists have borne an active and prominent part, taking their stand firmly for purity in politics and fidelity in public office. They have openly identified themselves with the advocates of civic righteousness and purity of life, as the opponents of vice and evil in all its forms, with which evils the officers of the

city are obligated to deal. Christian Scientists can do much, if they will, to accomplish right results, in the right way, in the attempt to reform conditions and overcome evil, without the bitterness and ill will that generally accompany such a struggle against evil; and also to set an example of the right method of overcoming evil, namely, without the malice or vindictiveness toward persons so common in controversies of this character.

Our Leader has at all times taken an active interest in the welfare of the nation, as well as of her state and the community in which she has made her home. She has made it clear by her own example that Christian Scientists should be not only good citizens themselves, but active in the effort to bring about better and more wholesome conditions in public affairs and higher ideals of government and official duty. Her patriotism is a marked characteristic of her life of usefulness and devotion to the welfare of humanity. It has been marked not alone by passive sentiments, but by active interest in good works intended for the advancement of the public welfare.

Let us not be found among the self-righteous or "holier than thou" citizens who hold themselves too good to participate in politics; nor with the selfish seekers for wealth who can find no time to devote to the affairs of their country. Christian Scientists should be instant in action where the public good demands action, and self-sacrificing in the support of every conscientious effort to better conditions in governmental affairs, from the nation down to the smallest political division in which officers are to be selected and public services rendered. They should not shun the duties and responsibilities of electors, because politics are corrupt and public position as a consequence without honor, but they should seek in every right and honorable way to purify politics and make office honorable and honored among men. This is a civic duty that no good citizen should neglect.

### SELF-EXAMINATION.

HATTIE S. GALE.

How can we at this period, as students of Christian Science, answer a few questions that must necessarily arise in the thoughts of all wide-awake, active, loyal workers in our beloved Cause? When I think of the wise moves that have been made by our dear Leader, in the giving up of our yearly gatherings and "greetings," I am impelled to write what has come to me many times, and now in a more searching manner than ever before; and I am asking myself questions like the following: Am I a Christian Scientist? Mrs. Eddy says in *Science and Health* (p. 192), "We are not Christian Scientists until we leave all for Christ." How much am I giving up for our Cause and for all mankind? Would I study our Leader's works just as faithfully if no person knew how much or how little I did? Would I be just as loyal if our Leader did not know me? Would I attend all the church services if no person knew me? Would I take patients who could not pay just as readily as those who could? Am I actuated in my daily life-work by Principle, or personality? Am I judging my brother by the personal senses, or seeing him as reflecting the Father's image? Am I holding thoughts for all mankind that will purify and heal? Am I myself reflecting Love as taught through the understanding of *Science and Health*? Am I living the Golden Rule?

These and many other questions come to me so often that I am constrained to give expression to them, for we who are students of Christian Science have "enlisted to lessen evil, disease, and death" (*Science and Health*, p. 450); and how shall we accomplish this work unless we reverse the evidence of the senses and see man as God sees him, keeping ever in thought the perfect model? We have had sufficient teach-

ing, and we have our Leader's works and the example of her unselfish and untiring devotion to Christian Science and to the whole world. Let us therefore put down self and go and do likewise. Let us overcome personal likes and dislikes and put our understanding of the truth into practice, that our lives and our works may prove that we have something which the world can neither give nor take away.

### MATHEMATICS AND SPIRITUAL PROGRESS.

WILHELM SEGERBLOM.

MANY a beginner in Christian Science finds it difficult to grasp the conception of the infinity of Life, Truth, and Love; in other words, the conception of the allness of God. The writer has been helped to grasp this concept by a thought of mathematical relations, and he ventures to speak of it with the hope that it may be of help to others.

The student of arithmetic often indicates a case of division by the use of a common fraction, putting as the numerator the number to be divided, and as the denominator, the divisor. He gets as many common fractions as he has cases of division. When he advances to the study of algebra and uses the letters  $a$ ,  $b$ ,  $c$ , etc., instead of actual numbers, he still finds that he can indicate a case of division by a common fraction. For instance, if he wishes to divide some definite number that for the moment is represented by  $a$  by some other definite number that for the moment is represented by  $b$ , he uses the fractional form,  $a/b$ , and this means as much to him as did the fractions he manipulated in arithmetic.

Let us look at our algebraic fraction closely. Suppose in a given case  $a$  equals 100 and  $b$  equals 50; the answer of course is 2. Now suppose that  $a$  remains constantly 100 but that  $b$  changes gradually; if  $b$  equals 25 the answer is 4; if  $b$  equals 10 the value of the fraction is 10; if 5, the value is 20. It will be readily seen that, given a constant numerator, as the denominator decreases the value of the fraction increases. When  $b$  equals 1 the value of the fraction is 100, and as  $b$  gets still smaller, *i.e.*, less than 1, and approaches zero, the value of the fraction increases and is now more than 100; for instance, if  $b$  equals 0.5, the value of the fraction is 200. It can easily be proved by the theory of variables and limits that as  $b$  approaches zero the value of the fraction gets larger and larger, and reaches infinity when  $b$  reaches zero.

By this time the reader will probably have seen that those poor mortals who have not yet learned the method of evaluating themselves according to the method prescribed by the great Teacher and Wayshower, are still "common fractions," generally less than unity in value, and not able to reach a constant value because they "denominate" themselves mortal, that is, have mortal or material beliefs for their denominators. On the other hand, the student of Christian Science, having proceeded to the advanced mathematics of being, is an "algebraic fraction." The denominator (his material beliefs) is gradually decreasing, while his numerator (the Principle of his being) remains constant; and as his material beliefs approach zero or nothingness his value increases ("unto him that hath shall be given"), until with the final and complete disappearance of material concepts the real man stands revealed, at-one with infinite Mind, Spirit, Truth, God.

Furthermore, as the common fractions with their individual and separate values represent (mortal) "minds many," so the algebraic fractions represent those who are becoming of one Mind because they are all approaching the same infinite value. In this connection it is interesting to read Mrs. Eddy's definition of "man" on page 591 of *Science and Health with Key to the Scriptures*: "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind."



## THE NOTHINGNESS OF EVIL.

L. N. BLYDENBURG.

THE effort to destroy evil does not really arouse it to increased activity, although it may seem to do so. It only throws a stronger light on evil and brings it into stronger contrast with good, thus presenting a vivid mental picture of evil, which gives the impression of aroused activity. Notwithstanding we are taught the nothingness of evil, and that it has no power, except the seeming and temporary effect which false belief gives it (though evil has in fact no intelligence), we sometimes hear it said that evil is subtle, aggressive, arrogant, aroused, active, etc., when it is only seemingly so. To those who understand the teaching of our Leader, and who know that evil has really no power, these expressions may not be misleading, but to others they are contradictory and seem to imply an independent intelligence and active energy in evil. For such, an explanation of the cause of the seeming activity of evil may be necessary.

Mrs. Eddy writes "Evil calls itself something, when it is nothing" (Science and Health, p. 287). Christ Jesus characterized the belief in evil as a liar from the beginning. The following may serve to furnish a practical illustration: An evil habit has been acquired, and the victim of the habit, upon realizing that it is abnormal and vicious, is seeking to abandon it. So long as he continued to indulge the habit, he did not realize its negative strength; but once resistance to it becomes active, the habit seems to take on activity to hinder its destruction. The real activity is in the direction of reform, which unmasks the power of a habit that is based entirely on the false belief in the desirability of the harmful course of action. When the belief is destroyed which was the sole source of the seeming power of habit, the destruction of the habit follows as a natural consequence, and right living asserts itself as the only real way, for there is no intelligent reason for the continuance of any wrong habit, and the governing impulse of the habit is entirely destroyed because it had no foundation in the law of God, good. It is then seen that the habit was destroyed when ignorance of the truth was dispelled.

Christian Science teaches that good is active and positive. Evil seems resistant only because of human ignorance and the failure to perceive the power of good. Evil seems attractive only to those who are ignorant of good; it is repulsive to those who have the understanding of good, and this is the law of the destruction of evil. The seeming power of evil is in inertia and stagnation, not in progress and unfoldment. We become conscious of the seeming resistance of evil when we attempt progress in the line of right thinking and doing, and therefore it seems to become aroused and active, but if active efforts for reform continue, the seeming power of evil diminishes to the degree that the power of good governs our actions. The railroad train, when it is standing still, has the same resistance of inertia to the power which causes motion, as it has when the attempt to start is made, but it is not noticed till the driving-wheels of the engine begin to slip on the track and the friction so caused generates the flying sparks. The false mortal sense which fails to perceive the eternal activity of good, makes evil appear to mortal sense and produces the destructive friction of evil in mortal existence.

Truth understood reveals only the eternal harmonies of the universe of God, good, and destroys forever the belief in the reality and power of evil. "Thou art of purer eyes than to behold evil, and canst not look on iniquity," says the prophet. Christian Science teaches that as there are no false mortal beliefs in the consciousness of God, therefore evil has no place in the divine consciousness.

## SELECTED ARTICLES.

[A. E. Goodson in *Detroit (Mich.) Journal*.]

Permit me to voice my sentiments on the recent vitriolic attack of a clergyman against Christian Science in your issue of April 12. It is characteristic of the middle ages, but, thank God, we of the present day are living in an enlightened age. The truth will prevail in spite of any organization that would attempt to smother thought. It might as well protest against the great sea waves, as to attempt to stop the progress of any movement whose only aim is the spiritual uplift of humanity. I am not writing as a Christian Scientist, as I do not belong to any church and only recently have I looked into their tenets. Up to that time I was in an infidel state of mind. Speaking from personal experience, I will say that since my investigation of the subject, I view the Bible from a very different standpoint than formerly.

This critic says, "We are at fault in not defending the gospel. Christian Science is the worst form of heresy that confronts the true teachings of the Scriptures, and hardly a page of the Bible is not contradicted by it. It is superlative idiocy, and the most insidious, dangerous, and destructive thing that opposes itself to the gospel of Jesus Christ." Assuming that he has been correctly quoted, it seems to me his criticism is harsh and decidedly unchristian. I would ask him to open his Bible at the seventh chapter of Matthew and read the first five verses, which will give him some good advice from the Master himself. Why "superlative idiocy"? Simply because it has ideas not contained in his creed? Because we do not understand a thing is no reason it may not be a fact.

I would suggest to this brother that he go to the Christian Science church, to the experience meeting, some Wednesday evening, and go early, as there are no vacant seats after 7.40 P.M. I think he will have a change of heart. At a recent meeting which I attended, out of curiosity, the speaker asked all those who had been benefited by Christian Science to rise. Out of a congregation of eight hundred people, fully seven hundred arose. To me, they appeared like very intelligent people. Were these people "dupes, idiots, deluded"? They did not look it to me. "Judge not, that ye be not judged," said the Master. This is just as applicable in 1909 as it was when uttered. Jesus was reviled and persecuted, and even put to death. He said, "Father, forgive them; for they know not what they do." From what I have heard of Mrs. Eddy, she takes this stand toward critics such as this brother. I wish he would read the thirteenth chapter of I. Corinthians. If he, then, has anything further to say, say it; if not, forever after hold his peace.

[Olcott Haskell in *Palo Alto (Cal.) Times*.]

Whenever knowledge of any science is accurate and exact, then we find absolute agreement among all faithful students of the subject; but such uniformity of thought and action cannot rightly be attributed to the following of any personal leader, for it is the unity of the subject-study that produces unity among its students. So it is with Christian Scientists. While they love and respect their teacher, Mrs. Eddy, yet it is not the following of her personality that has given life, growth, and unity to this movement. Every student is encouraged to discern the great truths of God and man for himself; and every practitioner must absolutely succeed in doing this, or he can have little success in helping others. Such workers have long ago learned that the problems of life are not to be solved by any creed or formula, but must be met on the ground of understanding—even that under-

standing which reaches results through the application of divine Principle.

Those of the onlookers who today acknowledge that Christian Science does produce results in the healing of both sickness and sin, but who have not yet looked long enough nor deep enough to discern the underlying Principle, adopt the most absurd theories to account for these successes. No action can be correctly explained to a thinking mind without the admission of intelligence—Mind, and since matter is not self-intelligent, we are forced to the recognition of an intelligence apart from and above the forms of matter. Defined thus, intelligence, or God, is the Principle of all true being, and the universe may then be consistently explained. This was the truth upon which Jesus stood, and all his acts were natural deductions from this premise of the rule of a good, all-powerful, and intelligent God.

We may enlarge upon this concept of God by employing different terms to express different views of His all-inclusive nature. Thus Mind may be used as a synonym for God if by this term we mean not the circumscribed and sinful human mind, but the infinite, loving, acting intelligence of the universe. Similarly Life may be used as a synonym for God, if it is taken to mean the Life of all life, the living, loving Principle of all true being. Thus used the words mind and life should always be written with initial capital letters, to distinguish such usage from the commonly accepted association of life with organized matter and animal forms.

[J. V. Dittmore in *New Rochelle* (N. Y.) *Standard*.]

The attempt to belittle the efforts of Christian Scientists because the results of their practice are not always instantaneous will not find a very hearty response in the minds of just and tolerant readers. If consecration and earnest prayers are of any avail, the healing works of Christian Science will continually approach a greater degree of efficiency. Our critic should rejoice in the accomplishment of good through any system, instead of endeavoring to tear down and destroy simply because the convictions of his fellow-religionists are not in strict conformity to his own. Christian Scientists do not boast. They do not consider themselves better than others. They only try to be grateful that they are better than they formerly were.

[Alfred Farlow in *Bloomington* (Ill.) *Pantagraph*.]

When the Master of Christianity declared, "It is the spirit that quickeneth; the flesh profiteth nothing," he evidently meant that the only thing which gives life and existence to creation is Spirit, and that the flesh, which means the physical or material in contradistinction to the spiritual, is altogether unprofitable. Why unprofitable? What can be the constituency or nature of that which our Lord declared to be altogether unprofitable? Science teaches that the material is simply a material sense of the spiritual and real universe; that creation exists as it was primarily created, and has never lapsed into a material condition. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," which implies that Spirit is not the author of matter, is not the author of the physical or material. The Scriptures declare that God saw all that He had made, "and, behold, it was very good," and that "without him was not any thing made that was made."

We have now established two premises from a Scriptural point of view: first, that God is Spirit, Mind, Truth, Love, good; second, that His creation is spiritual and not material. These are the premises in the Christian Science syllogism. We do not contend that they accord with ma-

terial observation, nor do we contend that they are acceptable except to those who are willing to accord first place to the spiritual, and to accept the Scriptural teaching that the material is altogether unprofitable.

Our critic declares that "science tends to show that Spirit and matter are only different forms of the same thing; just as (for analogy) ice and water are different aspects." This amounts to a declaration that matter is Spirit in the process of cooling, or that Spirit is matter in the form of steam. Moreover, it is a pantheistic belief, since it implies that the creator and creation are identical. It contradicts the Scriptural teaching which draws a distinctive line between matter and Spirit. It also contradicts the teaching of "ordinary science," that the effect must be like its cause, all of which we conclude by the use of the "dictionary."

[W. J. Bonnin in *Southport* (Eng.) *Visiter*.]

That Mrs. Eddy, by her years of unswerving loyalty and courage in the cause of a pure, practical, and sustaining Christianity, has enabled a great multitude to share in the peace and happiness and freedom that Christian Science stands for, is certainly true; and it is also true that there is, as a consequence, bestowed upon her a wealth of gratitude earned by but few in the history of the world. Christian Scientists know, however, that nothing beyond this is either desired or accepted; indeed the occasions have been by no means rare when a gentle, but none the less pointed, rebuke has been administered, where an exuberant gratefulness had induced a confusion of Principle with personality—that first step in the direction of apotheosis so fatal to many a good man and many a good cause.

Christian Science rests solely upon the basis of absolute and demonstrable truth, and as a demonstrable religion, and only as such, does it stand and does it hope to stand. It is turning people to the consideration of the real in place of the supposititious, the eternal in place of the temporal, the good in place of the evil. It will be seen that such a religion can no more truly be said to rest upon the personality of its discoverer than can wireless telegraphy be said to rest upon the personality of Marconi, or America to rest upon the personality of Columbus.

[Frederick Dixon in the *Onlooker*, London, England.]

Christian Science teaches that the effect of drugs and food on the human body is the result of the belief attached to them, and that consequently, speaking absolutely, there is no difference between them. The relative force, however, of these beliefs varies very considerably. No one presumably believes that a drug is necessary to existence, but the entire world believes that food is. The Christian Scientist, therefore, who overcomes sickness without the use of medicine merely proves that it is possible to heal without the use of a drug; the Christian Scientist who succeeded in doing without food would have triumphed over death. Paul wrote to the church at Corinth: "The last enemy that shall be destroyed is death." At the same time Christ is the way, and Christ Jesus showed, in the temptation in the wilderness, that man could subsist without food, just as he showed in his ministry of healing that every manner of disease could be destroyed without the help of material means.

[Gray Montgomery in *Leadville* (Col.) *Herald-Democrat*.]

Christian Science is the fulfilment of the teaching of Jesus the Christ. Thousands of intelligent people, healed through its ministrations, subscribe to its religious tenets, which endorse the sacred and inspired teachings of the Bible and acknowledge Christ as the Son of God and the Wayshower. Christian Science teaches the allness of

God, or divine Mind, and His manifestations, but it does not deny nature nor its beauties. Christian Science gives the student a keener delight, a more vivid appreciation, and a grander and higher concept of nature. His mental view is lifted away and above the fading material sense of things up to the spiritual facts of existence, so that his sense of nature becomes more beautiful. Mrs. Eddy says (Miscellaneous Writings, p. 331): "As mortals awake from their dream of material sensation, this adorable, all-inclusive God, and all earth's hieroglyphics of Love, are understood; and infinite Mind is seen kindling the stars, rolling the worlds, reflecting all space and Life,—but not life in matter. Wisely governing, informing the universe, this Mind is Truth,—not laws of matter." We learn, therefore, from Christian Science that matter is but the concept of the mortal mind, and when hatred, malice, envy, sensuality, and error in its many other forms are displaced by truth, the perfect Mind that Christ Jesus possessed is gained, the true sense of creation is understood.

In referring to material objects Christian Scientists use the same terms as material scientists, but to reach the spiritual understanding of God and His universe it is necessary to adopt a more spiritual terminology and vocabulary, as the terms of the material scientists and the language of the shop and the street are inadequate to explain spiritual truths. The earnest Christian student, willing to learn and accept the definitions of the metaphysical words used, can readily comprehend the teachings of Christian Science. Instead of denying "that God made the heavens, the earth, and the star," Christian Science teaches that "the heavens declare the glory of God; and the firmament sheweth his handywork."

It is alleged that "in the face of fever and pestilence, Christian Science says that none of these things exist." Christian Science recognizes that while these errors may seem real to human mortal sense, they are destroyed by the realization of God's infinite love to man, and by understanding that "God saw every thing that he had made, and, behold, it was very good."

[Charles B. Jamieson in *Foster's Democrat*, Dover, N. H.]

Through understanding that God is Spirit and All, the only cause and creator, and that Spirit's substance and creation are spiritual, Christian Science overcomes the carnal belief in material cause and material effect, and thus destroys the results of such belief on the body, thereby healing the sick and reforming the sinful by this spiritualization and purification of consciousness from material sense. This was the method of Christ Jesus, and is Christian Science. Therefore the difference in the method and practice of Christian Science and that of all other systems is fundamental.

[John L. Rendall in *Muscatine (Ia.) Journal*.]

It is very true that Christian Science considers much of the dogma and creed, much of the man-made systems and beliefs which pass current as Christianity, as unnecessary and superfluous. It is also true that "Christian Scientists claim the commission given to the disciples was for all time." This is because Truth is infinite, unlimited; because God changes not; in Him, as the apostle James states, is "no variableness, neither shadow of turning;" it is because the Christ is "the same yesterday, and to day, and for ever."

Christian Scientists recognize clearly that to the mortal sense of things which Paul described as the "carnal mind," sin, disease, and death are very much of a reality, and that all the reality there is to these things is fully covered in his statement, "To be carnally minded is death; but to be spiritually minded is life and peace." Christian Science

makes a clear and positive distinction between the human sense of things, or the "carnal mind" sense of things which is mis-called man, and the real man which, according to Genesis i. 27, God created "in his own image," and it is this real and ideal man which Mrs. Eddy refers to in the quotations which our critic erroneously applies to the mortal or finite concept of man. It is clear to every Christian Scientist that this finite concept called man must be displaced by the true idea or "image of God" which is the real man.

Every effort of every Christian Scientist is intelligently directed toward this end. If our brother were better acquainted with the real objects and aims of Christian Scientists, if he had a more comprehensive understanding of what they are trying to do, he would have less disposition to criticize them. Christian Scientists are striving to help humanity according to their sense of the best way to do it, and they must abide by the basis of judgment established by our beloved Master: "By their fruits ye shall know them."

[William E. Brown in *Fresno (Cal.) Tribune*.]

Christian Science is a religion, the religion of Jesus Christ, and accomplishes its healing and redemptive work by the same method employed by Jesus and his disciples, thus fulfilling the Scriptural promises: "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." "He that believeth on me, the works that I do shall he do also." At this juncture some of the critics of Christian Science maintain that these commands were intended for the disciples only, but this view is dispelled by the following command of Jesus: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you."

From the Scriptural quotation it will be seen that true belief must always (not may sometimes) be accompanied with the ability to heal the sick as well as reform the sinner. Inasmuch as the Christian Science interpretation of Jesus' teaching does confer this healing power, thus fulfilling the promises of the Master, it is conclusive proof that its interpretation is correct. An influence that comes into one's life, cleansing him from all sin, healing him physically and morally, freeing him from the bondage of drugs, alcohol, and tobacco, making him a consecrated follower of Christ Jesus, must be and is divine.

Christian Science accepts the teachings of Jesus in their entirety. It believes that all his commands are to be executed, and that it is obligatory on all Christians in all ages to obey them. It believes that the command to heal the sick is inseparably connected with that to preach the gospel.

[Frank C. Barrett in *Portland (Me.) News*.]

Among the vast number of Christian Scientists are to be found thousands of men and women whom the world has recognized as "intelligent," and who have won honor and distinction in their field of endeavor,—judges, lawyers, business men, clergymen, college professors, doctors, teachers, authors, and many others. These have all come to seek refuge from many cares, worries, etc. They were sick, or they wanted salvation for their souls, a more satisfactory explanation of God and their being; and at last they have found health, happiness, and peace, the peace that "passeth all understanding;" secure in the understanding of what the psalmist meant when he sang, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty;" that is, he who dwells in the consciousness of the omnipotence, omniscience, and omnipresence of God, good,—Life, Truth, Love,—is under the protection of the Almighty; he is in a place where sin,



sickness, and death cannot reach him,—“hid with Christ” in the “secret place of the most High.” But this place of the “most High” was a profound secret to all these intelligent people until they found it in Christian Science, and I venture to say that there are still many thousands of intelligent people who have earnestly sought health, happiness, and salvation for their souls, who will find what they are seeking when they turn to Christian Science.

Christian Scientists do not limit God’s power to the healing of only functional diseases, but they take the Bible at its word, that it is He “who forgiveth all thine iniquities; who healeth all thy diseases.” Those who would use the arguments of mortal mind as a “backfire to Christian Science” are on dangerous ground, for Christian Science has exploded the fallacy that the human mind or will is a real healing agent. All real healing comes from God, the divine Mind from whom all blessings flow. As if to answer the question for all time, the apostle Paul wrote, “The carnal mind [human will] is enmity against God: for it is not subject to the law of God, neither indeed can be.”

[W. J. Bennin in *Manchester (Eng.) Dispatch*.]

In a recent issue you publish an interview with a medical practitioner, according to which that gentleman would have the public believe that the healing method in Christian Science consists in merely telling a sufferer that he is not suffering. The intelligent person, confronted with the spectacle of the man he knew yesterday as sick and wasted and with no hope of recovery extended to him by friend or physician, today restored to radiant health, will not be satisfied with such an explanation. The now practically undisputed fact that hundreds of thousands of cases have been healed, embracing not only all manner of sickness, nervous and functional, structural and organic, but also drunkenness and drug mania and other forms of moral delinquency, seems to demand a more scientific basis than mere verbal assertion.

No, Christian Science restores men to their rightful heritage of health and happiness in the divinely scientific way, the way the Master who came to do the will of God inculcated, the way the disciples and the apostles demonstrated, and the way practised by the Christian church in patristic days. How? By the realization of the fact that it is no part of God’s will that disease should exist; that if it does seem to exist it does so, like other material manifestations, only in the human consciousness, and not by virtue of any inherent reality; and, finally, that man has the power, through him who came “that they might have life, and that they might have it more abundantly,” to correct such an erring consciousness or false belief and to manifest health and harmony as the result.

Christian Scientists believe that this healing work is not only the privilege but the duty of the Christian, and that the injunction to preach the gospel and heal the sick was given, not for a favored few only in a bygone age, but to all men in all ages, emphatic, unequivocal, and indivisible.

Sometimes, I ween, the Master smiled—  
There budded in his eyes a glow  
Which on his lips bloomed sweet and slow  
To win a little child.

And when the morning breeze he quaffed  
After a quiet night of prayer,  
Ah, then, for zest of joy most rare  
Perchance the Master laughed!  
AMY RUTH WENZEL.

## AMONG THE CHURCHES.

### SPOKANE, WASH.

The new edifice of First Church of Christ, Scientist, was dedicated with a simple but impressive service Sunday, March 28. Speaking of the growth of the movement in Spokane, Mrs. Margaret Crane, the Second Reader, said in part,—

“With the gathering together in 1897 of a few earnest seekers for truth to read the Sunday Lesson-Sermons, seed was sown in good ground, where it has grown and waxed strong. The society was incorporated as a church in November, 1898. As our numbers increased from time to time, it was necessary to find more commodious quarters, and it soon became evident that a permanent home must be secured. In October, 1902, the lots upon which this church stands were purchased, and on May 5, 1904, active work began. On the first Sunday in the following September, under a temporary roof, with the sun and fresh breeze of heaven coming through innumerable openings, a happy and grateful people worshiped in the basement of the building. The superstructure went up slowly, and as a tender mother watches the unfoldment of her offspring, so the little band watched the walls ascend and the building take form and outline. Those were days of consecration and unity of purpose, and many times faith would have to rise to understanding to know that God could furnish a table in the wilderness. It is with grateful hearts that we remember our Leader, Mrs. Eddy, who has brought to the world this practical religion, a religion which brings peace to the sorrowing heart, and healing to the sick and sinful.”

The dedicatory address was delivered by Clarence C. Eaton of the Christian Science board of lectureship, who said in closing,—

“In this house there is no place for contention, strife, or vainglory; no clamor for place or preferment; no room for aught but humility and love and a manifest willingness to serve and wait. The high purpose for which this structure has been erected can only be realized when, as we assemble within its borders for business deliberation or sacred meditation, we blend our thoughts and hearts in demonstration of that oneness of mind which reveals spiritual man, the true image and likeness of his Maker, here and now in the full possession and enjoyment of his freedom and conscious of his spiritual dominion.”

*Correspondence.*

### WORCESTER, MASS.

The Worcester Christian Science church has purchased a tract of land at the corner of Oberlin and Main streets for the purpose of erecting a new church. It is the plan of the committee in charge to start work as soon as possible. The site is a spacious tract and is located directly across Oberlin street from the South Unitarian Memorial church.

*Worcester Gazette.*

### POMONA, CAL.

The Christian Scientists will soon be enlarging their chapel on West Center street, near Main. At every service the chapel is filled, and often people are turned away at the doors.—*Pomona Daily Review.*

### CORRECTION.

Our reference in the *Sentinel* of May 1 to the erection of a new church edifice in Oakland, Cal., was faulty. This enterprise pertains to First Church of Christ, Scientist, Alameda.



#### 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.

#### NOTICE.

I HEREBY request Christian Scientists throughout our continent and in other lands to observe the following By-law.

MARY BAKER EDDY.

AN AMENDED BY-LAW.

#### ARTICLE XXIII.

NO INTERFERENCE.—SECT. 10. A member of The Mother Church may be a member of one branch Church of Christ, Scientist, or of one Christian Science society holding public services, but he shall not be a member of both a branch church and a society; neither shall he exercise supervision or control over any other church. In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church, shall interfere with its affairs.

#### “SPREADING THE SUNSHINE.”

THE *Spectator*, a weekly paper published in Portland, Ore., referring to an attack which had been made upon Christian Science, says: “If Christian Science is not what it professes to be, it will not endure; fighting it will but give it strength. If it is what it professes to be, its opponents in attacking it are kicking against the pricks. In the meantime it seems to be spreading the sunshine of peace and contentment among the people. And this is something.”

If the above is true,—and it is,—the question, What is Christian Science? becomes of vital importance. Suppose some one had told us of the practical benefits to be derived from a knowledge of the science of numbers, and we desired to avail ourselves of this opportunity. What would be the natural course to pursue? We would first study the text-books on this subject, and then try to put into practice the rules or information to be found therein; thus proving for ourselves, in the demonstration of our problems, the practical value of the knowledge we had acquired.

Christian Science possesses its text-book, “Science and Health with Key to the Scriptures” by Mrs. Eddy, and all who wish to learn for themselves what is this wonderful truth that is offering mankind a merciful surcease from its sin and suffering, will have no difficulty in obtaining from this book the desired information. Moreover the person who has not studied Science and Health and sought to put into operation the rules to be found therein, is no more competent to tell what Christian Science is than is the person who, without having studied a text-book, or even added a column of figures, would attempt to explain or to condemn arithmetic.

Further questions to be considered are: Does Christian Science heal the sick? Does it heal in the way that Jesus did, and as he taught his disciples to do? That the sick have been and are being healed in Christian Science to-

day, without the administration of drugs, is a fact which ought to be known and openly acknowledged in every Christian community; nor should the recognition be lacking that these practical demonstrations of scientific Christianity are of kindred nature with the deeds of loving compassion to which the greater portion of the New Testament record of our Master's work is devoted, those deeds of mercy to which he referred when called upon to prove his Messiahship. It cannot be, therefore, that the opposition to Christian Science is based upon the supposition that it is either impossible or illegitimate to heal the sick without the use of material remedies.

If in our study of the science of numbers we became perplexed, or failed to grasp the meaning of its rules, our first impulse would be to seek some one versed in the science, who would make clear to us the statements we had failed to understand. The same course is open to the seeker for the truth of Christian Science. If he needs help in acquiring a knowledge of its teachings, the sensible way to obtain this information is to apply to Christian Scientists themselves, rather than to those who are incompetent to pass judgment upon it.

ARCHIBALD McLELLAN.

#### SPIRITUALITY.

FOR no other thing, perhaps, are we more indebted to Christian Science than for its revelation of what constitutes spirituality. Webster defines spirituality as “that which belongs to the church, or to a person as an ecclesiastic, or to religion, as distinct from temporalities.” Outside of Christian Science it has been very generally believed that spirituality stands for what some one has called “other-worldliness,”—something which has no necessary relation to our present-day problems; hence it has been thought that while the spiritual-minded might be safe so far as a future existence is concerned, they are not well equipped for the exigencies of the present time. This opinion has had its rise in the belief that mere abstraction from worldly affairs, and a good deal of religiousness, constitute spirituality, which is of course a serious mistake. Mrs. Eddy says, “To Jesus, not materiality, but spirituality, was the reality of man's existence, while to the rabbis the spiritual was the intangible and uncertain, if not the unreal” (*Science and Health*, p. 352).

If we examine carefully the results of human belief, we shall see that a false estimate of Spirit and spiritual things leads to failure in every direction. Christian Science teaches that as God is Spirit, all that He creates must of necessity be spiritual and—by the same logic—perfect. It therefore follows that our spirituality, to be genuine, must reflect the divine nature, its law and order, its perfection and power; hence the careless or imperfect performance of any task can never be attributed to spirituality, but rather to the lack of it. The healing work of Christian Science proves this by arousing one from the lethargy and indolence which are often induced by superstition and fear, and by awakening a realization of the true man's capabilities and possibilities, which begets an energy that is expressed in the bodily functions as well as in all that “thy hand findeth to do.”

Spirituality might be defined as Godlikeness or Christlikeness. It implies limitless possibilities on the side of good, and the utter exclusion of evil. The truly spiritual man could no more be tempted by evil than could the master Christian, to whom the approach of an evil suggestion but meant an opportunity to crush the head of the serpent. To the spiritual-minded the appeal of want would present an occasion to prove the infinite and ever-present supply of divine Love for all human need. So far from true spirituality lessening one's interest in the welfare of others, or of human progress, it quickens his interest in the advance

of humanity by showing him how this can best be attained, and that happiness is most surely realized by forgetting self in service for others. Spirituality means the possession of power, which can never be abused because it is never separated from its divine Principle. Jesus promised that his followers should be "endued with power from on high," and in Christian Science this promise is assuredly being fulfilled. They are realizing "power to tread on serpents and scorpions, and over all the power of the enemy," even as he said. They are proving the powerlessness of all evil in the ratio of their spirituality, and by this test one's Christianity must stand or fall.

Last but not least, spirituality stands for healthfulness of mind and body; not a belief in health and strength supposedly derived from matter or dependent upon it, but health as a manifestation of the understanding of Spirit, of Mind, as governing all. Without this health we are unfit to work out the problems which are presented to every pupil in earth's great school. Our revered Leader says that we are required to lay down "fleshliness and gain spirituality;" and she adds, "This is done through self-abnegation" (Science and Health, p. 266).

ANNIE M. KNOTT.

### THE SUMMER'S DAWN.

OTHER things being equal, mankind's most effective helper is he who is best able to discern the signs and possibilities of good, and who does not allow any show of stupidity or false sense to disturb his hold upon the promise of better things in those to whom he would minister. Human nature presents so much of gaunt uncanniness, it is not infrequently so separated not only from the fruits but from the leafage of truth and beauty, that unless one sees beneath the surface, is able to perceive and rightly interpret the intimations of the spiritual life, the primal hints of manhood, he is likely to yield his thought to the habit of judging by appearances, and thus withhold his interest and his sympathy from many whom he might otherwise reach and raise up.

As one looks out into the world and notes the aims, impulses, and habits of individual men, he is often tempted to entertain a sense of hopelessness respecting racial redemption, to think that it is impossible to remove or even to penetrate the ignorance, superstition, and materiality in which the great body of human belief is embedded; hence, in so far as man is reckoned for what he seems to be and what much religious teaching declares him to be, in so far the paralysis of Christian endeavor is easily explained. The manifest sense of incapacity upon the part of many people, to make any personal contribution to the gospel-enterprise, however ready they may be to support the efforts of others, is in evidence that, despite Christ Jesus' unequivocal command "to preach the kingdom of God, and to heal the sick," they look upon the undertaking as altogether unpromising.

To all this pessimistic, uninspiring thought Christian Science brings the rebuke of spiritual understanding, the true inner vision of man. It comes, as comes the summer's dawn, to awaken so-called nature to better and brighter things. For many months the trees and shrubs have seemed altogether lifeless; they have been "barren and unfruitful," and if one had judged them from appearances he would have said they were dead; but the voice of spring was heard, and it was the voice of a true prophet and teacher; it made appeal to the imagination and to hope. Its themes were life and growth and beauty, and in its splendid variations upon them it left no chord untouched. Its completeness was yet in miniature, but to the thoughtful and the sensitive it brought a wealth of meaning. It tested the depth and compass of the observer's insight,

and to such as had eyes to see it revealed untold riches of truth and beauty. They saw the dainty tints and infoldings of the little buds, and they saw very much more—even the glory of summer harvests and of autumn garnerings; they were not troubled, therefore, with the roughness of the enswathing bark, nor with the nakedness of the leafless boughs, for they were looking forward to and living in tomorrow's good.

In all this the attitude of Christian Science toward human sense conditions is outlined and illustrated. It lifts thought to the divinely possible in human life, it impels us to keep our eyes ever fixed on the glint of hope's fair sky, our faces ever turned toward the anticipated coming of the "Son of man," and all this regardless of appearances and of the claims of human sense. Guided thus by Truth's enlightening prophecy, we shall not only perceive the beginnings of a nobler to be, but we shall make a significant and continuous contribution to that spiritual sunshine which evokes the flowers and fruitage of the Christlike life.

JOHN B. WILLIS.

### LETTERS TO OUR LEADER.

Boston, Mass., April 30, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

*Beloved Leader:*—Your willingness that I should serve in this part of the Master's vineyard, instead of that wherein I have labored for so many years, gives me courage and strength to take up the new duties which have been assigned to me. Your loving interest, shown in so many ways, will always be an inspiration in my work. Divine Love will bless and prosper all that you have sown, and I rejoice that I am accounted worthy to be one of the laborers.

Gratefully yours,

ALBERT E. MILLER.

Chelsea, London, S.W., England.

Mrs. Mary Baker Eddy.

*Dear Leader:*—With an ever-increasing sense of gratitude, I want to thank you for Christian Science; thank you for the wisdom and love that induced you to organize class teaching, and again for the reflected loyalty to Truth, gained through the faithful study of your teachings, which has enabled my teacher to bring to me a moral healing for which I had prayed many years unavailingly. I can only repeat my thanks, while I try to live Christian Science.

Yours in loving gratitude,

ALICE MARSHALL.

Buffalo, N. Y., March 3, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

*Dearly Beloved Leader:*—With a heart full of gratitude for the good that Christian Science has been to me and mine, I would like to write to you that which I believe will give you much pleasure. I am not yet a member of your church, but hope to become a member of it this next June. In the last five years I have given much study to the subject of Christian Science, and in doing so have had to listen to much that was meant to be derogatory. In a certain town, about a year ago, it became quite the fashion for the ministers in the various churches to preach against Christian Science, or against that which they thought it to be. Some eight or ten of these ministers had had their say, and one day it became the turn of a certain clergyman to preach his sermon. I went to hear him with the thought that I might hear some very bitter things, but at least I would hear what he truly believed. I wanted to hear both sides before I finally cast my lot either for or against this religion. I believed in the physical

healing,—I had been healed,—but I had heard much of the want of morality and my heart was sore concerned.

That morning the reverend gentleman took his text from John xvii., and after having read the entire chapter he began his address by saying, in substance, "It has become quite the fashion for clergymen in our various churches to speak of Christian Science, and wishing to be up to the prevailing fashion, I will also endeavor to acquaint you with some facts concerning this much-talked-of subject, and the woman who is at the head of the movement." Then pausing, as if to give stronger emphasis to what was to follow, he continued by saying, "I know of no one hundred clergymen or Christians in this community, or in any other community, that has done the one thousandth part that Mary Baker Eddy has done to lift up fallen manhood and womanhood."

This was all. Not another time did he so much as mention Christian Science during the sermon, and such a sermon! It was simply the 17th chapter of St. John made plain; and it seemed that I could hear the Master saying again to me, through the dear woman who has followed so closely in his footsteps, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Today, nearly a year since hearing that sermon, comes a confirmation of the reverend gentleman's words. During my medical practice, like all other earnest physicians, I have had to meet with some in the depths of sin and degradation. During my stay in a certain city I had for a patient a woman of good family, but one of whom we might say that she was morally undeveloped or depraved. More than once I have taken her off the street so drunk that she knew not even her assumed name. One stormy night I had a hurry-up call at the hospital. It was this woman, her head split open with a beer bottle. I dressed the wound, and for three weeks she was confined in the hospital. This long spell of sobriety revealed the "grain of gold" supposed to exist in all humanity. To make a long story short, she consented to be taken to the Salvation Army Refuge in Cleveland, O. It was some three weeks more before I could accompany her to the Refuge, and during that time I kept her in my own home. I was at that time myself taking Christian Science treatment from a local practitioner, and interested this good woman in my protégé. It transpires now that this practitioner, in addition to many good talks, gave the woman a copy of *Science and Health*. To use her own words, she wanted to throw the book at the Scientist, but for decency's sake she merely placed it at the very bottom of her trunk. But some things that the practitioner had said to her stuck by her, and she now writes me:—

"During all that long horrible suffering I was conscious of but one thing. Mrs. — had told me that in this book I would find help to lead a better life, and, doctor, I never wanted a drink so bad in all my life as I wanted to get at that book in the bottom of my trunk. When I was able to crawl I lost no time in getting it, and I have read and reread and am still reading it. It is seven years now since you brought me here, and never once since then have I touched liquor or done the things of which I would be ashamed to have you know. To Christian Science I owe my salvation, and if it be not a sacrilege for me to say it, I want to say, God bless Mary Baker Eddy for what she has done for me. I have been working for Mrs. — five years and she will tell you all I write is true."

Another letter in the same mail tells of a man who had been cured of the appetite for strong drink, has not touched a drop in two years, and is leading a useful and happy life.

With love from a faithful student in divine Science.

AGNES V. A. KELLEY, M.D.

Savanah, Ga., April 28, 1909.

*Dearly Beloved Leader:*—I cannot longer remain silent when I have so much for which to thank you; I must express to you some of the gratitude that is always welling up and overflowing into feeble efforts to help along this great Cause that is eventually to destroy all mortal belief in everything that is not good. I was an invalid for years, and to mortal sense a great sufferer from a complication of diseases. I had "suffered many things of many physicians." I had sought relief through change of climate for years, and was no better, but rather grew worse. Finally Christian Science was brought to me, and I was practically healed in the second treatment. A great cloud seemed to roll away, and "there was light." I accepted at once the great fact of its teaching that sickness, suffering, and all evil are unreal, and can be overcome and destroyed by learning our way in truth. This "way" I saw was revealed in Christian Science.

For five and a half months your book, "*Science and Health with Key to the Scriptures*," was scarcely out of my hands. At first I seemed to take it in by whole chapters, and then I would be still and try to assimilate what I had read. Need I add that all my illnesses, some of a very serious nature, were speedily healed. This was two and a half years ago, and I have since been daily watching and praying that I may enter into that kingdom which shall have no end. My efforts are being blessed as the clouds of sense leave and the radiant beams of Truth unfold in consciousness. I would like to add that I was instantaneously healed at different times before coming into Christian Science, but I did not stay well, thereby proving the truth of your teaching (*Science and Health*, p. 398) that "even a blind faith removes bodily ailments for a season;" but it remained for Christian Science to teach me the way out of sickness and fear of disease, into life and health, through the "renewing of the mind."

Yes, beloved Leader, you have taught this age how to lay the burden down and "bear a song away," and in return streams of love are ever flowing to you. You have taught us really to know that our Redeemer lives, and that He is an ever-present help to deliver us from all the ills of the flesh and to plant our feet in the pathway of Spirit, which leadeth to that eternal city which hath a sure foundation. We long for a greater unity of effort to garner in the sheaves of your sowing.

Yours in life and love,

FLORENCE SANBORN GIGNILLIAT.

Toledo, O., April 29, 1909.

*Dear Mrs. Eddy:*—As I think of the years of patient work that you have done for mankind and a few of the results of that labor, we seem to be doing so little in return! As I recount the steps,—first the publishing of *Science and Health*; then following on with the establishment of the church, the mid-week testimonial meeting, and the impersonal preacher (the Lesson-Sermon); also the *Journal*, *Sentinel*, and *Monitor*, in their order,—I am filled with gratitude to God for giving you such wisdom as has been yours, and also to you for your untiring application of it for mankind. You have led, and are leading, the children of Israel of this age through the wilderness of materiality into the promised land of Spirit. Nor can I omit the Board of Lectureship, which is doing so much to dispel the darkness of falsehood and misconception as to what Christian Science really is and what Christian Scientists really believe.

I am realizing more and more that it is not what we are trying to do but what we do, that shows how much we are gaining.

Yours truly,

ARTHUR A. HALL.

## THE LECTURES.

### GIRARD, PA.

The Hon. Clarence A. Buskirk lectured here on Christian Science April 6. He was introduced by C. B. Burgess, who said in part,—

At first received generally with indifference, then with ridicule, then with controversy and violent opposition and misrepresentation, but more recently with respect and even attempts at imitation, the mightily growing movement of Christian Science has quietly established itself more and more firmly in the thought of this age, until it is now widely recognized as a most important factor of modern life and progress. No religious movement can have such a strong, rapid, dignified growth, can so vitally and permanently change the hearts and lives of its adherents, which does not meet some elemental need of mankind. Christian Science meets the demand of the human mind, satiated with worldliness and materiality, for a more spiritual interpretation of life, in the only way in which it can ever be met, namely, by showing the possibility and the necessity of a truer understanding of the teachings and a more implicit obedience to the commands of Christ Jesus.—*Correspondence.*

### LONG BEACH, CAL.

Prof. Hermann S. Hering lectured on Christian Science at the Auditorium April 8. He was introduced by Robert W. Foyle, First Reader, who said,—

It is conceded that Christianity as taught and demonstrated by Jesus of Nazareth was applicable to all human needs, that his disciples or students continued this practical application of his teachings in healing the sick and raising the dead, and that these demonstrations or proofs of divine power continued in the early Christian church during the first three centuries of the Christian era. Did Jesus mean that these manifestations of spiritual power should continue until the whole world was redeemed from sin, sickness, and death? Christian Science asserts that this was just what Jesus taught in both precept and example; that for this purpose he lived, died, and rose again; that this was what he promised when he said: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science is not a new religion. It is as old as its Principle, God; but the apprehension of this truth in this age has come through our Leader, Mary Baker Eddy. Through her discovery unnumbered thousands have found health and happiness, have found a key that has unlocked for them the treasures of the Bible; have found that divine Love meets every human need; and many thousands more are seeking to learn something of the teachings of this Science.—*Correspondence.*

### HAMBURG, N. Y.

Judge Septimus J. Hanna lectured on Christian Science at Kopp's Opera House April 11 under the auspices of First Church of Christ, Scientist. The lecturer was introduced by Ottamar Hamele, Esq., of the Erie County bar, who spoke in part as follows:—

Though often dwarfed and stunted, leading him into the quagmires of error and superstition, there is an instinct in every man which drives him to love and to seek the truth. Down through the ages, in this great quest for the

eternal, frail man has made many mistakes, and the greatest of these, to my mind, is the idea that the race of God's prophets now is, and for centuries has been, extinct. I do not believe that we draw our spiritual sustenance from a single banquet, but rather that we are supplied with the manna of God as the times and our needs require, and that there are more divinely inspired prophets in the world today than there ever were before. Although not a Christian Scientist, I cannot say that Mrs. Eddy is not one of these, and when we think of the great army of honest, intellectual, and conscientious men and women who have enrolled under the banner of this new church, are we not forced to admit that beneath the splendid superstructure there must be solid walls? Then let us lay aside any prejudice that we may entertain, and with open minds listen to the message that comes to us this afternoon.

*Correspondence.*

### OTTAWA, ILL.

In introducing Frank H. Leonard, on the occasion of his lecture on Christian Science in First Church of Christ, Scientist, on April 20, Richard C. Jordan said in part,—

We have turned aside from the excitement of warring political factions, with which our city is unusually convulsed tonight, to the confines of this beautiful sanctuary, for the contemplation of things that are higher and to listen to the unfolding of a philosophy which gives promise of something more ennobling. Out of the evolution of religions there has come to the world one of another name, not antagonistic to but built upon the teachings of "the man of sorrows." Notwithstanding some of us may not fully comprehend or endorse all that has been written by that truly great woman, Mrs. Eddy, the fact that the Christian Science church during its thirty years of existence has experienced a greater growth than did the Christian religion in its first one thousand years, and the further fact that it has brought happiness to multitudes of human beings, are sufficient to commend it to the thoughtful attention of all who reverence the truth, and to render welcome any information that will cast upon it additional light.

*Correspondence.*

### LECTURES AT OTHER PLACES.

Atchison, Kan.—Bicknell Young, March 26.  
Lodi, Cal.—Prof. Hermann S. Hering, March 27.  
Sioux Falls, S. Dak.—Hon. Clarence A. Buskirk, March 28.  
Minneapolis, Minn. (Sixth Church).—Judge William G. Ewing, March 28.  
Napa, Cal.—Prof. Hermann S. Hering, March 28.  
Santa Rosa, Cal.—Prof. Hermann S. Hering, March 28.  
Haverhill, Mass.—Frank H. Leonard, March 28.  
Lexington, Mass.—Frank H. Leonard, March 28.  
Oakland, Cal.—Prof. Hermann S. Hering, March 29.  
Newburyport, Mass.—Frank H. Leonard, March 29.  
Morrison, Ill.—Hon. Clarence A. Buskirk, March 30.  
San Jose, Cal.—Prof. Hermann S. Hering, March 30.  
Englewood, N. J.—Frank H. Leonard, March 30.  
Anamosa, Ia.—Hon. Clarence A. Buskirk, April 1.  
Bradford, Pa.—Frank H. Leonard, April 1.  
Columbus, Ind.—Bicknell Young, April 1.  
Watsonville, Cal.—Prof. Hermann S. Hering, April 2.  
Cedar Rapids (Second Church), Ia.—Hon. Clarence A. Buskirk, April 2.  
Salamanca, N. Y.—Mrs. Sue Harper Mims, April 2.  
Pacific Grove, Cal.—Prof. Hermann S. Hering, April 3.  
Geneva, N. Y.—Frank H. Leonard, April 3.  
New York, N. Y. (Sixth Church).—Judge William G. Ewing, April 4.  
Lyons, N. Y.—Frank H. Leonard, April 4.



## TESTIMONIES OF HEALING.

Whenever I have thought of giving testimony to the power of Truth as it has been revealed to us in Christian Science, and which has completely revolutionized my life and thought, I have been largely deterred by a sense of bewilderment as to where best to begin or what to enumerate. So overwhelmingly have I been blessed, that mere human intelligence fails to grasp the half of it. The erroneous material beliefs out of which Christian Science has enabled me to struggle,—often desperately and painfully, because of their tenacity, but never hopelessly,—were piled high like “Pelion upon Ossa;” but, in accordance with Isaiah’s prophecy that “every mountain and hill shall be made low,” so it has come to pass in my life with each difficulty, however huge and mountainous, that has presented itself in my path. It has been a source of emphasized gratitude that even the “stony ground” spoken of in our Lord’s parable of the sower may become, by the erosion of mental and physical suffering, receptive soil for the word of divine Love, for this has been the way by which God has brought me out of a valley dark as that of “the shadow of death.” Those who have suffered the pangs which must inevitably come as the fruit of yielding one’s self a servant to obey the violent and tyrannical dictates of the so-called emotional temperament, know that bitterer than all the ashes of the Dead Sea is this apple of discord. On the other hand, whoever has found redemption from the sway of passion and self-love can say, with the psalmist and from the bottom of a “contrite heart,” “He brought me up also out of an horrible pit, out of the miry clay, . . . And he hath put a new song in my mouth.”

Though for six or seven years I was a chronic sufferer from ills too numerous to mention in detail, I did not take my first steps in Christian Science for the physical healing. It came to me at a time when, after an operation, I had removed from my former home in Nashville, Tenn., to southern California, where I was convinced that I would become better—there was a peculiar lull in my storm of physical ailments, though my mental condition was acutely distressed. After having tried to anchor my frail bark of faith in the harbors of two different orthodox churches, I found myself, in spite of a final frantic search for God, cut adrift on the sea of agnosticism, with leanings toward Hindoo occultism. I thought that if all I read in the Bible—its promises given to those who strive after God—were not true; if a sorely-smitten heart, struggling for light in darkness, is not to be vouchsafed the smallest ray, but gains instead a deeper gloom (and this is what the material interpretation of the Bible was fast plunging me into); if Christ’s mission was for a limited time and a favored age, why should I longer hold to the cold comfort that it is respectable and in good form to believe in the Bible, especially (and why this should be the accepted world-thought I have never been able to puzzle out) for women. The doubts which beset me intensified a nature prone to despondency and fatalism under that most deceptive covering, a happy-go-lucky exterior, until—between the warring elements of what seemed inextricably mixed as good and bad in me—I was fast becoming morbid to the verge of self-destruction; but out of this valley of the shadow of worse than material death, for which I had come to pray as the only solution of my difficulties, Christian Science lifted me with mercifully strong and tender hands.

A dear friend asked me if I would read daily in Science and Health, if she gave me the book, and being greatly impressed with the evidence of the consolation which she was getting from her religion in a time of terrible sorrow, I accepted the “little book” with gratitude, and immediately began to read it. I found myself giving up the afternoon

nap which had seemed absolutely necessary after my hard days at newspaper reporting, in order to follow up the reading, and from the first there seemed to be “healing in its wings.” My tired, bruised heart came back into a sense of rest and peace under the touch of this “balm in Gilead.” Its first especial appeal seemed to be to my intelligence. I hardly thought of myself as needing its application to my physical condition, until one day I became acutely conscious of a recurrence of an intestinal trouble which at intervals for a year or more had caused me to suffer great pain and made inroads on my not very large amount of vitality. At the time of the last attack a very prominent and most kindly physician had told me that it was a condition for which little could be done, except to diet and be quiet. Almost unconsciously I thought that I would see the physician in the morning, for it was something that I greatly dreaded because of the acute suffering and also because, after several weeks of pain and inability to retain the simplest food, I had always been weak and utterly unfit for my work. Almost on the heels of my thought that I would consult a doctor, came the question, “If your intelligence approves so unqualifiedly of what you have been reading, and if you have always looked for just this practical proof of God’s power, why not put it to the test?” Next day, instead of consulting a doctor, I went to a Christian Science practitioner and received treatment. I told her of having always had to diet when in this condition, and her reply was that I must not have any fear that food could affect me in any way. This was just before luncheon, and when I went to the restaurant the first item I saw on the bill of fare was cucumbers. This was indeed a test. From my earliest childhood these had been the “forbidden fruit,” and not even the healthiest members of our large family were allowed to touch them so long as we were under our father’s eye. For a moment I was frankly appalled at this phase of things, but I was determined to see the matter through. I asserted as best I knew how my new-found laws of freedom, and ate heartily of the tempting cucumbers. Almost to my surprise there was no bad effect from the eating, and within forty-eight hours the trouble had disappeared—never to return, though two years have passed and at one time for three months my food came almost entirely from tin cans.

This was only the beginning for me of the overcoming of divers troubles that presented themselves to me, following the uncovering of all the miserable errors and wrong habits fostered by my own and inherited beliefs. Divine Principle has been all-powerful in putting to flight the armies of the enemy, even when my understanding was very slight, and I was in a remote spot in the wild hills of Arizona, sixteen miles from a railroad or telegraph station, when there were presented to me some of the hardest problems in a woman’s experience. Life has taken on a new meaning. An overshadowing sense of evil that, like a huge bird of prey, seemed always to have hovered over me from my childhood and enveloped me in a sense of some impending doom, has gone from me like the hideous nightmare that it was. Love has wiped out a past full of blunders, suffering, heartache, and regret, and given me a foretaste of that “peace of God, which passeth all understanding,” even in the midst of conflict. I am persuaded that I shall come into the perfect peace when I shall have increased in spirituality to the degree that my mind is absolutely stayed on God.

Gratitude, increasing daily and hourly, must spring responsive to this most gracious gift and blessing, of which I would have known nothing had not our Leader’s communion with God borne fruit in her message to this age,—Christian Science,—because of which we strive each day to make more acceptable our “living sacrifice” of praise and glory to the one omnipotent, omnipresent, omniscient God, good.—ANNE GOODWIN NISSEN, San Fernando, Cal.

I have thought it a duty I owed to God, to our dear Leader, and to the kind friends who have helped me, to acknowledge the many blessings which have been mine for the last five years or more. I had what is called a paralytic seizure. For four months I was quite unable to help myself, and the doctors said they could do no more for me. One day a kind lady called and told me about Christian Science, and I took treatment. Since then, heart, throat, and bowel trouble, from which I had suffered for over thirty years, besides many other ills, have been healed through Christian Science. I have not yet overcome the lameness, but feel sure that I shall do so.

I send this testimony to encourage any who may think that their healing is slow, as I have been encouraged when reading in the *Sentinel* of others whose healing has been slow. It is very uplifting to know that God's promises never fail, and also that "divine Love always has met and always will meet every human need" (*Science and Health*, p. 494). Just lately I have been healed of bladder trouble, for which healing I am thankful. For the spiritual enlightenment which I have received since taking up the study of Christian Science, I take this opportunity to express my gratitude.

MRS. WALKER, Beverley, Yorkshire, England.

Man in the image and likeness of his creator cannot be called either old or young at eighty, but mortal mind must use some finite measurement. Take my own fourscore years, during which period I cannot remember one year in which I was free from rheumatic trouble. Forty years ago it drove me from the field of battle to the hospitals; twenty-five years ago, I had to leave a country practice as my hands were disabled for surgery, and no longer having any confidence in medicine, I quit both. As a sort of compromise I accepted the position of health officer in a country village, it being my duty to protect the people from infectious and contagious diseases. Certain germs, microbes, etc., are charged with causing these diseases, and my business was to destroy the germs while other doctors treated the people with their favorite medicines. I found, however, that the use of material remedies, against either mortal germs or the diseases which they are supposed to cause, is a losing battle, so I gave it up; but the rheumatic trouble still held to me closer than a brother.

Truly the designs of God are inscrutable to the finite mind. Forty years with path obscured, not a ray of spiritual light to guide my feet! It is true there came floating upon the air some perverted notions which were intended to caricature the Science; for example: "When you are sick, just deny that anything ails you, and you will quickly be well;" or, "It is faith-cure." These definitions sometimes came from a brother "medic," but I must say that even these would be as good as the orthodox cure alone. Having in vain tried that faith for many years in early life, I turned from "faith without works" as something dead. Thus the Christ-cure found me about one year ago. The life-time case of rheumatic trouble has vanished before it like the night dew before the morning sun. An attack of illness in the winter of 1907-8 was cured by the truth in Christian Science in two hours. An attack of the same disease had held me a prisoner for two months some years before.

When I first began to listen in church to the reading of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I could only hear an occasional word, but now I hear distinctly from any part of the auditorium. I am yet troubled with defective vision, of which I feel that nothing but the Christ-cure can make me free, but I can now read pages where at first I could read only lines.—DR. D. W. FLORA, Grand Rapids, Mich.

When Christian Science was first presented to me, nearly three years ago, I was suffering from a severe attack of a stomach trouble of many years' standing. There were many things which I could not eat, as they always seemed to cause suffering. I had been sick for nearly a month, and the physician who was treating me gave me very little encouragement. He said he was doing all he could for me, so I continued to take the medicines which he prescribed, and to eat the few things which he said I might eat. But instead of getting any better, I was continually growing worse.

One day a friend suggested Christian Science. She was not a Scientist herself, but she thought it could do no harm to try it, as medicine was not helping me. I said I had no faith in it, but that afternoon I was taken very sick, and after hesitating for some time, I finally decided to try Christian Science. I received my first treatment that evening, and slept all night, something very unusual at that time. The next morning I had very little pain, and ate everything that was placed before me that day, though half expecting to feel worse from it, because this was something I had not been able to do for years. I, however, felt better than I had for a long time, and two days later I was perfectly well. I now eat anything that I want and it does not hurt me at all.

I have had many demonstrations of Truth's power since that time, but that which means more to me than all the physical healing, is the spiritual help and the peace, contentment, and happiness that have come to me through the study of Christian Science. I am very grateful to God, also to Mrs. Eddy, who has given us this blessed truth.

ANNA M. GRAFELMAN, Lincoln, Neb.

My life has been so blessed through the teachings of Christian Science, that I feel it is through loving obedience alone I can express my gratitude. I have learned that it is only mortal belief which causes sin, sickness, and death; and we are freed from this belief in proportion as we learn that God is omnipotent. I have been able to overcome many errors; and at times, when it has seemed very dark, like the Israelites I cried unto the Lord in my troubles, and He delivered me out of my distresses.

Last summer a very painful swelling manifested itself on my foot, and at times I could hardly walk. I applied what little knowledge I then had of the truth, trying to realize that "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action" (*Science and Health*, p. 283). Although the healing was not instantaneous, I now know that it was all because I left the door of mortal thought open for discouragement and doubt to creep in; but after four months, with the loving and untiring help of a dear friend, I was entirely freed from this bondage. I was also healed in a very short time of a badly injured arm. Before the demonstration was entirely made, I was called upon to do some work which required continual movement of that arm; but I did it, thereby proving that there is no law of reversal in truth. At another time I was freed from a terrible shock resulting from a fall from a trolley-car; without any specific treatment I have been cured of throat trouble, to which I had been subject every winter. I could tell of many other things which have been overcome, proving that divine Mind is the only healer.

The spiritual uplifting is, however, of far greater importance to me. I seemed to find pleasure in worldly things, but I am glad to add, that when the truth of Christian Science was revealed to me, I found that true happiness comes from Spirit, God, not from worldly pleasures. What a blessing it is to know that there is an ever-present Father, who is all-loving, omnipotent good, and by faith-

fully watching and praying, and by knowing each day that God is Life, Truth, and Love, I am enabled to demonstrate harmony instead of discord. My earnest desire is to be able to lift others up out of darkness and chaos, into the true light. May I live the gratitude I feel toward God, and also to Mrs. Eddy and the kind friends who have patiently and lovingly helped and encouraged me.

ETHEL M. HENDREN, Brooklyn, N. Y.

I wish to express my gratitude for the benefit received from Christian Science. About two years ago I became interested through my wife, and took up the reading of Science and Health. This alone healed me of the drink habit. I was also a great smoker and had been for many years. Some time ago a growth started on the inside of my lower lip, which caused me great worry and annoyance. I then called upon a Christian Science practitioner for help, and within five weeks I was entirely healed.

My gratitude to God, and to Mrs. Eddy, for the physical healing, is great, but it is not to be compared with what I feel for the benefits received from the spiritual understanding which I am gaining through the study of the Bible and Science and Health.—WM. BARTLING, Los Angeles, Cal.

I am very glad to testify to my healing in Christian Science of what was pronounced organic heart trouble and other so-called incurable diseases. Christian Science found me at a time when there seemed to be no help from any other source, as the physicians whom I employed gave me no encouragement that I could even be relieved, but in a few days after trying Christian Science I was entirely healed of one of my distressing ailments. This was indeed proof to me that there is something in Christian Science, and it gave me faith to cling to it, until in a few months I was entirely free from all my diseases. I am very grateful for all the love and patience shown me at that time and since. It is now over seven years since I was first benefited in Christian Science, and in that time I have had many proofs of God's power to heal. I am truly grateful to our dear Leader, Mrs. Eddy, for this wonderful and beautiful teaching which regenerates and purifies.

MRS. JUNA A. HAUSE, Fort Wayne, Ind.

Among the most common of the objections urged by those who are antagonistic to Christian Science are the following: that it is based upon will-power, etc., and that if it heals at all it is applicable only to those whose maladies are imaginary. Against these objections I would place the following: I am a sergeant gymnastic instructor in the Royal Marines. I was attracted by the beautiful teaching of Christian Science and the consistent lives led by its followers, insomuch that I immediately purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I commenced the study of this inspiring book, with the result that very shortly I felt impelled to destroy several works on mesmerism, will-power, etc., which I possessed, as I found that they were entirely at variance with the teachings of Christian Science. Moreover, the study of these volumes, coupled with an iron will and dogged determination on my part, had entirely failed to relieve me of the tobacco and other bad habits; but by the uplifting of thought which followed and was entirely due to the earnest study of Science and Health, I was healed of the craving for tobacco. This craving had seemed to me far from being "imaginary." I had used to great excess the strongest tobacco procurable, and though I tried time and again to give up this habit and failed, yet Christian Science effectually destroyed all desire for to-

bacco. For three years I have touched neither tobacco, alcohol, nor material so-called remedies of any kind, neither have I had any desire to do so.

Any attempt to express in words my gratitude to God, and to Mrs. Eddy, who has so lovingly pointed out the straight and narrow way, would but feebly do so. I feel that it is only by the consecration of my life to the furtherance of the Cause of Truth that I can make an adequate return for all the benefits which I have received.

FRANK B. KEMP, Deal, England.

[The following is in verification of Sergeant Kemp's testimony.—EDITOR.]

Having been asked by Sergt. F. B. Kemp to verify his testimony, I can say that he was healed by Christian Science, and that he has never smoked since. Also that he destroyed some books on mesmerism, will-power, etc., which he had been reading. In fact, the truth taught in our Leader's writings has wrought a wonderful change in him for good. I am a member of The Mother Church, Boston, Mass., and prior to coming to Portsmouth, was a Reader at Deal, Kent, where I am known by several who attend the services there.

SERG. R. G. S. CARTER, Royal Marines, Portsmouth, England.

For twelve years after the birth of my boy I had much trouble and pain; the conditions grew worse, and finally our physician advised an operation. A year before this—now two years ago—I had begun the study of Christian Science, and had caught the idea of an ever-present God, a God who saves from disease and death, when we learn how to trust in Him, and remembering this, I refused to have the operation performed. The struggle went on, error against the truth, for a number of weeks, and one night the fear was very great, for the physical evidence pointed very surely to death. But the study in Christian Science of the past year had laid a firm foundation of the power of Christ, Truth, in my consciousness, so not once through this night of wrestling did my trust and confidence in God's willingness and power to save from death waver. He is indeed an ever-present God—here and now.

When the dawn came, the worst conditions had been overcome through the reading of Science and Health and in realizing the all-power of God. Over a year has passed since this experience, and there has been no return of the trouble. I thank God for Christian Science!

MRS. MARY STANDE, Hoboken, N. J.

In November, 1905, the truth taught in Christian Science was presented to me. I accepted it, and was healed of invalidism of ten years' standing. The last two years of that time I was unable to walk, except for a short period when I could take a few steps at a time, but with much difficulty and pain. At the time I came to Christian Science, I could not stand, or even sit up for more than a few minutes at a time, could not sleep, could eat but little, and was unable to see any one. Sometimes I had to send my husband and child from the room. Everything was done for me that could be done by my husband and parents. Hundreds of dollars were spent, and if at times I seemed to get a little better in some respects, each relapse that followed left me feeling worse. I tried physicians of various schools, besides osteopathy, electricity, rest-cure, etc. A surgical operation only added to my suffering and the expense. I spent a month in a sanitarium, and came home worse than when I went. I also had nurses in my home.

During one year of the last two of my illness, my brother, who is a physician, was practising in Bellevue Hospital, N. Y., and he consulted physicians there in regard to my

case, so that I had the best of advice and care from a material standpoint, and the physicians and all concerned did everything they could to help me, for which I am grateful to them all. A change of climate was recommended, and decided upon if I got able to travel. I was determined to go, though I did not think it would cure me, but hoped it might be more comfortable for me, as I could scarcely keep warm in this climate in summer. I did not, however, get able to travel, but turned to Christian Science, of which I knew nothing, and I soon found I did not need to change climate to get well, as God could heal me in any place. I was taken twenty miles from home for treatment, my husband having to carry me to the buggy which took me to the train. That evening I had a talk with a Christian Science practitioner, who worked very faithfully for me, and I then knew I had found the truth, and that I would love it and try to live it, even if I were not healed. I began to improve at once, though slowly, and in a few days I was able to walk a little, and could sleep better and eat anything I wanted. In three and a half weeks I came home, but this time I did not have to be carried. I then had absent treatment for a while and a couple of visits from the practitioner during the winter.

My improvement was slow, and there were dark days and times when I seemed to be losing all I had gained, but I do not now regret this, for it meant work, and work meant the growth in understanding which I so much desired. Many times I have done things which it seemed I could not do, but I knew that God's promises are true, and I would repeat the Scriptural passages, "As thy days, so shall thy strength be;" and "I can do all things through Christ which strengtheneth me." When discouragement seemed to be getting control, I clung to this promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I do all my own housework now with more ease than ever before.

I am a pioneer in Christian Science here, and have been able to help others, which was one of my greatest desires when I began to learn what Christian Science is. Some of the ailments to be overcome in my case were extreme nervous trouble, enlargement of the liver, heart, kidney, and bladder trouble, an asthmatic condition, almost constant headaches, etc. Besides all these, there was an irritable disposition and mental depression. No one but myself, not even the physicians, knew how much there was to be overcome. Many times have I prayed to die, and yet I was afraid to die, although I had been a church-member for years. During the entire ten years of my illness I could read or sew but very little, and an eye specialist once told me I should put on my glasses the first thing in the morning and take them off the last thing at night. When I turned to God absolutely I had no more need of glasses, and could read all I cared to. Our boy, now almost twelve, was never well from his birth, being troubled with many serious ailments, and when able to go to school in winter, went clad in the heaviest wraps. I have never had to ask for help for him but twice, and he now rejoices in perfect freedom and that he can do as other boys do. I am exceedingly grateful that fear of cold and damp weather has been destroyed for me. My husband was healed of one form of the tobacco habit during our stay in the town where I went for treatment, and he has been helped in other ways. We drive ten miles to a Christian Science church every Sunday that the weather is favorable, and I am a member of The Mother Church.

While the physical healing has meant much to me, I am even more grateful for the spiritual uplifting and the understanding of the Scriptures gained by the study of Science and Health. I can never be thankful enough to God, and to Mrs. Eddy. I am also grateful for all our literature, and rejoice that there is need of enlarging our publishing house. I have work yet to do for myself, but I know that "in due season we shall reap, if we faint not."

I would say to any who may be discouraged, Never give up, but work on and you will be rewarded.

MRS. DOT D. COYLE, Ashmore, Ill.

Words cannot express my deep feeling of love and gratitude for the many blessings which Christian Science has brought to me and mine. In the five years that we have been interested in Christian Science we have had many wonderful physical healings. One instance in particular of which I would speak, was that of my little daughter three years ago. She had every symptom of dumbness, and I am sure she would never have spoken a word had it not been for this blessed truth. She was healed in a few months' treatment. We have had other healings, in cases of fever, etc., and on two occasions an alarming attack of throat trouble was instantaneously healed. I am truly grateful to God, and to our Leader, Mrs. Eddy, for this healing truth.—MRS. C. H. WILLIAMS, Canton, O.

Following the birth of my only child, I was an invalid for six years, and much of the time could not attend to my household duties. I was rapidly growing weaker and unable to be on my feet, when I was examined by a specialist in Minneapolis, who informed my husband that I had but a few weeks to live. We then realized that God was our only help, and turned to Christian Science. Through the faithful work of a practitioner the physical troubles were overcome in a few months, so that I assumed my housework as well as many new responsibilities. My husband was given immediate relief from lung trouble and other ailments, through absent treatment.

Greater, however, than all the physical healing is the spiritual healing,—the joy and peace that abide with us, and the "Life that maketh all things new." No words can express our gratitude to God, and to our dear Leader, Mrs. Eddy.—MRS. J. E. STILES, Wells, Minn.

Words cannot express my gratitude for all that Christian Science has done for me. For over twenty years I suffered from severe headaches and stomach trouble, for which I took medicine constantly. I used to buy the medicine by the pound, but there were times when for days all the nourishment I could take was lime water and milk. In June, 1904, I first read "Science and Health with Key to the Scriptures." I am a German and do not read or write well in English, so understood only a little of what I read in our text-book, but I soon realized that the headaches were gone. I stopped taking medicine for the stomach trouble, and found I could eat anything I liked and whenever I wanted to do so, without bad effects. The following January I took my first Christian Science treatment, and was instantaneously healed of bowel trouble of many years' standing. Last August I was taken very ill with a fever, and through the help of a practitioner I was completely healed in a few weeks; whereas some years before, when I was sick with the same disease, I was under a physician's care for eight months before I was relieved.

All that I have and all that I am I owe to Christian Science. I am very thankful for our text-book, "Science and Health with Key to the Scriptures" by our beloved Leader. While the physical help has been very marked, I am, if possible, more grateful for the spiritual uplifting,—the understanding of God as Life, Truth, Love. I am also glad that Mrs. Eddy was ready to explain to the world this truth which heals the sick as well as the sinner, just as it did when Jesus was on the earth. I can only say, "Glory to God in the highest, and on earth peace, good will toward men."—ROSA BROWN, San Francisco, Cal.

## FROM OUR EXCHANGES.

[Rev. Charles S. Macfarland, Ph.D., in *Christian Work and Evangelist*.]

The minister must send out from his church wage-earners who will go to their unions and wrest them from their bad leadership. He must send out men who in a spirit of righteousness will control and guide our political order. He must send forth women who will break in pieces like a potter's vessel the specious social castes of human society, and bring in the true democracy of womanhood. We talk a great deal about something which we call public spirit. What is it? It is always the unselfish spirit of an individual or of a group awakening, moving, and dominating the people. It is thus only that the voice of the people becomes the voice of God.

[*Congregationalist and Christian World*.]

Brotherhood is on the way; never so nearly here as at the present, but it is yet in most instances limited and partial. It has boundaries that man and not God has set up. The work of the Christian church is in kindly and friendly co-operation to lead the souls of men to the ideals of brotherhood which Jesus had, and break down false boundaries by the impact of his spirit. We are set to broaden the circle of men's sympathies until they shall reach unto the utmost man, and leave no child of God without.

[*Universalist Leader*.]

Religion is just as natural to the soul of man as education is to the mind or food to the body. Much of the indifference to the church today is due to the fact that so many believe it stands for something strained, queer, and unnatural, and people think they cannot adjust themselves to it. Let the grandeur and joyousness and inspiration of religion possess us, and then speak and look and act and live it naturally.

[*Christian World*, London.]

We know faith by faith, prayer by praying, love by loving, inspiration by being inspired. The gospel of Jesus satisfies us in proportion as we pass through its forms to its inwardness; in proportion as we know the mystery of its renunciations, the greatness of its cross and passion, the depths of its love, its fellowship of the divine, its taste of eternity.

[*British Congregationalist*.]

Things are going forward which prophets and kings desired to see and saw not. There are swifter movements than Isaiah dreamed; there are deeds mightier than Paul ever beheld in his day. Once again it seems as if the church were about to know the fellowship of the mystery of Christ, and his name shall once more be called "Wonderful."

[*Examiner*.]

About the humanity of Jesus there is nowadays no question at all. He was a man, he lived the life of a man, he was the ideal man, the "Son of man." . . . The preacher of the gospel who thinks he can preach Christ and ignore his divinity is not preaching either Christ or the gospel. He is preaching a vain and fruitless philosophy, a human philosophy without life or saving power.

[*Christian Register*.]

The noisy reformer deals with symptoms, but they who do the real work remove the causes and make little fuss about it.

## 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 many important changes and additions by the author, and also contains a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

SOME OF MRS. EDDY'S WRITINGS IN NEW BINDINGS.—One volume containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; a second volume containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. These volumes are printed from new plates and are uniform in size with the pocket edition of Science and Health. Bound in morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper. The prices of these books prepaid are as follows: single copy, \$3.50; six or more copies of either volume to one address, each \$3.25.

THE CHURCH MANUAL.—Containing all the By-laws of The Mother Church. The First Church of Christ, Scientist, in Boston, Mass. Each new edition of the Manual will have special notice in the *Sentinel*. Price, single copy, prepaid, \$1; six copies to one address, \$5; twelve copies to one address, \$9.

Attention is called to the Library Edition of Mrs. Eddy's works, description and prices of which will be found on the outside cover page of the *Sentinel*.

Address all orders for books named above to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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 the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at seventy-five cents per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

MEMBERSHIP.—Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to the Clerk.

All correspondence and orders relative to the above should be sent to WILLIAM B. JOHNSON, 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 the Treasurer. Please do not send currency.

Remittances for the above should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass.

FROM THE SOCIETY.

Attention is called to the announcement over our Leader's signature, which appeared in the *Sentinel* of Jan. 9, to the effect that Christian Scientists in the field who send four subscriptions to the *Monitor* for one year, will receive their own paper gratuitously.

The Publishing Society has in stock a number of copies of *Sentinel* No. 6, Vol. IX., containing the article "What Our Leader Says" as last published. As this article is of abiding interest and value to the Field the Society will be glad to supply it, postpaid, at the following prices: 1 copy, 5 cents; 5 copies, 15 cents; 10 copies, 25 cents; 25 copies, 50 cents; 50 copies, 85 cents; 100 copies, \$1.50.

On foreign orders add 2 cents a copy to cover postage.

The supply of *Sentinel*, Vol. IX., No. 14, is exhausted.