

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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ITEMS OF INTEREST.

National.

During the past summer lookouts have been posted at fire observation and signal stations on four mountains in the Adirondack region of New York, and in consequence the territory under observation has been free of any dangerous fire, something which has not happened before in years. All forest fires originating this year were discovered in their incipency by the lookouts, and extinguished by fire rangers before they gained enough headway to be destructive. So successful has been this plan that the forest, fish, and game commission has decided to build and equip about twenty more stations on minor peaks in the Adirondacks and Catskills.

Western Union Telegraph officials in New York city express satisfaction over the work done by the cable quadruplex, which is now being used on the ninety-mile cable line from Key West to Havana, and recently invented by Stephen D. Field of Stockbridge, Mass., a nephew of Cyrus W. Field, who laid the first cable. The quadruplex has long been used on land wires, but Mr. Field is the first to invent an instrument to allow four messages to go over a cable at the same time. Two messages can be sent each way at the same time, but not four from one end, as some have been led to believe.

The American Telephone and Telegraph officials announce that they have obtained control of a substantial minority interest in the shares of the Western Union Telegraph Company. An officer of the company says: "There is much to be gained by the joint construction and maintenance of plant and by its common use to the greatest possible extent, but the greatest advantage will follow the placing of the millions of telephone subscribers in close and reliable connection with the receiving and despatching offices of the telegraph company."

Secretary Ballinger has issued an order withdrawing from entry eight thousand acres of water-power land, located as follows: Six hundred and eighty-four acres on Red Rock Creek, Montana; 1,627 acres on Clark Fork in Montana and Idaho, 3,584 acres on the Gunnison river and tributaries in Colorado and New Mexico, 1,498 acres on the Klicitat river

in Washington, 200 acres along the Judith river in Montana, and 712 acres along the Green river and tributaries in Wyoming.

William Arnold Shanklin was inaugurated as president of Wesleyan University last week. President Taft, Vice-President Sherman, Senator Elihu Root of New York, Elmer Ellsworth Brown, commissioner of education of the United States, a score of leading college and university presidents, a dozen bishops of the Methodist Episcopal church were present. Sixteen honorary degrees were awarded.

Intimation of the coming use of oil as a fuel for ships of the navy is contained in the announcement that bids will be opened at the Navy Bureau of Yards and Docks Dec. 4 for the construction at the Boston Navy Yard of a concrete oil-tank storage-house, fifty feet by seventy-five feet and twenty-four feet deep. Similar tanks are to be constructed at other yards on the Atlantic coast.

A speaker before the homestead commission at the State House, Boston, favored organizing a company to raise one million dollars for the purpose of acquiring homes in the rural districts for the poor of the big cities, to cost about three thousand dollars each. He would sell these homes to applicants upon monthly payments equal to what they are paying for rent and insurance.

Thirty-six million dollars for river and harbor improvements throughout the country is recommended for the next fiscal year by Brig.-Gen. W. L. Marshall, chief of engineers of the army, in his annual report.

The American Sugar Refining Company, which was found guilty of weighing frauds at its Williamsburg (N. Y.) plant, announces a reorganization of the entire working force.

The Arbuckle Brothers, large sugar importers of New York, are reported to be arranging for the payment of back duties on underweighed sugar on claims made by the Government.

International.

The budget with its radical, almost revolutionary proposals, which has been agitating England all summer, came before the House of Lords this week, and there is speculation as to what they will do with it. The chief proposals of its author, Mr. Lloyd-George, are: An increase of one per cent in the income tax on all unearned incomes and on earned incomes over fifteen thousand dollars, with a super-tax of two and a half per cent on all incomes exceeding twenty-five thousand dollars; an increase in the inheritance taxes on estates of over twenty-five thousand dollars, so that the maximum rate of fifteen per cent will be reached at five million dollars instead of at fifteen million dollars; a tax on motor cars, ranging from ten dollars for the smallest cars to three hundred dollars on a car of over sixty horse-power; a tax of six cents a gallon on gasoline. The receipts from these last two taxes are to be spent in improving and extending the good roads of the country. A tax of twenty per cent on the unearned increment of land values—that is, that part of the increase in the value of a piece of land which is due not to the labor or improvements put upon the land by its owner, but to agencies outside his control, such as the improvement of neighboring land, the growth of population, and so forth; a duty of ten per cent on the benefit accruing to the owner of leased land at the termination of a lease.

The iron ore deposits of China are immense, and the manufacture of steel bids fair to become a great industry. There are also in China vast quantities of manganese ores that contain from ten to twenty-five per cent of manganese. At Hankow, six hundred miles inland on the Yangtse-Kiang river, are situated works which have manufactured steel since 1894. These works consist of two blast furnaces with a capacity of two hundred and fifty tons per day, and two two hundred and

fifty-ton furnaces are now being built. The present rail mill makes two hundred and fifty tons of rails per day. The work performed is said to be excellent, and the steel produced to be of good quality. This Hankow company employs a small army of people, numbering about twenty thousand, common laborers receiving seven cents a day and women five cents. The highest wages paid are those to blacksmiths, some of whom receive twenty dollars a month.

Baron Reys Kanda, the foremost mining engineer of Japan, is touring the mining districts of the United States. He is chiefly interested in the cyanide process, which he is anxious to apply to a number of low-grade propositions in Korea, and his visit means the purchase of the machinery necessary. "We come to America for all our mining machinery," said the baron, "for not only is it the best but it is the latest. We do not make it ourselves, for all we could do would be to copy, and by the time we had finished you Americans would have some improvement which would make ours obsolete."

The fourth of a series of great conferences that are steadily strengthening the bonds between the republics of the western hemisphere is to be held in Buenos Aires, Argentine Republic, between the 15th and 20th of next July, and already the Argentine government, which is to be the host in this case, has been doing much in preparation for the meeting.

Baron Liang Kwai, an uncle of the Emperor of China and a brother of the Empress, recently arrived in Washington on a special mission for his government, and at the same time, as the active head of the commission, authorized to buy twenty million dollars' worth of naval supplies and ammunition.

The Finnish Diet was dissolved last week because of its refusal to sanction a bill introduced by the Russian government, asking for an appropriation of four million dollars for the defense of the empire.

The Irish land bill was passed in the House of Lords last week with some change in the amendments recently proposed by the Lords, to which the House of Commons on Nov. 5 refused to agree.

King Manuel of Portugal has been paying a royal visit to England the past week.

Industrial and Commercial.

Two professors of the Massachusetts Institute of Technology have perfected a new gauge for determining the depths of diamond drill holes which promises to become of universal use among engineers. It is capable of taking depths to over a thousand feet through a seven-eighths-inch hole, it can withstand almost any normal pressure which will be brought to bear at such a depth, is self-recording, and is independent of all varying temperatures.

Concrete and steel docks to cost more than four million dollars have been planned for Cleveland by engineers of the Pennsylvania Railroad, and work on them will begin early in 1910. The docks are to be built along the lake front and will be for the accommodation of ore shippers whose lake craft are too large to be handled with speed in the Cuyahoga river.

There has been an increase of nearly three hundred million bushels, or fully one sixth, in the production of wheat recently harvested in six countries of the northern hemisphere, which, in 1908, produced practically two thirds of the whole world's supply. These countries embrace the United States, Canada, France, Hungary, Russia, and Roumania.

The production of rice in the United States has grown from an average of less than one hundred million pounds per annum in 1885, at an average of five hundred million pounds per annum in recent years and over six hundred million pounds in 1908.

CHRISTIAN SCIENCE SENTINEL

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

"THE FOUNTAIN OF LIVING WATERS."

VIOLET KER SEYMER.

THE straight and narrow way referred to in Scripture is a mental pathway, and Christian Scientists are endeavoring to tread it by abiding in right thinking. They are sometimes looked upon as narrow-minded by those whose broad-mindedness consists in indiscriminate study pursued on the ground that "there's good in everything." Although there is gold in a mine, there is dross as well, and the one to whom pure gold has been presented rarely continues to delve for himself into the dross. Those individuals whose search after truth has been impelled by the "divine discontent" referred to in poetry, call forth one's respect, and their reward is sure.

The Christian Scientist, however, convinced by proofs mental, moral, and physical of the truth of what he is studying, has probably abandoned the random following of fiction or philosophy. His aim in reading is twofold: it is to banish false beliefs and to replace them with true and inspired ideas emanating from the one Mind. Knowing that as a man "thinketh in his heart, so is he," the student of Christian Science is careful not to take into his consciousness such thought as later on will have to be denied and cast out as untrue, materialistic, fated to bring forth fruit after its kind. His aim in reading is to learn what real being is, and to unlearn everything else. Does he want to add to his already ample stock of erroneous thoughts? To do so, would be scarcely more sensible than for a housewife deliberately to bring into the room which she desires to sweep clean, relays of dust and debris. Knowing that only the pure in heart can see God, can perceive reality in all its primal beauty, the student seeks to clear his mental vision of all that is unlike good, of all that is untrue, and to arrive at the reflection of pure Mind by the elimination of wrong thoughts, rather than by their accumulation.

As a general rule, individuals peruse a medley of literature which contradicts itself and confuses the reader in the measure in which it is itself confused. Others study one subject assiduously for a time, then grow weary of it, because that theory fails them in an hour of actual need; so they turn again and again, moving in a mortal circle and finding no outlet into that spiritual reality of which they are in search. These ways of being broad-minded are apt to end in a disheartened sense that all is vanity, or else they culminate in a fallacious hope that death turns the key into heaven; but Christian Scientists learn that the way to heaven is paved for us through right thinking, and, since the human mind does not hold within itself the knowledge of salvation, mortals must needs look for redemption to that Mind which was made manifest in the words and works of Christ Jesus. Reality is not revealed through natural science, philosophy, creed, or dogma. To the spiritual minded it is evident that reality is wholly spiritual, and so the author of Science and Health echoes

St. Paul's humility when he said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

The truth may filter through a purified and sanctified human consciousness, but it does not originate in the human mind. An explorer pursues his way up the stream of a river until he finds its source in some clear spring, and it leads him through a fertile country. Probably his name is given to the river, although he is only its discoverer. Explorers in the field of religion have mostly given their names to the religion they have founded; but Mrs. Eddy, recognizing that the Christ, or manifestation of God, is the only source of inspiration which the world has ever had or can ever need, has named her discovery "Christian Science," thus rendering unto God the things that are God's. Here we see again the truth of the inspired verse in Revelation: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

That inspiration should be at hand to uplift humanity is surely not surprising, since Jesus himself said, "The Comforter, which is the Holy Ghost, . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." That health, regeneration, and pure happiness result from the study of Christian Science is a fact to which many thousands are bearing witness, and which even the opponents of Christian Science are ceasing to deny. One wonders what are the grounds on which objection to present-day revelation could be raised. A materialist might presume to deny the revelation and its results, and this condition of mind is referred to by Paul when he says, "The natural man receiveth not the things of the Spirit of God: . . . because they are spiritually discerned."

An unprogressive Christian might deny the possibility of further revelation, but since prophets and seers have given pause to materialism throughout all time by their startling utterances, so God is not left without His witness today. There can never be a backward step in inspiration, and the revelation is growing clearer at every successive stage. After a long interval the Sermon on the Mount succeeded the teachings of the Mosaic law, and Jesus plainly taught that the one was an advance on the other. Christian Scientists find in Mrs. Eddy's writings a daily renewing of their mind, a clear stream of life-giving, love-giving thoughts which find their way from the Giver of all good, through one who has undeviatingly sought for the springs of knowledge "in spirit and in truth." Christian Scientists have found that they get the greatest good in the shortest time by the study of the Bible, their Leader's writings, and the manifold publications of The Christian Science Publishing Society. They find that in seeking to keep within the currents of truth and out of the maelstrom of human speculation, they are losing nothing that is worth keeping; on the contrary, they are assuaging their thirst at "the fountain of living waters."

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A PROGRESSIVE LIFE.

EDWARD EVERETT NORWOOD.

ON page 117 of "Miscellaneous Writings" Mrs. Eddy writes, "A progressive life is the reality of Life that unfolds its immortal Principle." That which is worth having is worth striving for; and truth is the pearl of great price for which all material beliefs must be surrendered in order to obtain and retain it. Mental laziness is essentially dishonest, for it rests on the assumption that another can do one's work for him. Thus a belief of vicarious atonement would be cherished which is antipodal to the teaching of Christian Science, and which leads to further wrong mental habits. Indeed, such a fallacy might induce a desire for death, with the thought that it is easier to pass on than to lay hold upon the strength of Mind, and fulfil the duty of reflecting God, who is our Life. Many have been raised from dying beds by exposing the falsity of this error, by showing them that the belief of death is without legitimate foundation, which, if indulged in under such conditions, but adds another error to be finally overcome.

Mental activity must be continuous, because the belief of error seems ever active in the general consciousness of mortals, and at any time may become operative in our thought. It must be forcible, because back of this right thinking is all the power, intelligence, energy, law, and love of the universe. It must be intelligent, because in order to be effective it must know whereof it speaks; and above all, it must be loving, for Love alone heals, and its purpose is to purify and redeem. The argument of error, or mortal mind, seems to confuse and obstruct us in our spiritual growth, and much prayerful consecration to God, with energy, humility, and love, is necessary at all times in order to succeed.

Job says, "Acquaint now thyself with him [God], and be at peace," and the apostle's admonition to "wait upon the Lord," is timely. The knowing and the waiting go hand in hand, bringing their fruits with them, and these are not delayed if we do well our work. Waiting on the Lord may also mean waiting on ourselves, and certainly very patiently on our brother, with loving trust in God.

It is a great thing to be about our Father's business, for if we stand still we stagnate, and we cannot go back, for nothing there is real. The one and only way to gain more understanding and goodness is to use intelligently what we already have, for, as our Leader tells us, "idleness is the foe of progress" (Miscellaneous Writings, p. 206), and we should know that, metaphysically speaking, it is really easier to do right than wrong, for God helps us in it, and evil has no power. Our growth steadily advances as we apprehend the continuity and activity of Truth, and that error has no continuity, no intelligence, no power. Every time the truth is realized, the expression of error is rendered inoperative, and good governs. We cannot afford to be deceived either by what error claims to have done, is doing now, and especially not in what it will in the future try to do. No matter what a lie claims to have done, or is now doing, we should remember it is powerless when it is intelligently opposed by Truth.

From a human sense standpoint there is much in the world to weep for, but from a spiritual standpoint there is very much to be grateful for, and we should be content to let Love wipe all tears away, while we look up to God and count our blessings. The promises are to him who is seemingly afar off from Truth and to him that is nigh, for from everlasting to everlasting God is divine, ever-present Love. It is the taking of the right mental attitude and holding to it until God be found All-in-all, that counts. Error is only an argument, nothing more; and it could not be less if it tried. The good work goes on until the perfect day comes; and did we but know it, that day is here now, and there is no night.

As Christian Scientists we should, above all people, be grateful to God for the many blessings which help us in mind, body, and estate, which show us the way and how to walk in it. In proportion as we are freed from sin, belief in matter, we become the servants of righteousness—clear, intelligent channels, through which good becomes operative. Truly this is a blessed life to live, the only sane and rational one, for all outside of it is based on material sense, which in Science can neither help nor harm, neither give anything nor take it away. And as consciousness is cleared of the outlining and desires of human sense, we yearn for that only which is real, enduring, and true, for it alone brings rest. These are the things which have virtue, the things of which we must think, and which we must bring out in our lives as well as on our lips.

As we do our work well, are honest, loving, and pure, hopefully expectant of the unfoldment of all good, we shall find ourselves emerging from a world of material sensation and environment into a spiritual universe of ideas, of sunshine, health, and joy, the kingdom of Mind on earth, here and now.

RENASCENCE.

AUGUSTA REINSTEIN.

IN the early springtime of this year I was very much surprised by what I saw in a garden surrounding a mansion in San Francisco. As a result of the earthquake, three years before, some of the stones of this house had been thrown into the garden, and during the three years of its restoration, the garden has been filled with crates of stone, boxes of marble, scaffolding, and debris. I had occasion to pass this place nearly every day, and know that until the restoration was complete nothing was done to the garden except to clear its surface, and yet one day there were many daffodils in full bloom, a palm that had passed through the cleansing fires was giving evidence of life, and many of the original plants and shrubs were thriving.

Many of the empty lots in the ruined district bear luxurious growths of grass, and I have never seen elsewhere clover so tall and so luxuriant. We are so accustomed to the freshness, the fulness, and the fruitage of spring, summer, and autumn, after the seeming desolation of winter, that we take this procession as a matter of course, but are inclined to be surprised, as I was, to find manifestation of life after several years, although we are told that seeds which were buried with Egyptian mummies long centuries ago, will grow if planted, after lying fallow all that time.

What I saw in this garden has served as a beginning for the realization that the manifestation of Life does not and cannot die. As Mrs. Eddy says, "Though the grass seemeth to wither and the flower to fade, they reappear" (Science and Health, p. 81). One day I nestled a brilliantly colored pansy in the soft dark depths of my furs, from which it showed its piquant face. It faded during the day, and I found it withered and crumpled, on the floor at night; so I threw it out of the window, never expecting to see it again. Imagine my surprise the next morning to find it once again bright and beautiful, looking up to me from the window-sill, revived by the rain to its pristine perfection.

This restoration was a reproach to me, as I knew from past experience that pansies, no matter how dead seemingly, are readily revived. This token of love not only returned good for evil, but it gave me an additional day's delight, and taught me the lesson in Science, that Life and its ideas are indestructible; and again came the words of our text-book (p. 289): "Man, tree, and flower are supposed to die; but the fact remains, that God's universe is spiritual and immortal."

THE BIBLE SPIRITUALLY INTERPRETED.

CHARLES H. S. KING.

EMERSON has said of the Bible: "The Hebrew and Greek Scriptures contain immortal sentences that have been the bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new teacher that shall follow so far those shining laws that he shall see their rounding complete grace; . . . and shall show that the ought, that duty, is one thing with science, with beauty, and with joy."

To an ever-increasing number the Christian Science text-book is this "new teacher" which explains the seeming contradiction of the Bible in such a way as to show its "epical integrity" and "rounding complete grace" through spiritual interpretation. This spiritual interpretation starts, of course, with certain premises which depend on spiritual sense for their justification and authority. The declarations that there is no matter, that man is wholly spiritual, and that evil has no power, are based on the Scripture statements that God made all; that it was good, and that man was made in the image and likeness of God, Spirit. These Scripture declarations are accepted and honored not only because of their inherent truth, but because they were demonstrated to be true by the world's greatest teacher, Christ Jesus.

The Bible has been loved by millions because it is a guide to life, and if its message is that absolute Life is God, then the lessons of human living point to the attainment of the God-life, or of our living toward God, as the one great end. From Genesis to the Apocalypse, the Bible is a progressive revelation of God the immanent Spirit, and it discloses an ever deepening sense of man's relationship to the All-Father and of his resultant responsibility. Its teaching, when spiritually discerned, is a unit which points to the one God, good, and warns against the one evil, the false claim which opposes this good. The heights of spiritual revelation respecting the nature of God, as infinite Life, Truth, and Love, and His consequent power over all evil, appear like light-crowned peaks of truth, and it is along these shining peaks that spiritual sense travels, "leaping upon the mountains," until it culminates in the Christ-life.

In Deuteronomy we read: "See, I have set before thee this day life and good, death and evil; . . . that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days." Here death and evil are closely related if not synonymous terms, and Life is defined as God, whose nature is good. Elsewhere a saintly woman sings: "There is none holy as the Lord; for there is none beside thee: neither is there any rock like our God." Hannah had "cleaved unto" God, and her son Samuel grew up pure enough to hear His voice. Elijah so lived in the consciousness of spiritual power and presence, that he was able to raise the dead. In spite of sore afflictions Job held firmly to the good; his moral sense triumphed, and he was able to say, "I know that thou canst do every thing, and that no thought can be withholden from thee. . . . Wherefore I abhor myself, and repent."

The psalmist exults in a sense of the unswerving goodness (loving-kindness) and integrity of God. His "faithfulness" amounted to a "law" with David, who loved to meditate upon it "day and night" and contrast it with the thoughts of men. He sings: "The Lord bringeth the counsels of the heathen to nought: he maketh the devices of the peoples of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." This God of loving-kindness, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies," is the same God whom

Moses served, for David says, "He made known his ways unto Moses, his acts unto the children of Israel."

Moses, David, and Isaiah agree in their conception of the goodness of God and of man's consciousness as a reflection of God. And when Jesus came he said, "There is none good but one, that is, God;" "I and my Father are one." He also claimed spiritual relationship with the prophets; and Peter declared that he was the Christ, "the Son of the living God." Jesus' mission seems to have been to demonstrate the life which is of God and to denounce material living. "Take no thought for your [material] life." "Seek ye first the kingdom of God." "The spirit quickeneth; the flesh profiteth nothing." Of the devil (evil) he said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Here "devil" properly means "malicious accuser" and is the New Testament equivalent of the Hebrew Satan or "adversary." Through Jesus' clear perception of life as God and evil as a liar, with "no truth in him," he was enabled to speak with authority of Life, do the mighty works he did, triumph over the grave itself, and promise, "If a man keep my saying, he shall never see death."

Christian Science is identified with all the best that has been in human history, it reasserts the truth that was revealed to the prophets. It is identified with the good that Jesus stood for, and it challenges all that is opposed to that good. It sees beliefs of good and beliefs of evil in human consciousness, and traces the lights and shadows of spiritual experience in the footsteps of the patriarchs. But behind all it sees an absolute good, which is the one God, one Spirit, one Life, one Love, and all evil as the claim of a material opposite, the father of the lie, the adversary, the false accuser. It seeks to unravel the entanglements and snarls of the past and of the present on the basis of the unity and allness of good. Its mentor is spiritual sense. In *Science and Health* we read (p. 505): "Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and the unreal."

To the Christian Scientist his text-book is an educator which ever appeals to spiritual sense, and through its training he learns to discriminate scientifically between God's universe and false material environment. He learns that the All-Father is a God of Love. He learns not only that he must love his brethren, but that the true individuality of every one is lovable, because it is a manifestation of the true idea. He receives a quickened sense of the loathsomeness of evil and of the present necessity of grappling with it and never giving up until it is destroyed.

When one considers the poverty of mortal existence, the noble efforts that are being made to help men solve their problems, and then reflects on the lack of unity among Christian workers in their understanding of life and its laws, should not one rejoice that the "Key to the Scriptures" has been found and be glad to ponder its message? This "little book" disposes of creed and tradition. It introduces us to that Science which answers questions about God, man, and the universe by leading thought to the apprehension of that primitive spiritual good announced by Moses and the prophets, and it thus becomes indeed the "table in the wilderness," and offers the Science of salvation to all who will accept it.

PREVENTION.

HELEN WARD BANKS.

MRS. EDDY tells us in *Science and Health* (p. 369) that "the prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science;" and it is well for us to remember often that Christian

Science in its common-sense workings can endorse the good old proverb, "An ounce of prevention is worth a pound of cure." Or, as some one has said in a less homely way, if we throw our sentinels far enough out to protect every way of access from the enemy, we do not need to repel an attack on the citadel. It is only when we let the foe slip past our outer guard, that we have to use more strenuous effort to drive him back from the last line of defenses.

On one side of a garden wall squashes had been planted, on the other side lay a loose pile of boards which had been thrown there from time to time until the convenient moment should arrive to have them made into kindling-wood. The squashes started to grow, but no sooner had the vines appeared above ground than they were met by hundreds of squash-bugs, which devoured them. The plants had both mental and manual care, but with no apparent good results. In the fall came the time for cutting up the wood, and as the boards were pulled out, one by one, there, making their winter home, were numberless squash-bugs.

As I turned away, I realized that this same thing had happened more than once. Too many times, mentally, I had let a destroying error breed on one side while I was working for protection on the other. Had I not sometimes left untouched a little hiding-place for fear, and then worked against the resulting inharmony? Had I not allowed discouragement a breeding-place, and then wondered why my courage was not greater? Had I not let sensitiveness creep in and hide, and then tried to heal a resultant misunderstanding? Had I not permitted self-ease, or apathy, or some sense of the material to lurk unseen, and then grieved over the slowness of growth in spiritual understanding? I had allowed error to entrench itself on one side of the fence, while I thought I was honestly working against its results on the other.

If we never allow evil any corner in which to breed, how much future work we may spare ourselves. It is possible to guard effectively, though it is accomplished only by that eternal vigilance which is the price of safety. Jesus' precept was "Watch," and our Leader tells us to "stand porter at the door of thought" (*Science and Health*, p. 392). If we are so alert in our watch that no germ even of discouragement, or sensitiveness, or anger, or fear, or materiality can get in to find a lodging-place, the evil belief will be destroyed in its first concept, and there will be nothing to multiply inharmony or destroy our peace. It means constant work and an habitually orderly frame of mind; but, after all, the lesser evil is more easily destroyed than the greater, and if it is destroyed in its inception there are no bad results with which to cope.

Our Master did not bid us "Watch!" without showing us in his own living and working the effectual way to do so. Mrs. Eddy says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (*Science and Health*, p. 261). Then it will be unchecked growth which will mark our daily experience, and we shall leave no least corner in which evil may conceal itself. Our lives will put forth blossom and fruit, and we shall rejoice in the promise, "They shall not hurt nor destroy in all my holy mountain."

REALIZATION.

D. B. MCDONALD.

THE word realization is used so frequently in our literature that it is of great importance that we understand it thoroughly before we can feel sure of deriving from the study of the literature the unbounded good with which it teems for those prepared to receive it. Taken in its material sense, when we "realize" on a business or property, we convert such business or property into the cur-

rent medium in which material wealth is exchanged, commonly money, and we then know the extent of our possessions.

In Christian Science, when any phase of untruth confronts us, be it a sense of pain or an untoward circumstance, we realize the truth, as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this realization of the truth dispels, as light dispels the darkness, the unspiritual and untruthful concept which occupied our consciousness. Realization, therefore, is the knowing of the truth, and is instantaneous or gradual according as our consciousness is free from the mental débris of the false concepts formerly held. If our realization of the truth is slow, or even imperceptible, the thing to do is to be logical and examine ourselves and see what sort of débris it is that is obstructing the full light of truth from our consciousness, for we may be assured that nothing else than the débris of false concepts formerly held can hinder our work, and it can do this only until the law of Spirit be fulfilled.

We have all at some time or another held a false concept of pleasurable sensations in the body. The removal of the débris of this false belief will be gradual, according as the belief is entirely or partially uprooted. When we therefore endeavor to realize instantaneously the truth that pain has no existence in the divine Mind, and consequently no existence in reality, because the divine Mind is infinite, —fills all space,—let us not be impatient if our realization is gradual, but be alert to what this indicates, viz., that there is débris in our consciousness to be removed, and the law to be fulfilled. If we would realize the truth instantaneously, when pain or evil threatens, we may do so only as we are faithful in realizing and living the truth whenever false concepts of pleasure in matter, or of satisfaction in bearing malice and unloving thoughts toward any one, seek to enter our consciousness.

If we are slow to bar our consciousness to that lie which of all erroneous beliefs has been the most relentlessly stripped of its innumerable disguises by the teachings of our text-book, the lie that there is life or power or intelligence in matter or medicine, let us not complain if we are slow to realize the compensating truth when pain or harm will not vanish at our bidding. The degree of our faithfulness in denying reality to any and all the pleasures of the senses, from animosity toward our fellow-being to zeal for personal power, the degree of our faithfulness in realizing the truth in regard to these untruths which beset us at every hour of every day, will determine the degree of realization we may enjoy when sickness or untoward circumstances threaten us. In other words, the degree of our faithfulness to the high ideals of our text-book, to our knowledge of the truth, in the overcoming of sin, determines the degree of realization we may enjoy in the overcoming of disease.

[Written for the *Sentinel*.]

A THOUGHT OF LIFE.

ADA JANE MILLER.

AMID the scenes of that which we call death,
The stronger thought of Life and Truth and Love,
If held through all the clamor and the rush
Of speechless anguish, loss, and sense of pain,
Will keep the heart untroubled, undismayed.
The thought of Life lifts one above earth-mists
Into that realm where light alone holds sway,
And gentlest voice forever speaks of peace
And buoyant hope. 'Tis here alone we see
That Life knows naught of death; it only knows
Love's harmony and Truth's eternal word
That bids the storm of mortal sense be still!

SELECTED ARTICLES.

[Frederick Dixon in *Bristol* (Eng.) *Mercury*.]

To a vast number of people, to the great majority probably of the citizens of the world, Christian Science healing still stands for a purely medical process. The fact, if the world could only realize it, is a severe reflection on the orthodox creeds. It shows how great a gulf has been allowed to widen since the time of the healer of Gennesaret between the healing of sickness and the healing of sorrow and sin, and how completely the churches have surrendered half of their duty to a profession many of the members of which are avowed agnostics and materialists. Yet Jesus said, "Preach the gospel" and "Heal the sick," and himself healed the sick in demonstration of the truth of the gospel he preached.

It is very difficult to understand how anybody can persuade himself to believe that the mere temporary removal of disease can be dignified by the name of healing. To contend that the victory over one microbe, which leaves the patient at the mercy of the next microbe in a microbe-laden world, can be described as healing, even from the world's point of view of science or Christianity, is preposterous. Healing, to be worthy of the name, must destroy the mental germs which produce sin, disease, and death, and which were catalogued by Paul in the appalling list of the works of the flesh, and it must do this by substituting for them in the human consciousness the fruits of the Spirit. It must lead a man away from the fears that surround the belief of life in matter into an understanding of life eternal, and it must do this by showing him that the understanding of eternal life is dependent, as Christ Jesus declared, on a true knowledge of God and His Christ. Then the patient will not get well only to get sick again, but will be able to stand in front of the legions of disease and sin clad in "the whole armor of God," the strength which enabled the psalmist to write: "Because thou hast made the Lord, which is my refuge, even the most High thy habitation; there shall no evil befall thee, neither shall any plague come into thy dwelling."

Is it any wonder, then, that Mrs. Eddy writes, on page 366 of *Science and Health*, "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient"? Jesus said: "For their sakes I sanctify myself," or, to use a language a little less archaic than that of the King James' version, "For their sakes I consecrate myself, that they also might be truly consecrated." Consecration, translated into practice, is the effort to walk in the footsteps of Jesus Christ, to get that larger sense of love which enables you to work with the same devotion for every patient, irrespective of their relation to yourself, thus showing you have taken to heart the warning, "If ye love them which love you, what reward have ye?" In this case, instead of the narrow provincialism of regarding the sick who come to you for help as your patients, you will begin to heal on the firmer foundation of looking, not so much to the personal gratification of getting these patients well, as of demonstrating the omnipotence of divine Love, and so entering heaven with prayer. Did not Christ Jesus say, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven"?

Mrs. Eddy has defined heaven on page 587 of *Science and Health* as "government by divine Principle," and this, consequently, is why, as she explains on page 47, "leaning no longer on matter, but on the divine Principle of their work," the disciples became better healers. Man, however, does not succeed in exchanging the government of matter for the government of Principle in a day. It is the result of a long and weary struggle with the carnal mind. The Christian Science treatment, therefore, which heals the

sick, is not comprised in a few minutes' realization of the truth by a sick man's bedside, but is the result of months and years of consecration, which brings the healer to the sick with something, however faint, of that knowledge of the power of Truth which raised Jairus' daughter with the words, "Talitha cumi."

To the ordinary man this may seem a great claim to put forward. It must, however, be remembered that it is put forward not in the name of an individual, but in the name of Truth. The healing power of Truth is illimitable, however limited the understanding which endeavors to avail itself of it. It is possible for every mathematician to calculate an eclipse, but it by no means follows that every mathematician can. So, though Christian Scientists may be unable to repeat all the miracles of Jesus, it does not make those miracles supernatural. To argue that it did would simply be to repudiate Jesus' own words, when, speaking not of a particular age, nor to a particular audience, but of the whole world, in all ages to come, he declared, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." In those words Jesus made the power to work what the world terms miracles the test, not of his own divinity, but of the Christianity of those who professed to believe in him. And any one who is inclined to cavil at this would better remember that he also said, "Heaven and earth shall pass away, but my words shall not pass away."

There has never been a moment since those words were spoken when they did not bring hope to the sick to whom they were whispered, but today they are bringing something more than hope, they are bringing fulfilment. There is more sickness in sin than in disease, more anguish in sorrow than in pain, more hopelessness in despair than in death, and it is to those who suffer from all of these alike that Christian Science speaks, in the name of Christ Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

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

Healing in Christian Science results today, as in our Lord's ministry, from the wholesome, uplifting, vivifying influence upon human minds and bodies of that divine Truth and Love which emanate alone from, and are inherent in, the Mind "which was also in Christ Jesus." He, it will be recalled, was frank to declare: "The Son can do nothing of himself, but what he seeth the Father do;" "My Father worketh hitherto, and I work," etc. Jesus once explained to his disciples their failure to heal the lunatic boy in the significant words, "This kind goeth not out but by prayer and fasting." Repeatedly did our Lord ask, before he essayed effort at healing, "Have ye faith to believe?" Divine Mind is the Principle of Christian Science healing, and Christian Science is preeminently a religion. The healing of sickness is but secondary and inevitable in the face of the high standard of spiritual comprehension striven for.

It must be conceded that all so-called curative systems have their evidences of success, and the most far-fetched theories seem frequently to achieve results, but the world's redeemer, who came to teach "the way of salvation," healed the sick by the "word" of Truth, and on leaving the earth declared, "He that believeth on me, the works that I do shall he do also," and unequivocally affirmed, "These signs shall follow them that believe; In my name . . . they shall lay hands on the sick, and they shall recover." The Scriptures in another place declare, "Ye shall know the truth, and the truth shall make you free." Indeed there is every evidence that there is but one means of actual, effectual healing, and that is a knowledge of God, of infinite Truth.

Paul declared unequivocally, "I know whom I have believed," and Christian Scientists today proudly affirm that they "know," in a gratifying degree, their medicine, and that medicine is the "word" of Truth. "He sent his word, and healed them." "A higher power" indeed is the only one available for surcease from pain, but Christian Scientists deduce from the teachings and example of the Master that such power is not supernatural, though of course beyond the pale of the ordinary; that it is possible of approximate understanding and consequent utilization, and in the healing of all diseases, both mental and physical, organic and functional, curable and even the avowedly incurable, they are proving their faith by their works. We are convinced that such a curative system can assuredly rely upon its merits and successfully withstand the attacks of critics whose best knowledge of the system can be but conjectural.

[John M. Henderson in *Spokane* (Wash.) *Spokesman*.]

Our critic would denounce Christian Science as a fake because some who claimed to have been cured have since died of their maladies. Jesus healed many thousands of sick and crippled people, and raised some from the dead, all of whom have long since passed from this plane of existence, and yet the healing accomplished by Jesus is admitted by the world in general to have been genuine. Christian Scientists believe with Paul that "the last enemy that shall be destroyed is death."

In closing, our critic is represented as saying: "While thought power is potent in nervous diseases, it has but little influence over germ diseases, such as scarlet fever, tuberculosis, diphtheria, and cancer. It restores no amputated limbs and sets no bones. In this field Christian Science utterly fails." I have referred to a case of tuberculosis and to another of cancer. Many cases of scarlet fever and diphtheria have been successfully treated in Christian Science, and the honest investigator can readily establish the truth of this assertion. The list of those who have been thus healed of organic and functional diseases contains the names of too many well-known and reputable men and women to admit of their being classed with those who have been afflicted only with "nerve mimicry." Reliable testimony of the healing of broken bones is obtainable, and many limbs have been saved to individuals after they had been ordered taken off by the surgeon. The public is greatly interested in the fact that today Christian Scientists are striving, with a wonderful degree of success, to prove unnecessary the amputation of limbs, knowing that "with God all things are possible."

[Gray Montgomery in *Durango* (Col.) *Herald*.]

The result of Christian Science put into practice is the destruction of lust and sin. No one can be a true Christian Scientist and indulge in sin, for the teachings of Christian Science demand absolute purity of life and holiness of thought. Mrs. Eddy says, "Christian Science commands man to master the propensities,—to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty" (*Science and Health*, p. 405).

Christian Science teaches that salvation is reached only by forsaking sin of every sort and claim. It has come, as did the Saviour of old, to save sinners from sin by bringing to their consciousness a higher and purer understanding of God and His infinite presence and love. Christian Science heals the sick by destroying sin. It is efficacious where all other healing systems fail, because it eradicates lust and malicious thoughts and fear. Mrs. Eddy says, "To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked" (*Ibid.*, p. 392).

The mission of Christian Science is to do only good, to teach mankind how to be pure and righteous. Its demands are exactly those of the Master. By reason of its works—healing the sick and destroying sin—it is gaining its large following and bringing salvation to mankind.

[Abbot Edes Smith in *Minneapolis* (Minn.) *Progress*.]

Mrs. Eddy's religion is in its essential points as old as the Bible, for it was from earnest study of the Bible that Mrs. Eddy found in the lives of the prophets and in the teaching and practice of our Master and of his apostles the truths which had been lost sight of ever since the days of the early Christian church. Christian Science is the primitive Christianity of our Saviour, restored to its original simplicity and purity as taught and practised by Christ Jesus, by his apostles, and by the early Christians. To his command, "Preach the gospel," Jesus always added, "Heal the sick."

As the prophets of old came to lead men up to the beautiful religion of Jesus, so Mrs. Eddy's mission has been to lead men, not to her feet, but to the feet of Christ, and to teach them how to understand his words and to follow in his steps; for he said, "He that believeth on me, the works that I do shall he do also;" and again, "It is enough for the disciple that he be as his master."

The old theory of inspiration is no longer held by intelligent people. Inspiration comes in the form, not of words, but of ideas. Through higher spirituality the one inspired is enabled to see the truth more clearly, as he gazes into that infinite "Light, which lighteth every man that cometh into the world." What is thus seen is then expressed by the seer in words, and a change of words does not necessarily mean a change of ideas. The Principle and ideas of the first edition of *Science and Health*, published by Mrs. Eddy in 1875, are identical with the Principle and ideas of the latest edition. The same inspiration is found in all the editions, and the changes in the words merely bring out new phases of one and the same truth.

Christian Science, by surrender of self to God, uses as the healing and saving power, not the finite, human mind or will, but the infinite Mind, God, which is "the same yesterday, and to day, and for ever," and "with whom is no variableness, neither shadow of turning." What cannot God do? Any honest seeker for the facts will find in every part of this country, yes, in many foreign lands, conclusive evidence of the healing, in Christian Science, by the power of God, of every kind of disease that flesh is heir to, acute, chronic, functional, and organic.

[Alfred Farlow in *Greenville* (S. C.) *News*.]

If the gentleman believes that sickness could ever be healed by divine power, upon what ground can he assume that it cannot be done in this age? Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

It should be noted that a part of the work which the Master did was to heal the sick. Therefore the healing of the sick is included in the command, and in other parts of the Scripture healing is specifically mentioned. We will agree with our critic that the healing of sin is of greater importance to the sinner than that he shall be rid of his physical suffering, but we would add that physical suffering is due to sin, and that if sin is entirely destroyed, sickness, which is only a consequence of sin, will also disappear. The Master said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" thus indicating that he expected the man whose sins were forgiven to be able to walk, and that he did not expect him to walk until

his sins were forgiven. It is well to state here that the term sin in this connection is used in its broad sense, as applied not only to wilful wrongs but to ignorant errors. To sin is to turn away from perfection, to think, speak, or act in a manner not becoming the perfect image and likeness of God. Christian Science proposes to heal mankind by regenerating them, proposes to do away with sickness by making men too good to be sick.

We believe that an individual may be Christian to a certain extent and yet at the same time suffer physical disorders, but we believe that he who is a Christian in the full and complete sense of the word will have attained to that stature of manhood in Christ wherein there is no more pain. Jesus demonstrated what mortals may attain by spiritual growth, while it is the mission of Christian Science to show how mortals may grow spiritually.

[Editorial in *Lebanon Church Herald*, San Francisco, Cal.]

Does it not appear to be contrary to the fundamental principles of Christianity when one or more denominations support and in some cases use their own sacred edifices toward forwarding a movement devoted to "knocking" another religion? No matter how much truth there might be in the so-called "exposure" of Christian Science, the fact is evident that Christian Science has done much good and is growing in spite of unchristianlike attacks. There is good in every religious movement, and that organization will soon die which is not founded on principles that contain truth. If Christ appeared upon earth today, it is possible that he would be received by the Scientists as soon as by any other church. And what would he think of the policy now being carried out by one professed Christian denomination against another?

[Written for the *Sentinel*.]

THE DWELLING-PLACE OF THOUGHT.

HON. CLARENCE A. BUSKIRK.

LARGE and round the golden moon
Moves a lake of clouds aboon,
And the clouds like waves of lace
Drift against the planet's face,
While a lone star shining nigh
Gems a rift of azure sky.

And is mortal man the being
Who the loveliness is seeing
Of the planets in their places,
In the empyrean spaces?
Is it he whose fancy hears
The vast music of the spheres?

What is that which hears and sees
Those celestial mysteries?
Lumps of clay as ears and eyes,
Dust as brain of pygmy size?
Senseless dust, soon dust again,
Shaped as ears and eyes and brain?

Thought unbodied takes its flight
Through the boundless realms of light;
All infinitude can roam
As its birthplace and its home.
God's great universe is sought
For the dwelling-place of thought,
Not its origin and birth
The insensate dust of earth.

AMONG THE CHURCHES.

PORTERSVILLE, CAL.

All debts against First Church of Christ, Scientist, of this city, having been paid, the formal dedication of the church building is to be held on Sunday next [Oct. 24]. The principal feature of the gathering, aside from the regular services of the day, will be a history of the work in this city, which will be given in the form of an address by the First Reader.—*Fresno Republican*.

VICTOR, COL.

After working on the new Christian Science church the last six months, the building has been completed and will be opened to the public Sunday, Oct. 24. The service for the day will be held at eleven o'clock, and the evening service will be at seven forty-five o'clock. The new church edifice is the finest structure of its kind in the city. The building is entirely white, the front being designed after the Greek architecture. In the rear of the auditorium is the Sunday School room, which is twenty-five feet long. The library is located in the second story, over the porch. The improvements have been paid for in full by the Scientists of the town. First Church of Christ, Scientist, of Victor, was organized in 1900. Since its beginning the local church has been greatly prospered.

Cripple Creek Times.

DE KALB, ILL.

The beautiful little Christian Science church building on North Third street was thrown open for worship yesterday [Oct. 24] with quiet and unostentatious exercises. The building is a decided ornament to the list of churches of the city. Although small, every line is in the best taste and the entire structure, which is of Grecian design, is a gem. The building is about sixty-five feet square, the exterior being rough cast cement and the roof of cement tile. The auditorium is about twenty-five by fifty and the seating capacity is about two hundred. The cost of the structure was about seventy-five hundred dollars. The history of the church, read at the service yesterday, is in part as follows:—

It is not known just when the seed of Christian Science was first planted in DeKalb, but we know that several cases of healing attracted the attention and interest of a number of persons, and in 1903 these few people met in the parlor of a private home to study the Christian Science Lesson-Sermon. One year later, in the early spring of 1904, more commodious quarters became a necessity, and it was determined to rent a hall centrally located. Continued interest and individual progress led to the organization, in 1907, of First Church of Christ, Scientist, with nineteen charter members. With the need of a church home of our own, the conviction grew that the time had come when we were ready to take the next forward step and build a church edifice. Many fears beset us, but one by one these enemies were eliminated from consciousness by the light of ever-present Truth, and today our labor and our progress are made manifest in this building. In this retrospective view of our growth individually and as a Christian Science church, it is fitting that we turn in gratitude to our Leader, Mrs. Eddy, and think for a moment upon the steadfastness of purpose, the never failing loyalty to Principle, the calm courage and love which have marked her life. Like Moses of old, she has faithfully and obediently led a people out of the bondage of sin into paths of peace.—*DeKalb Chronicle*.



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.

THE ELIMINATION OF FEAR.

IN reading the testimonies of healing published in the *Sentinel* and *Journal*, one becomes impressed with the large number of cases wherein the fears of the patient and of his friends are plainly disclosed to have been "the procuring cause and foundation" (*Science and Health*, p. 411) of the sickness from which the patient suffered. In such cases one is forcefully reminded of the passage of Scripture in which Job says, "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

These testimonies, therefore, may be regarded as present-day proof that fear is not a condition to which one must be tamely submissive, but rather a condition against which he must strive, and from which he must seek earnestly to be emancipated. The necessity for this endeavor to overcome and cast out fear is emphasized by Mrs. Eddy on page 411 of *Science and Health*, where she writes, "Always begin your treatment by allaying the fear of patients. . . . If you succeed in wholly removing the fear, your patient is healed."

Unfortunately, Christian Scientists sometimes forget to apply this advice to their own problems, and seem to be more or less in bondage to the belief that they can be harmed by the thoughts and desires of others; but this cannot be true if they are constantly awake to the omnipotence and omnipresence of divine Love. The only reality is the reality of good, and this is a fact to be demonstrated by Christian Scientists. That they can do this is made clear in every instance of the healing of sin and sickness, and to the extent that they keep their minds "so filled with Truth and Love that sin, disease, and death cannot enter them" (*Sentinel*, Oct. 6, 1906), to that extent will they be free from the fears and beliefs of evil in any form. There is no room for fear where Love abides; or, in the words of the beloved disciple, "There is no fear in love; but perfect love casteth out fear."

Jesus told his followers to "be of good cheer," and our Leader cites his words, "Be not afraid," as "the keynote of harmony" and the beginning of "Christian scientific practice" (*Science and Health*, p. 410). When the world really awakens to the fact that evil has neither reality, power, nor intelligence, that it is but an illusion which tempts mortals to their own injury, men will fear no more; they will rise in their God-given might to cast this subtle tempter from their thresholds, and established and entrenched in the freedom thus won, they will truly obey the First Commandment.

ARCHIBALD McLELLAN.

"FOR THEIR SAKES I SANCTIFY MYSELF."

MUCH of our Lord's ministry was a voluntary burden-bearing for the accomplishment of a gracious end, viz., the demonstration to men, upon their plane of apprehension, of the power of Truth and Love to solve the human problem. He thus consented to suffer at the hands of his

enemies when, as was made manifest on the night of his betrayal, he might have successfully resisted all their plans to injure him by the mere lifting of his hand. Much burden-bearing also came to him as an incident of the fact that he shared our human nature and had to work out his problem as we do ours. He was always actuated, however, by a broader, more inclusive purpose than this. The sense of brotherhood, of vicarious interest, was always to the front, so that instinctively, as one might say, he sought to live so that the life of others might be lessened of struggle and pain.

Not a little of the thought and conduct of professed Christians in all the centuries has presented a saddening contrast to this spirit of the Master. Many men have held their faith in Christ and pursued a given course of religious observance with the manifestly dominating hope and purpose of simply saving their own souls. Self-centeredness, the ascetic type of thought, has been all too plainly apparent in many who have indeed been for the Master rather than against him, but who have failed to apprehend, much less to enter into, that ministering impulse which gave an unselfish quality to all his words and acts. The caste distinctions and exclusiveness which have led "the third estate" so largely to look with reserve and questioning, if not with pronounced contempt, upon Christian profession, have given evidence of the absence of that altruistic aspiration and forethoughtedness which radiated from every facet of the Master's life.

No one can become familiar with the life of the Discoverer of Christian Science without being impressed with this aspect of her conduct also. The persistent purpose to conserve the good which she had won, and to bring its blessings to all who would accept them, has been manifest in all her activities since the light of Truth first fell upon her forehead. And this is one of the many redemptive features of the Christian Science movement, that it awakens and nourishes the desire not only to live for the glory of God in the realization of one's best self, but to live and to do for those about us today, and for those who may bring us their needs tomorrow.

To attain that spiritual understanding, that consciousness of Truth which shall fit us to meet the demands of the human problem in its broadest compass,—this must become the thoughtful and far-reaching purpose of every true Christian Scientist, and one of the most encouraging evidences of the return of the Christ-spirit in this movement is found in the fact that so many young men and women of splendid parts and capacity, who upon the plane of the world's ambition would be looking forward with assurance to the attainment of all that is wholesomely attractive to human sense, are devoting their entire thought and endeavor to the realization of that Christ-consciousness which will make them practically serviceable to suffering humanity. "For their sakes" they are sanctifying themselves, and the realization of a blessed ministry and a great joy can but be theirs.

To be a Christian Scientist is to live for Christ, in the sense that thought of "the world's great need" constantly impels to the attainment of that spiritual-mindedness which fulfils the promise, "We shall be like him," and which is the pledge of great usefulness and great peace and joy.

JOHN B. WILLIS.

CHASTITY.

IN the Christian Science text-book we read: "Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life" (*Science and Health*, p. 57). Mrs. Eddy says, on the preceding page, that "infidelity to the marriage covenant is the social scourge of all races, 'the pestilence that walketh in darkness, . . . the destruction that wasteth at noonday.'" In an article on "Wedlock" she

tersely reminds us that at the first publication of Science and Health, in 1875, its teachings exposed the evil belief called "free love," but she adds, "The whole warfare with sensuality was not then ended" (Miscellaneous Writings, p. 285).

Our Leader's teaching on the subject of chastity, her constant insistence upon obedience to the Christly demand for purity, and fidelity to right, have been and are today a tremendous influence in stemming the tide of sensuality with all its attendant misery. Thousands of men and women have learned in Christian Science that there is something far higher than sense gratification and mere personal happiness,—that we must strive to reach the realization of the divine ideal of manhood and womanhood, or we are not living at all in any true sense. To quote Longfellow's familiar lines,—

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Find us farther than today.

Nothing can be clearer than that it was the spiritual purity of Christ Jesus which enabled him to reflect the light of Truth and Love upon the sick and sinning and thus to heal them, or that it was his dominion over all earthly passions which enabled him to still the tempest and even raise the dead; and for this "we owe him endless homage," to quote again our revered Leader's words (Science and Health, p. 18). It however remains for us to make good our professions of devotion to the Christ-standard by living so that our demonstrations of Christian Science will clear away all doubt and uncertainty as to the religion which we profess. Not only did the great Teacher warn us against the evils which would resist the demands of Truth, but other Scripture writers have pointed out the sins which would be greatly in evidence when the light of Truth rebuked mortal belief. Paul speaks very forcefully of those "without understanding, covenant-breakers," etc. In the prophecy of Malachi we find solemn warnings given to those who violate the marriage covenant, thereby causing many to stumble; and the prophet declares that God will be "a swift witness" against all such.

Perverse and perverting beliefs regarding "affinities" have no place in the sacred teachings of Christian Science. The plea of platonic affection excuses neither man nor woman who forgets the obligations of the marriage covenant and seeks companionship outside of the home circle. We read in the nineteenth chapter of Matthew that the Pharisees tried to entangle Jesus with the question of marriage and divorce, and so high were his moral requirements that his own disciples said, "It is good not to marry." In Science and Health we read, "Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. . . . A mutual understanding should exist before this union and continue ever after, for deception is fatal to happiness" (p. 59).

It is true that human ties at best are very apt to leave the affections unsatisfied. This is often because we do not seek happiness in giving, but demand a great deal for self. No one can long be unhappy who lives for a lofty spiritual ideal and communes much with divine Love. Purity is happiness, as chastity is strength. It is not enough to claim outward chastity. In "Miscellaneous Writings" (p. 67), Mrs. Eddy says, "Thou shalt not adulterate Life, Truth, or Love,—mentally, morally, or physically;" and the Master declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

So dear to heav'n is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her.

ANNIE M. KNOTT.

DROPPED FROM MEMBERSHIP.

A COMPLAINT against Mrs. Augusta E. Stetson of New York city was filed with the Board of Directors of The First Church of Christ, Scientist, in Boston, Massachusetts, on Nov. 6, 1909. She was immediately furnished with a copy of it and a copy of the following orders. It was ordered by said Board that the evidence in support of defense of the complaint should be presented in the form of affidavits or documents, except that any evidence given or statement made by the complainant or the accused should be given or made orally and in the presence of the Directors; that the accused should have the right to the assistance of counsel; and that the case should be heard commencing on Nov. 15, 1909 at 9 o'clock a.m.

The hearing commenced at that time and was concluded on Nov. 17, 1909, at 4 o'clock p.m. Mrs. Stetson was present during the trial with her counsel, Hayne Davis. The evidence in support of the complaint consisted of the affidavits of twenty-seven persons, five letters written by Mrs. Stetson to her students, and a composite letter written by some of her students and approved by her. The evidence in defense of the complaint consisted of one affidavit, two letters, and Mrs. Stetson's personal testimony and statements.

After considering the evidence and Mrs. Stetson's statements made to the Directors, it was their unanimous conclusion that the charges against her had been proved and were true. Mrs. Stetson's name was then dropped from the roll of membership of said church.

The offenses proved against Mrs. Stetson were of two kinds:—

1. Working against the interests of the members of this church who are not her followers and against the interests of this church.
2. Persisting in teachings and practices which are contrary to Christian Science.

LETTERS TO OUR LEADER.

New York, N. Y., Nov. 14, 1909.

Dearly Loved Teacher:—I have such good news for you! I want to tell you that the claims and beliefs which have seemingly held me ever since I withdrew from First Church here, have yielded during the past two weeks, and I am freer than I have been in years! Science and Health is also clearer, and it seems as if something that had been holding me is broken. I am conquering "erring, mortal, material sense" (Science and Health, p. 253), and am so grateful to you for liberating me, and turning me away from personality to Principle! In so doing you have saved me from the pitfalls of material sense and idolatry, revealed the allness of God, Spirit, and the oneness of your teaching with that of Christ Jesus. A great light has broken in upon me, and a stumbling-block to the progress of our beloved Cause is removed; namely, deification of personality rather than Principle, and reliance on aught but Spirit, God.

I see Science as I never saw it before, and know that our beloved Cause will receive fresh impetus from your fearless uplift of the banner of true Christian Science. That your teaching was always Christian, compassionate, and kind, I have always maintained when confronted with evidences of false teaching. With true gratitude to you for exalting Principle and showing me God's salvation,

Your affectionate student,

ANNE DODGE.

New York, N. Y., Nov. 15, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—It is with deepest gratitude that we acknowledge and thank you for your earnest letter of the

13th inst., with its words of love and benediction. As at all times, this board of trustees cheerfully complies with the advice you give, prompted by the obedience of love, and confidence in the sure guidance of the beloved Leader whom God has so highly honored.

Your letter was read to our church at its meeting today, and all were blessed with its happy and healing influence. In quiet assurance, we await any further leadings that your wisdom may indicate, in view of the importance of the questions involved.

In unswerving loyalty,

Yours faithfully,

E. F. HATFIELD, *Chairman of Trustees.*

New York, N. Y., Nov. 18, 1909.

Beloved Leader:—On last Monday, when your wonderful letter was read at our church meeting, speaking, "Peace, be still," to the waves of mortal thought, there was no opportunity to frame a fitting response to express the deep appreciation of the church and congregation for the great service you had rendered in thus guiding the church through its most serious crisis. At our Wednesday evening meeting last night, however, the enclosed resolution was unanimously adopted by the great congregation that filled our church, and I send it to you with the love of all our people. I can assure you that the members of this branch church are loyal Christian Scientists, and that they will stand like a rock in support of The Mother Church Directors.

Faithfully yours,

VIRGIL O. STRICKLER, *First Reader.*

RESOLUTION.

Whereas, the members of this church, on Monday, Nov. 15, received from our beloved Leader, Mary Baker Eddy, words of advice so potent that not only was a crisis in the history of this church amicably settled, but dissensions in the church were thereby healed; and

Whereas, a proper acknowledgment of the benefits so received by us, and of our gratitude therefor, is most befitting;

Therefore, Be it resolved by this church and congregation here assembled, that we hereby extend to Mary Baker Eddy assurances of profound gratitude and love, and of our intention to follow her advice, both in the letter and in the spirit, to support the Directors of The Mother Church, and unite with those in our church who are supporting The Mother Church Directors; that we pledge anew the devotion of First Church of Christ, Scientist, of New York city, to her as our Leader, and to the church founded and constituted by her, The Mother Church of Christ, Scientist, in Boston.

I hereby certify that the foregoing was unanimously adopted by the members and congregation of First Church of Christ, Scientist, New York, N. Y., at the Wednesday evening meeting, Nov. 17, 1909.

VIRGIL O. STRICKLER, *First Reader.*

[Telegram.]

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

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Your words, read at the meeting of First Church of Christ, Scientist, yesterday, healed the false beliefs that some had entertained concerning their duty toward The Mother Church Directors and those who stood with them. The instant compliance with your advice proves that the members of the church are loyal to your teachings, and that nothing can swerve them from their steadfast adherence to Principle.

VIRGIL O. STRICKLER, *First Reader,*
ELLA G. YOUNG, *Second Reader.*

[Telegram.]

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

Mrs. Mary Baker Eddy, Brookline, Mass.

God bless you and Directors. God has blessed you, and will bless those still struggling. With sincere, eternal gratitude,

Lovingly,

EVA STEPHENS WEEK.

Cranford, N. J., Nov. 2, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Our church held its annual meeting on Tuesday, Oct. 19, electing trustees and adopting new by-laws that are in consonance with the laws of the state of New Jersey and with the rules laid down for the government of branch churches in the Manual of The First Church of Christ, Scientist, in Boston, Mass. At this, our first meeting of the new board of trustees, we first and foremost wish to express to you our deep gratitude and love for the blessings that have come to us and to this church as a result of your teachings. It is our desire to strive earnestly at all times to exemplify to the world the Mind that was in Christ Jesus, whose life and words have been made to us a living force through the study of that great blessing to the world, "Science and Health with Key to the Scriptures."

Ever faithfully yours,

CHARLES G. BLISS, *President,*

ETTA D. SMITH, *First Reader,*

CHARLES LACEY PLUMB,

FLORENCE D. FISKE,

WILLIAM GELLATLY,

MRS. ANNIE L. SEE,

BAUMAN L. BELDEN,

BERTHA D. WOODLING,

JOHN E. COOPER,

MRS. MARY A. ARMSTRONG,

CARL H. PIERCE, *Secretary pro tem.*

Franklin, Pa., Nov. 10, 1909.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—At the first meeting of those Christian Scientists who form the Christian Science society of Franklin, Pa., it was unanimously voted that, as soon as we should be officially recognized as a society, a letter should be written expressing our loyalty and gratitude to you, as the Founder and Leader of the Christian Science church. This time has now come, and this letter is written to say that as a branch of The Mother Church we yield loving obedience to all the rules set forth in the Manual of The First Church of Christ, Scientist, in Boston, Mass., which are applicable to its branches.

We acknowledge with grateful hearts the debt which we owe to your unswerving devotion to Principle, to the book "Science and Health with Key to the Scriptures" which you have given to mankind, and to you as our Leader. It is our aim to express this gratitude in something more than words, to be a worthy branch of The Mother Church by bearing fruit and giving out the message of love and healing to a weary world.

MYRA FAY GRANT,

NELLIE MOWRY BRECKENRIDGE,

BESS LOUISE BLACK,

H. W. BRECKENRIDGE,

STELLA LOWE COLBURN,

Committee.

A NEW PICTURE.

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

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

THE LECTURES.

FREMONT, O.

At the Colonial Hall Saturday night [Oct. 2] Bliss Knapp of Boston delivered a fine lecture on Christian Science. The speaker was introduced by C. J. Adams of Toledo, who said,—

If all men were a unit as to what truth is, the problem of life would be solved. But, ever since the serpent in the garden of Eden whispered, "Ye shall be as gods," opinions have differed, and contention, strife, envy, jealousy, and hatred have swayed mankind and caused much discord, distress, and suffering, and mortal thought has been constantly seeking for material means to correct these material conditions.

On the other hand, the purpose of Truth throughout the ages has been to harmonize thought and bring mortals back to the one God, the creator and Father of all good. Moses, Elisha, David, Daniel, and Jesus all taught and demonstrated the power of the eternal, ever-present God, Spirit, to overcome the material with the spiritual. The old, old story is always new, for we daily find additional proof that divine Love is ever ready to help us—yes, and commands us to be not overcome of evil, but to overcome evil with good. It is because the power of divine Love has overcome sin and sickness that we are here tonight to have an authorized representative of the Christian Science board of lectureship tell some of the teachings of Christian Science and explain some questions which have been such stumbling-blocks to the general public.

Fremont News.

PADUCAH, KY.

Mrs. Sue Harper Mims of Atlanta, Ga., lectured on Christian Science at the Kentucky, Sunday afternoon [Oct. 4]. Judge William Marble introduced Mrs. Mims, saying in part,—

When our Lord and Saviour, Jesus Christ, dwelt as a man on earth, he on one occasion delivered an address to his disciples which we now know as the Sermon on the Mount. This sermon contains the very pith and essence of all that Jesus taught, and is regarded and recognized in all Christendom as the most marvelous and wonderful of all addresses, and as setting forth the very highest type of moral and religious philosophy. Many of its teachings are so revolutionary and so at variance with the standards that had been accepted up to that time, and with the actions of mankind since that time, that even now, after two thousand years of training in its doctrines, it is difficult to get men to accept and live up to its high ideals, notwithstanding they admit that it is absolutely perfect and flawless.

But, as he neared the end of this great discourse, Jesus, whose vision of the future was as perfect as his knowledge of the past, saw the necessity for a warning of this character, and hence he said to his disciples through all the ages to come: "Beware of false prophets." He did not stop there, for he went on to give them a sure and certain rule by which they might distinguish between the true and the false prophets that would come after him. He said:

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Here we have an infallible rule given by an infallible guide.

Free your minds of all prejudice and test Christian Science by this rule, and if you have never looked into the matter before, or if you have looked into it with preconceived notions and prejudice, you will be forced to the conclusion that whatever else it is, Christian Science is not a false prophet nor the product of a false prophet.

By means of it, through its teachings and aid, the blind receive their sight, the lame walk, the deaf hear, and all manner of diseases are healed. But this is only a part, and really the smallest part of its work, for through its teachings men and women, who before were despondent and miserable, have been made continuously happy and joyous, and many thousands have been uplifted spiritually to live on a higher plane of life than ever before; and to know and have the peaceable fruit of righteousness. With these people thoughts are things, and very real and powerful things, and hence with them it is accounted wholly wrong to think evil or speak evil of other people; on the contrary, they are trained to give only good thoughts to people. These are a few of its fruits, and only a few know them.

I have yet to learn that the teachings of Christian Science have made one single human being worse than he was before, or placed him on a lower plane of life.

News-Democrat.

EAST ST. LOUIS, ILL.

The beautiful Christian Science church on Washington place and Summit avenue was filled last evening [Oct. 4] upon the occasion of the presence of Judge William G. Ewing, who delivered a lecture upon the teachings and beliefs of the Christian Science faith. F. S. Willbur, First Reader of the local church, in introducing the speaker, said,—

Christian Science is not an invention by Mrs. Eddy, a new religion in the sense of a latter-day creation, a giving to the world of a new God. Christian Science is a discovery, not an invention; a discovery of the great truth that God and His Christ—divine Mind and its idea, is in the world today as much as ever before, or ever will be. We would not say that one had invented mathematics, but rather that the principle and rule of mathematics had been discovered, for two times two makes four, always did make four, and always will make four—an eternal fact that no man can invent but which unfolds to our understanding. In like manner God heals and saves, inspires and illumines, blesses and benefits, consoles and comforts, now, yesterday, and forever.

Our revered Leader, Mrs. Eddy, in emphasizing this thought has not given to God a nature, character, attribute, or law that He did not possess from the very beginning—if the eternal can have a beginning; hence the fact that Christian Science, or the true knowledge of God, a knowledge as old as God Himself, described in our text-book "as ancient as 'the Ancient of days,'" living "through all Life," and extending "throughout all space," can never be called an invention. All that is claimed by Mrs. Eddy, all that is claimed for her, is that she is the Discoverer and Founder of Christian Science, and the author of its text-book, "Science and Health with Key to the Scriptures."

East St. Louis Journal.

LOS GATOS, CAL.

Ford's Opera House was filled to almost its entire capacity Tuesday evening [Oct. 19] with people who came to listen to the lecture on Christian Science by Judge Septimus J. Hanna of Colorado Springs, Col. He was introduced by Robert Whitaker, pastor of the Baptist church of this city, who said in part,—

Let me express first of all, my conviction that the time has come when the public, and the Christian public in particular, ought to give Christian Science a candid, kindly, and cordial hearing. It is the faith of from seventy-five to one hundred thousand of our people. In point of character and general intelligence no one pretends that their average is below that of the membership of other churches.

They have accepted this faith in the face of much opposition and contemptuous misrepresentation. They believe themselves to have received large benefits both in a physical and a spiritual way. They are anxious to communicate these benefits to others. The least we can give them as fair-minded fellow-citizens and as Christians is a just and generous hearing. The truth has nothing to fear from the fullest and freest discussion. Those who are forever putting forth the timid hand to stay the ark of God lest the trembling of the ox-cart of human opinion overthrow and destroy it, do not really help the truth but only paralyze themselves. Let us cultivate courage with respect to the truth, and kindness with respect to all who differ from us, and let us give to others the thoughtful, careful, appreciative hearing which we ask for ourselves.

Los Gatos Mail.

LECTURES TO BE DELIVERED.

- Jefferson City, Mo.—Clarence C. Eaton, Carnegie Library, Nov. 29.
 Oneida, N. Y.—Judge William G. Ewing, Park Theater, 3:30 p.m., Dec. 5.
 Lowell, Mass.—Prof. Hermann S. Hering, Lowell Opera House, 3 p.m., Dec. 5.
 Fort Worth, Tex.—William D. McCrackan, M.A., Majestic Theater, Jennings avenue, 3 p.m., Dec. 5 (note change of lecture hall).
 Calais, Me.—Hon. Clarence A. Buskirk, Opera House, 7:30 p.m., Dec. 7.
 Dixon, Ill.—Prof. Hermann S. Hering, The People's Church, Dec. 7.
 Claremont, N. H.—Hon. Clarence A. Buskirk, Dec. 9.
 Little Rock, Ark.—Prof. Hermann S. Hering, Capital Theater, Dec. 9.
 La Crosse, Wis.—Frank H. Leonard, former Y. M. C. A. Building, Dec. 9.
 Chicago, Ill.—Miss Mary Brookins, Dec. 9 and 10.
 Shreveport, La.—Prof. Hermann S. Hering, City Hall Auditorium, Dec. 10.
 Fond du Lac, Wis.—Frank H. Leonard, Henry Boyle Theater, 8:15 p.m., Dec. 10.
 Marquette, Mich.—Frank H. Leonard, Marquette Opera House, 8:30 p.m., Dec. 11.
 Newark, N. J.—Hon. Clarence A. Buskirk, 3:30 p.m., Dec. 12.
 Beaver Falls, Pa.—Judge William G. Ewing, Lyceum Theater, 3 p.m., Dec. 12.
 San Antonio, Tex.—Prof. Hermann S. Hering, Grand Opera House, 3 p.m., Dec. 12.
 Duluth, Minn.—Frank H. Leonard, Lyceum Theater, 3:30 p.m., Dec. 12.
 Los Angeles, Cal.—William D. McCrackan, M.A., Shrine Auditorium, 3 p.m., Dec. 12.
 Washington, D. C.—Rev. Arthur R. Vosburgh, New National Theater, 3:30 p.m., Dec. 12.
 Houston, Tex.—Prof. Hermann S. Hering, Beach's Auditorium, Dec. 13.
 Valparaiso, Ind.—Frank H. Leonard, Memorial Opera House, Dec. 13.

SPECIAL PAMPHLET.

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

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

Price, 15 cents each, \$1.50 a dozen, \$12.00 a hundred.

TESTIMONIES OF HEALING.

Prior to my acceptance of Christian Science I was skeptical regarding the teachings of the Christian religion as expounded by the different churches. I drifted aimlessly about for a number of years, and had about given up all hope of ever being able to come to a knowledge of the truth as taught by our Master. I had but little use for the Bible and became oblivious to its teachings. While in this frame of mind I seemed to be content with a theory that death ends all our troubles and that the future is a blank.

About four years ago I was led to the study of Christian Science, and very soon after the commencement of this study the infidel props were knocked from under me. This opened my eyes to the realization that I had been on the wrong road. I have since devoted a great portion of my time to the study and investigation of the teaching of Christian Science, also the Bible, and have been not only seeking but striving to become a good and efficient Christian Scientist, worthy of the name. While I realize that I am still in the primary class, words fail to express my sincere gratitude to God for all the blessings bestowed upon me both physically and mentally, and to Mrs. Eddy for what she has done for me through Christian Science. I am also truly grateful for the privilege of becoming a member of a Church of Christ, Scientist.

About two years ago I was engaged in some repairs on a house, and was standing on the top of a step-ladder when it gave way and I fell upon the edge of a board walk. I was soon able to get up, and continued with the work until it was finished, which required about an hour, and then went home. The injury, however, proved to be quite serious; so I called on a practitioner for help, and after a few treatments was entirely healed. It was quite a remarkable demonstration, considering that my age is now eighty years. I am blest with good health and I am indeed very thankful to God, and to our revered Leader, Mrs. Eddy. I trust that I may learn more of this great truth and be able to prove its efficacy.—JAMES A. MILES, Indianapolis, Ind.

I wish to express my gratitude for what Christian Science has done for me. Nine years ago I was an invalid; for seven years I had suffered from stomach trouble. I was confined to my bed half of the time, and had two physicians attending me who had tried everything in a material way that could be thought of, but without any good result. I was also taken with very severe attacks of the heart, when it seemed I would pass on; indeed the physicians warned me that I would probably do so.

My sister, who came from a long distance at this time to visit me, was interested in Christian Science, and she advised me to try it. I was willing to try anything that I thought would do me good, so I sent to a practitioner, and was healed at once. While I am truly thankful to God for the physical healing, I am even more indebted for the joy and peace that have come into my life through the better understanding of Him taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, to whom I am very grateful. I know that only through her teachings am I here today to give this testimony. My prayer is that I may grow in grace and in the knowledge of God.

S. H. BACON, Talbott, Tenn.

I cannot find words to express my gratitude for all that Christian Science has done for me. For many years I suffered from heart disease, but the last eight years I was quite helpless, unable to do anything, and sometimes could scarcely speak. My lungs, too, caused me great trouble,

but now I am able to breathe with ease. I also had a goitre which was very painful, but all pain disappeared after the first treatment in Christian Science. My healing was almost instantaneous, and since then I have been able to do anything. As a rule I did not worry about my illness, although my sufferings were sometimes almost unbearable, but occasionally I used to wonder what would become of me. I felt certain that I could never get well by any human means, for the doctors had given me up, but I am happy to know that there are no incurables in Christian Science.

How thankful we all ought to be that God never changes; that He is ever waiting to bless and help us, to heal all our diseases, to guide and protect us from all harm, if we only trust Him. I am most thankful to God, also to Mrs. Eddy for her priceless book, "Science and Health with Key to the Scriptures." To God be all glory and honor for His great love.—EDITH PITKIN, London, England.

[Translated from the German.]

I desire to testify again to what Christian Science has done for me. Last year I cut the thumb of my left hand very badly, but I declared the truth for myself and had no fear. The thumb was bandaged, and I trusted in God, who heals all our ills. Two weeks later I looked at my finger for the first time after the injury, and it had been healed so wonderfully that no trace whatever of the cut was left, neither had I felt the slightest pain in the finger.

I must also give thanks for the rich blessings that have come to me daily on my little farm, for here too I have had encouraging demonstrations of the power of Truth. Since I have known Christian Science, that is, for the past four years, I have come to the conviction that all good comes from God only, and that we can have health, peace, joy, and full satisfaction only in Him. Four years ago I was in Dresden for some time, and last year again, so as to have a better opportunity to study Christian Science; I attended the Sunday services and Wednesday evening meetings, and returned home each time richly blessed. Now I can say with a heart full of love and gratitude to God, and to our beloved Leader, Mrs. Eddy, who has again cleared the way to truth: "The Lord hath done great things for us." Truth has lifted me above worldliness, and has made me happy. My happiest hours are when I can read *Der Herold der Christian Science*, whereby I have been freed of many an error. My wish is, that many people may discern through Christian Science the truth that makes us free.

THERESE ROEDIG, Steinbach b. Johanngeorgenstadt, Germany.

It is over six years since I first became interested in Christian Science, and from the first words which I read in Science and Health I thought it a most wonderful revelation of the truth, and I have never, not for one moment, had the least feeling of criticism toward the one through whom this great revelation has come. Through the reading of Science and Health I was healed of a serious trouble of many years' standing, which our family physician had often relieved, but not cured, as the trouble was sure to return if I did any unusual work. After I had been healed of this condition in Christian Science, however, I did not need to be careful, and there has been no return of the trouble. I could tell of hate and malice overcome in many instances, and my family say that the change for the better in my disposition is wonderful.

I have kept so well during the past six years that I have not had many experiences in the way of overcoming sickness, but the fact that I have kept well is, of course, the best testimony of all. I will, however, tell of one case of

healing which took place soon after I became interested in Christian Science. On arising one morning, I found that my throat was quite sore, but I kept on with my household duties. However, I grew rapidly worse, and by the middle of the afternoon I realized that I had a very acute and violent attack of illness. I was in such intense pain that I could not move any part of my body without great suffering, and I also had a very high fever. I was in such a condition, indeed, that I could not do much for myself. When my husband came home that evening, he at once tried to get a Christian Science practitioner; but the one he wanted was out, so he waited for her return. About half past eight I suddenly realized that I was absolutely free from all that seeming discord. I sprang out of bed and called up my husband over the telephone, saying that I was all right. When he came home and saw that I was really free from all pain, and the fever all gone, he was amazed, but I knew that even the little understanding of the truth about God and man which I had gained by reading Science and Health had driven out that old lie called the devil. At that time my husband was not interested in Christian Science, but was willing that I should try it. He thought it might be good for women and children, but now he is reading Science and Health through for the third time, and attends the services. He has found that Christian Science is a good thing also for men.

I thank God every day for Christian Science and for our beloved Leader.

MRS. EVA P. BENEDICT, Pasadena, Cal.

In the Christian Science Hymnal we find these words: "If God is All-in-all, His children cannot fear." This was the rock on which I planted my feet when I began the study of Christian Science. The thought came filled with such fulness, peace, and joy as to bring a sense of having found a rich treasure, and for a time I wished to hold it in secret for my very own. But when the promise was fulfilled, that "whosoever hath, to him shall be given," there came a strong desire to give, not withhold, to share and not hoard; and it is this desire which prompts the writing of this acknowledgment, this too long delayed expression of what Christian Science has been to me. The truth has quieted for me fear and pain, brought peace and supply. A word spoken after the Wednesday evening meeting brought me instant relief from throat discomfort. On another occasion, I experienced instantaneous healing by the word that "God's child cannot be sick," spoken in the reading-room by a lady whose name was unknown to me. This was strong confirmation that "if God is All-in-all, His children cannot fear."

Science and Health, which I once thought it unwise to give to an inquirer, I would now give as a help to any one, knowing it to be the "Key to the Scriptures." The psalmist says: "I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy."

MRS. EMMA V. RIDDLEBERGER, Washington, D. C.

In the winter of 1908 I had a severe cold, my head and lungs giving me great distress. One night I asked my wife to help me in Christian Science, and relief came very quickly. I awoke to find that it was morning, and I had no further trouble. Some time before this I had an enlargement on the right side of my body, which was very painful, being much inflamed. It spread rapidly and presented an alarming appearance, but I had no pain after calling my wife's attention to the swelling, and in a few days it was all gone, although I had insisted that it could not be healed without breaking.—Z. RICHEY, Yankton, S. D.

[Translated from the German.]

With a heart full of gratitude I would like to tell of an experience in Christian Science. Last spring our fourteen-year-old boy was taken suddenly ill. The pains grew so severe by the following morning, which was Sunday, that he asked for a physician. When the latter came, he stated that there was peritoneal inflammation and appendicitis. Under the medical treatment the pains would disappear for a while, but the boy kept growing weaker. A few days later a second physician was consulted, and after a thorough examination the physicians declared that an immediate operation would be necessary. To this I could not consent, and I decided that the boy should be treated in Christian Science. The physicians respected my faith in God's help, but said that, in case God should not be willing to help, it might possibly be too late to perform an operation. I, however, held to my decision, and asked a practitioner to treat the boy.

The result was wonderful. After the first few treatments sleep and appetite returned, and the symptoms of the trouble rapidly disappeared. The physician came as before, but did not prescribe anything, only watched the progress of the recovery. When he examined our son a few days later, he pronounced his condition to be "good, beyond expectation." Two weeks later the boy could get up, and his complete recovery followed quickly. This experience has very much strengthened our faith in the power of Truth, and we are sincerely thankful to God, and to our dear Leader, Mrs. Eddy, for the revelation of this glorious truth, which has become a lamp unto our feet and a light unto our path.

FERDINAND STAIB, Cannstadt-Stuttgart, Germany.

I did not come into Christian Science on account of any great physical healing, but was divinely led into this truth through some of my loved ones, for which I am truly grateful. We have had some beautiful demonstrations in our home in the past year, one being in the case of my youngest daughter, who seemed to suffer intensely from a tooth. I called on a Christian Science practitioner for help, and in less than ten minutes my daughter was completely relieved and has never been troubled in that way since. Attacks of hay-fever, a serious throat trouble, and many other ailments have been overcome through the understanding of this healing truth, which blesses, protects, and shelters.

I am truly thankful to God, and to our dear Leader, who is leading us out of darkness into light. I greatly appreciate the *Sentinel*, the *Monitor*, and our other Christian Science literature.

MRS. E. A. OLSMITH, Guthrie, Okla.

My early religious teaching was that God is love, and that all mankind would be saved. I was also taught that God made the laws of health,—material laws,—and that if we violated them we must pay the penalty. This seemed just to me, but there was one point which always caused a great deal of questioning on my part, namely, why little children, who were too young, and the illiterate, who were too ignorant, to know these laws should suffer. Since coming into Christian Science, six years ago, this question has been answered to my entire satisfaction. I now know that God's laws are spiritual; that He did not make laws of disease, and the sooner we realize this fact the sooner will we manifest health and harmony.

In my own family many ailments (some of them very severe) have been overcome by the power of Truth, while disagreeable and aggravating dispositions are gradually being mellowed by this same divine power. Some of these healings have been practically instantaneous, although the greater number have been slow; but how grateful I have

been that they were, for through the work and study called for I have learned much. As "he that keepeth Israel shall neither slumber nor sleep," so we must be ever alert to guard our thoughts.

Can we be too grateful that there was, in our age, one who was so spiritual as to discover this new-old truth, our beloved Leader, Mrs. Eddy.

MRS. MINNIE M. EMMONS, Baltimore, Md.

Desiring to acknowledge the healing power of Christian Science, I will relate my experience, which was to me and all of my family proof positive that truth can and does destroy pain and suffering whenever it is properly applied. One night I was awakened with such sharp pains in the abdomen that I could not control my thoughts, and my wife, who had helped me at other times, was by the severity of the attack overcome with fear. We then called upon a local practitioner, and when she came I was suffering intensely. She began to treat me at once; in a few moments the pain became less, and within an hour I was asleep. I slept soundly until seven o'clock, then got up feeling as well as usual, and with no soreness to remind me of the night's experience. A short time after this I was unhitching a spirited horse in the dark, when he became frightened and jumped against me, knocking me down, then stepping on me, and injuring me very seriously. My wife and daughter got me into the house and the practitioner was called. I was in severe pain and breathing with much difficulty, but after getting to bed I became easier and was soon asleep, resting well all night. I felt the effects of the injury for several days, though but one visit from the practitioner was necessary. I have been a student of Christian Science for several years, and know that the truth is powerful to overcome all the false beliefs and fears of mortal sense.—F. D. HYMAN, Yankton, S. D.

I came to Christian Science for the healing of a stomach and bowel difficulty with which I had always been troubled, and which the doctors said was of a serious nature. The pain in my stomach yielded almost instantaneously, and other troubles left me inside of three weeks. We have had several demonstrations in our family over severe headaches, bilious attacks, etc. Our granddaughter, two years old, had an attack of croup which came on suddenly and seemed very serious. The parents telephoned to a Christian Science practitioner, and the attack was overcome in one hour.

I have been greatly benefited, physically, mentally, and morally, but the most important of all is the understanding which I have gained of the power of Truth and Love. It has given me a peace of mind that surpasses all mortal understanding. I am very thankful to God for all these blessings, and grateful to Mrs. Eddy for the God-bestowed power to give to humanity the "Key to the Scriptures."

MRS. SARAH PURRETT, Columbus, O.

Every day I have fresh cause to declare, "Who is so great a God as our God." This truth is clearly shown us by our beloved Leader in all her writings, and I could not tell of the health and all other blessings that have come to me through the study of Christian service.

It was more than four years ago that I took my first treatment, and I can testify to Truth's healing power. All of my life I had been weak and delicate. For seven years previous to my healing through Christian Science I had been a confirmed invalid, a constant sufferer from a complication of diseases. Physicians had told me that there was not a sound organ in my body. They would promise temporary relief, but no one thought I could be

permanently healed. With each trial of a different physician hope was followed by disappointment, for not once did I find relief from the suffering. At the time I turned to Christian Science I was under the care of two physicians and attended by a nurse. I had exhausted every material remedy within our means. These physicians told me that if I were under their treatment for twelve months or longer, in a sanitarium, I would be improved but not well.

At this time a friend of my husband urged me to try Christian Science treatment, assuring me of the benefit which others had received. I knew nothing of Christian Science in any way, though after reading a copy of the *Journal* for a week, I sent for a practitioner. After a short talk with her I decided I would try it. With the first treatment I was greatly improved. I dismissed my physicians and nurse, threw all my medicines away, and trusted absolutely to the power of Truth. My healing was not immediate, but for this I am now grateful. As my thought "grew, and waxed strong in spirit," my body responded, and today I am a healthy, happy woman and have been so for several years.

To send this testimony, as a possible help to some sufferer, brings a joy and peace that passes all understanding. My gratitude to our Leader grows greater each day, and as I rise in the consciousness of Truth and Love, I call her blessed.—MRS. DAISY B. NORRED, Memphis, Tenn.

I feel it a duty to express my gratitude for the blessings which Christian Science has brought to me. About a year and a half ago a new light came into my life. It found me in a condition bordering on nervous breakdown. For about three years I had been afflicted with acute stomach trouble, attacks of intense suffering being of almost weekly occurrence; and all that the physicians could do for me was to administer hypodermics, until I felt that I was fast becoming a slave to the opiate. I had become very much discouraged when, through the influence of a dear friend, I was induced to try Christian Science, and I was entirely healed in a few weeks' treatment.

I am truly thankful not only for the healing, but for the spiritual quickening. Christian Science has given me a knowledge of God and of spiritual things which I had never before known. I am very thankful to God, and to Mrs. Eddy, through whom this truth has been revealed to us.—MRS. JENNIE R. FOWLER, Redfield, S. D.

It is impossible for me to tell all the blessings which we have received since coming into Christian Science. Like the sands of the sea, they cannot be counted. My son was healed of spinal meningitis through Christian Science. Although at times it seemed as if he would pass out, yet we had the blessed assurance that God is an ever-present help in trouble. Science and Health tells us that "what God cannot do, man need not attempt" (p. 231). These words have been a great help to me many times, and I knew that in this disease mortal man is accredited powerless. I shall never forget the help given us at this time, in Christian Science. Words fail me to express my gratitude to God, and to our dear Leader, who has shown us the way to harmony.

MARY A. ALLEN, Providence, R. I.

About ten years ago my wife had dreadful pain in both her head and eye. She suffered a great deal and the eye looked very bad. She tried several doctors, but they did her no good. It came to her all at once that she should try Christian Science. The doctors had said she must have an operation; but instead she sent for a practitioner, who came and gave her treatment. She was better right

away, and in a short time she was well. After a few treatments in Christian Science her eye, which had been turned up in her head, was in a perfectly natural position, and she has not been troubled with it since. It is now over two years since she was healed. She is very thankful for what the Lord has done for her. I write this for my wife because she cannot write English.

SILAS W. STEDMAN, Pentwater, Mich.

It is now about five years since I began the study of Christian Science, and all this time we have been many miles from any Scientists, but the *Sentinel* comes each week like a dear friend, offering good tidings to all who will read; and what a help it has been! The testimonies are so good, and I realize that God is leading His people out of bondage.

I wish to give my testimony to the truth. My son, eleven years old, was taken with a very high fever. I treated him as best I could, reading often from the Bible and Science and Health to quiet him. My father and mother are not interested in Christian Science, and they thought I should call a doctor, which made it hard for us. We were over a hundred miles from the Christian Science practitioner, but I talked with her over the telephone, and she began to treat him at once. This was about seven o'clock in the evening, and that night the boy slept better. The next day his temperature was much lower; and in a few days he was out at play. This is only one of many proofs to us that God is an ever-present help in time of trouble.

Our dear Leader is surely leading us into the promised land. When I think of what her teachings have done for me, and when I think how many have found the way through these teachings, I feel that God has heard the prayers of His children and sent through her His healing word. Words cannot express my gratitude, but I hope to prove it in a small way by being ever faithful to the Master's teachings.—ELIZABETH EDWARDS, Table Rock, Neb.

[Written for the *Sentinel*.]

PATIENCE.

EVELYN SYLVESTER KNOWLES.

CHILD, maintain thy full assurance
Of the pulsing power within;
Look not on forbidden objects,
Since to look thus is to sin.

Place thy hand within the Father's,
While thy strength on His relies;
Through life's glare or through its gloaming
Spirit's light shall fill thine eyes.

Soulful light, so pure, so tender,
Naught of darkness can it see.
Humble-hearted, thou shalt render
Service that is ecstasy.

Stand, and murmur not while waiting
For the Father's finished plan;
Envying not, nor fearing, hating,
Love shall fill and be life's span.

Like a messenger stand waiting
For thy King's divine behest;
Then go speed thee with the message
And be numbered with the blest.

FROM OUR EXCHANGES.

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

The boldest optimist would hardly dare to say that all is going well with religion in the civilized world just now. What is most distressing is that large masses of the people seem able to do without it altogether; the truly earnest, religious minds are but a small minority of the community; other interests to a large extent seem to be crowding it out. There are not a few who think that it has outgrown any usefulness it ever had and had better be relegated to the lumber-room of abandoned superstitions. Religion is still the most divisive force in the world instead of, as the name implies, the force that binds men together. In its organized expressions it has become an eddy in the stream, an excrescence on the body politic, instead of, as it ought to be, the life and soul and inspiration of all we think and do.

[*Christian Work and Evangelist*.]

You can never, never win the world to a theory of religion. The world will neglect you and reject you while you try. The world has its own religion all the time. You may help or hinder its development, as you choose to work on larger or narrower lines. The cry goes forth: Choose ye this day whom ye will serve. And the response must be either the Christ of God or the Cæsar of man. The church spiritual will live; the church less than that shall die. Now have we come to the parting of the ways. For the church reformed and fitted to the new age and the new learning can no more stand in the old definition or the old forms of interpreting the religion of the human race.

[*Universalist Leader*.]

The true attitude of the soul in a world like this in which we live should be one of perpetual anticipation. We should expect some fine surprise at any bend of the road. What we saw yesterday, what we felt in that hour of high exaltation or deep communion, should be a hint of what lies ahead. Neither the world, nor God, nor the soul is exhausted. Yesterday is no more divine than today. Tomorrow will find the infinite on guard. Nothing that others or we have seen or felt should usurp the living present. We speak of living over the old days or the old joys. It is a foolish desire. There are new days and new joys just as desirable.

[*Christian Intelligencer*.]

It is singular how some insist on missing happiness. To them it is always away somewhere. But he who is always looking for happiness somewhere else will not find it when he gets where it is, for he has formed the habit of looking for it somewhere else than where he is. All he will ever find is that which he has cultivated, the craving for happiness. But he who looks for it where he is will find it everywhere, for he carries it with him wherever he goes.

[*Outlook*.]

If God has ever spoken in the world, He speaks today. It is incredible that, in a distant past, the human spirit should have been touched by inspiration, and that today that same spirit should be abandoned to merely human impulse and divination. If God has ever spoken, He is speaking today just as authoritatively through His modern prophets as He spoke through His ancient prophets.

[*Congregationalist and Christian World*.]

To lend a hand that is worth lending, we must have a great heart to work through it. To be a fruitful servant, the Christ-spirit must abound in us. Self-sacrifice is glorious and helpful in proportion to the magnitude and excellence of the individual who sacrifices.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY.

Correspondents who have sent orders for the Hymnal to the Publishing Society during the past month or two are informed that there has been delay in securing permission to use some copyrighted hymns, and it is necessary to await the completion of arrangements before issuing any Hymnals. To avoid inquiry and correspondence, it may be stated that delivery will be made as soon as it is practicable.

NEW PUBLICATIONS IN GERMAN.—The lecture, "Christian Science, deren Prinzip und Methode" by Bicknell Young, C.S.B., has been printed in pamphlet form and the articles "Kirchenbau in der Christian Science," "Liebe ist Leben," "Der letzte Feind, der aufgehoben wird," "Praktische Religion," "Die unpersönliche Natur des Uebels" have been reprinted from *Der Herold* in leaflet form and are now ready for delivery to the Field.

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

FROM THE EDITOR.

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

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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