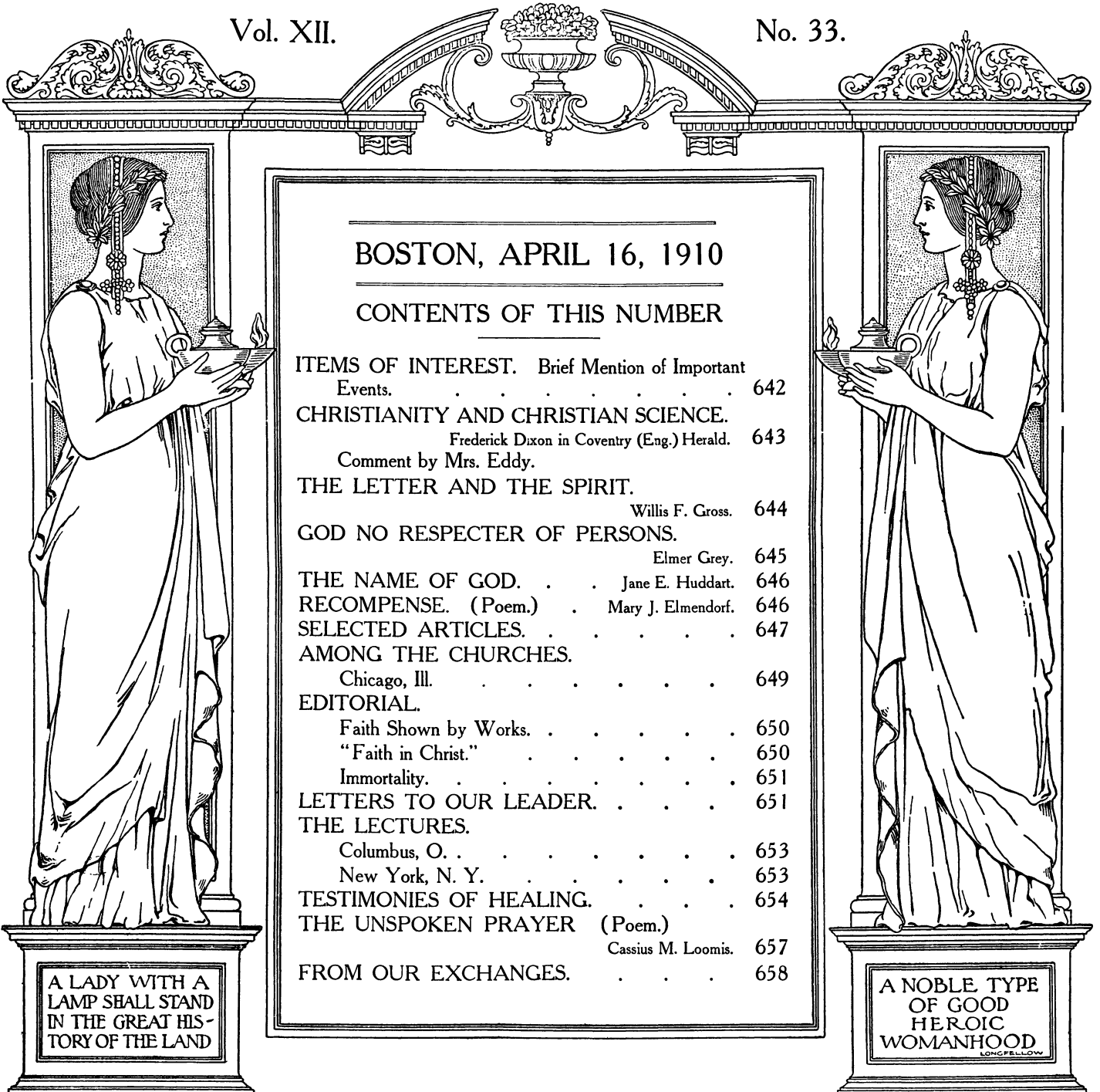


# CHRISTIAN SCIENCE SENTINEL

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

Vol. XII.

No. 33.



BOSTON, APRIL 16, 1910

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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.

The end of the usurious "loan trust," which  
 has made millions by forcing poor people to  
 pay extortionate interest on money their neces-  
 sities compelled them to borrow, is in sight in  
 New York state. The state banking depart-  
 ment and the Sage foundation have joined  
 hands to stamp out the loan evil. The state  
 banking department has asked the Legislature  
 to pass bills giving it power, in issuing licenses,  
 to investigate the character of proposed bene-  
 ficiary organizations and to license loan as-  
 sociations. These latter are to be permitted  
 to do a "pawn brokerage" business, the rate  
 of interest being limited to three per cent a  
 month, and limits the loan business in this  
 state entirely to loans on chattels or other  
 property. Loans on salaries are absolutely  
 prohibited in any form.

The "bar and bottle" bill, after a lively con-  
 test, has passed the House of Representatives  
 of the Massachusetts Legislature. The effect  
 of the bill is to separate saloons where liquor  
 is sold over a bar to be drunk on the premises  
 and places where liquors are sold in bottles  
 or other receptacles to be carried away. This  
 will put an extra burden on the liquor traffic,  
 as two license fees, both local and United  
 States, must be paid where only one is now  
 required. It is estimated that it will close  
 about one quarter of the saloons in the state.  
 It is claimed that it is the greatest step in  
 advance toward temperance taken in Massa-  
 chusetts in many years.

A bill has been reported unanimously in the  
 Massachusetts Senate to create a Metropolitan  
 Boston, to consist of the cities and towns in  
 the various metropolitan districts. This idea  
 of establishing a Greater Boston has been ad-  
 vocated in the Legislature, as well as outside,  
 for many years. It is provided in the bill now  
 reported that the metropolitan park district,  
 sewer district, and water district and other  
 towns and municipalities may be united into a  
 Metropolitan Boston. The mayors of the sev-  
 eral cities and the chairmen of the boards of  
 selectmen of the towns are to constitute a  
 Metropolitan Boston council.

President Taft has issued an order putting  
 assistant postmasters at first and second-class  
 offices in the classified service. Something  
 like twenty-one thousand offices are affected

by the order. For several years there has  
 been a demand that assistant postmasters in  
 the larger postoffices be transferred to the  
 classified service, the argument in favor of  
 the step being that assistant postmasters have  
 confidential relations with the postmasters and,  
 as a rule, stay on from one Administration  
 to another.

At a recent meeting of the regatta com-  
 mittee of the Atlantic Yacht Club and a rep-  
 resentative of the Royal Bermuda Yacht Club,  
 it was decided that the conditions of the  
 Bermuda race for sail craft, which is to start  
 on June 25 from off the anchorage of the At-  
 lantic Yacht Club, should be the same as those  
 that furnished such an interesting and excel-  
 lent contest in 1909. The race will be open  
 to cruising sail craft belonging to any organ-  
 ized club in the world.

Indiana is insurgent, if the platform of the  
 Republican state convention and the speech  
 of Senator Beveridge accurately reflect the  
 opinion of the people of the commonwealth.  
 The convention adopted a platform that in-  
 dorsed first the Roosevelt policies; then, among  
 other things, a protective tariff, a tariff com-  
 mission, conservation of natural resources, and  
 lastly the administration of President Taft.

Dealing in futures on cotton exchanges, un-  
 less there is a *bona fide* intention of actually  
 delivering the cotton, is prohibited in a bill  
 agreed upon in Congress by the House com-  
 mittee on agriculture, and ordered favorably  
 reported to the House.

The beef packers are charged directly with  
 the high cost of meat in the report of the  
 special grand jury which was called to Cleve-  
 land to investigate the high cost of living,  
 and which has just announced its findings.

The Senate of Maryland has acted favorably  
 upon a joint resolution, already approved by  
 the House of Delegates, approving the pro-  
 posed income tax amendment to the Federal  
 Constitution.

The first awards for the new three hundred  
 and fifty thousand dollar Sheldon traveling  
 fellowship fund have been presented by the  
 Harvard corporation to twelve graduate stu-  
 dents.

A bill is now in the New York Legislature  
 which, if passed, will put private banks and  
 banking houses accepting deposits under the  
 supervision of the state banking department.

## International.

The last branch connecting the railway  
 systems of Argentina and Chile has been  
 opened. At the ceremonies Argentina was  
 represented by the Minister of Public Works  
 and Chile by the Minister of the Interior and  
 the Minister of Public Works. Most cordial  
 speeches emphasized the importance of this  
 railway connection between the Atlantic and  
 the Pacific oceans. The tunnel is twelve  
 thousand feet above sea level and links the  
 republics of Chile and Argentina commercially.  
 Its construction constituted a great engineer-  
 ing feat in which American methods and  
 machinery were used. It is five miles long  
 and affords direct communication between  
 Valparaiso and Buenos Aires.

The House of Commons rejected, by a vote  
 of 357 to 251, the opposition amendment to  
 Premier Asquith's resolutions on the veto  
 power of the House of Lords, and agreed  
 that the Premier's motion should go to com-  
 mittee without division. The House was  
 crowded and many peers and diplomats were  
 present. The announcement of the figures,  
 showing that the government was sure of a  
 majority of 106 for the veto resolutions, was  
 greeted with prolonged ministerial cheers.

The magnetic survey of Africa, the first ever  
 accomplished, was participated in by prominent  
 South African educators, working under the  
 direction of the authorities of the Carnegie In-  
 stitution in Washington. These explorers sent  
 out by the institution penetrated from Cape  
 Town to the head waters of the Nile at Vic-  
 toria-Nyanza, sometimes on foot and some-

times in ox carts, through Rhodesia, Portu-  
 guese East Africa, German East Africa,  
 Uganda, and British East Africa.

A conference of international juriconsults  
 has been held in London to consider the rea-  
 son of the action of Russia with regard to  
 Finland. The results of the deliberations of  
 these gentlemen are that "the rights of Fin-  
 land in respect to her constitution are not  
 figments of 'Finnish imagination,' but a histori-  
 cal reality; they do not form a 'dogma' in  
 which the Finlander believes without being  
 able to offer proofs, but a judicial truth  
 scientifically demonstrated."

The number of passengers carried by tram,  
 omnibus, and tramway in London has in-  
 creased over fivefold since 1881.

Submarine bells as aids to navigation are  
 to be placed on the British Columbia coast.

## Industrial and Commercial.

Nearly one million new farms have been  
 created in the United States during the past  
 ten years, says the *New England Homestead*  
 of Jan. 1, in an exhaustive census investiga-  
 tion of farm interests throughout the United  
 States. In the last ten years the total num-  
 ber of farms has increased eighteen per cent.  
 In the older states, from Ohio eastward,  
 there has been going on for twenty years  
 a tendency toward the amalgamation of farms  
 distant from market into larger holdings. On  
 the other hand, this section has witnessed the  
 cutting up into smaller sizes of many farms  
 nearer to market. There are now almost  
 three times as many farms as in 1870 and an  
 unprecedented increase in the value revealed  
 by this inquiry. The land in farms with their  
 buildings, improvements, and live stock, is  
 today worth almost thirty billion dollars, a  
 gain of forty-four per cent in ten years.

One of the largest steel contracts ever made  
 in the United States is in sight by the Isth-  
 mian Canal commission, which soon will call  
 for bids for the construction of gates to the  
 locks with which the Isthmian Canal will be  
 equipped. The price will approximate six and  
 one half million dollars. The requisition calls  
 for the manufacture, delivery, and erection  
 of about fifty-eight thousand tons of steel  
 parts, which will be used in the construction  
 of the forty-six mitring lock gates of two  
 leaves each at the Gatun, Pedro Miguel, and  
 Miraflores locks. The specifications stipulate  
 that all gates shall be completely erected by  
 Jan. 1, 1914. The total number of leaves is  
 ninety-two, two for each gate.

Records of the last few weeks show a large  
 increase, mostly voluntary, in the payrolls of  
 the railroad companies and other corporations  
 which employ a goodly percentage of the  
 labor in the United States. The number of  
 men affected by the raise amounts to upward  
 of three hundred and sixty-five thousand.

The Senate committee for the investigation  
 of food prices recommended to the Senate that  
 a law be passed placing a limitation on the  
 length of time during which perishable food  
 may be kept in cold storage.

The production of silver ore at Cobalt  
 camp in 1909 totaled 29,968 tons, valued at  
 twelve million dollars.

## General.

It is frequently remarked by travelers that,  
 with a knowledge of the English language,  
 one can make himself understood in most  
 countries. There are certainly but few hotels  
 in Germany, France, or Switzerland where  
 the waiters do not speak it more or less  
 fluently. There are at the present time one  
 hundred million people who talk English,  
 whereas a century ago the number did not  
 exceed twenty million. One hundred years  
 ago there were thirty-four million people who  
 spoke French, whereas now there are not  
 more than forty-six million. In regard to  
 German, seventy million speak the language  
 today against thirty-six million one hundred  
 years ago. It is said that the Russian lan-  
 guage is spoken by sixty-nine million as against  
 thirty million one hundred years ago, while  
 only eighteen million spoke Italian against  
 thirty-two million today.

# CHRISTIAN SCIENCE SENTINEL

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

JESUS

## CHRISTIANITY AND CHRISTIAN SCIENCE.

THE following article by Frederick Dixon is sound and scientific; it cannot be permeated with an insinuation unscriptural or an argument illogical. It is as firm as the foundation of Truth, and it is immortal.

I thank Mr. Dixon for his clear-cut scientific sentences, simple sound logic, and above all for his honest declarations in the face of his disputants. His calm, sound, and demonstrable utterances are undeniable by honest men or women of common sense, and are practically accepted by the logician, by the religious, literary, and historic authors and editors of this period.

April 7, 1910.

MARY BAKER EDDY.

[Frederick Dixon in *Coventry* (Eng.) *Herald*.]

The sermon on "Christianity and Christian Science," preached by Canon Masterman, and reported in your issue of the 12th inst., manifests, I think, a desire to be fair, and so renders it easier, if only in the fragmentary way possible in a letter, to attempt to correct the misconceptions into which he has been betrayed.

The preacher, at the very outset, if he had only known it, fell into a fundamental error, for he explained that Christian Science was reminiscent of the speculations of the Gnostic teachers of the second century. Now Gnosticism was the outcome of that contact of the Jew and the Greek, in the Asian church, which led to an attempt to blend Hebrew and pagan ideals in a philosophy that would reconcile the rigid dogmatism of the one with the culture of the other. It so happens that the orthodox churches of today are in this very dilemma, for they have accepted literally the materialism of the Pentateuch, and have been compelled, in order to reconcile it with the teaching of the New Testament, to create a theology less logical than that of Gnosticism. The two cardinal difficulties which led to Gnosticism were: First, how to reconcile the creation of the material universe by an absolutely good God with the existence of evil; and, second, how the human spirit came to be incarcerated in matter, and how it was to be released. Now Christian Science denies the very premises of the issues at stake. It denies that the physical universe ever was God-created, or that Spirit ever was incarcerated in matter, and so finds no dilemma to escape from. The orthodox churches, however, accept both the premises, and it was the effort to escape from their inevitable conclusions rather than the teaching of Christian Science, that provided the *raison d'être* of the Canon's sermon. How real the difficulties are, it is easy enough to show.

The book of Genesis distinctly declares that God saw all that He had created, "and, behold, it was very good." Therefore it is logically obvious, if evil is real, either that there was another creator besides God, or else God created evil and termed it good. Again, if Spirit is imprisoned in matter, how did this come about, for Jesus said quite unmistakably, "The flesh profiteth nothing;" while Paul

wrote to the Romans, "They that are in the flesh cannot please God." Is it conceivable that the creation of an absolutely good and wise God contained something which was of no profit, but in which spiritual life was imprisoned?

Christian Science is in no such quandary. It explains—and here all the great scholars of the churches are at one with it—that the Old Testament is not a verbal revelation to be taken in an absolutely literal way (if it was, it would be faced at the very outset by verbal contradictions), but that it is a collection of allegory, apocalypse, poetry, and history. And it goes on to explain—and here it parts company with so-called orthodoxy altogether—that these *biblia* are merely the attempts of different men, at different epochs, gifted with a varying spiritual intuition, to record, as accurately as human language would permit, the evolution of the human consciousness from a belief in the reality of sin, disease, and death to an understanding of the truth which Jesus declared would make men free, and which Mrs. Eddy has stated, on page 468 of *Science and Health*, in the phrase, "therefore man is not material; he is spiritual."

When, therefore, the preacher described Christian Science as a mixture of "oriental philosophy, Stoic theories, and Christian teaching," he was not only indulging in the wildest of generalities, but was utterly at sea. You might apply the first term to the Bible on the grounds that it is frequently philosophical, and is indisputably eastern. If, however, the illustration is meant to imply that Christian Science has any connection with the philosophies of what has come to be known as "the far East," the suggestion is absurd. Those philosophies are, without exception, based on the admission of the power of the human mind, which is distinctly "a house divided against a house," and which is, in consequence, as completely disowned in Christian Science as in the teaching of the New Testament.

Now the preacher claimed matter as "the garment of God," though, as has been already pointed out, the Bible expressly declares "they that are in the flesh"—the garment of God—"cannot please God," and he goes on, as he is bound to do, from this to "thank God for the mortal mind." But the mortal mind is the mind of mortality, and "as by one man sin entered the world, and death by sin," he arrives quite unintentionally, but quite unerringly, at thanking God for sin. It is, of course, this mortal mind which, claiming to work by some process of mental suggestion, constitutes the force through which oriental magic in turn claims to work. It was the means by which the Jews attempted to taint the stream of Jesus' healing, and which they termed casting out devils through Beelzebub. Jesus' answer repudiated mortal mind forever as a factor in Christian healing. "If I," he said, "with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God never came upon any man through the suggestion of mortal mind. It comes through the Mind of Christ, and that Mind is attained not through the study of philosophy, but by walking in the footsteps of Christ, and so learning the truth which makes men free; namely, the fact that the creation of an absolutely

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good God is spiritual and not material, and that, however strange it may seem to the human senses, evil is not power and is not real, but is what Jesus declared it, when, personifying it after the manner of the East, he called it a liar. The only power a liar can ever even seem to exert is the temporary sense of power he may seem to possess while those who hear him are sufficiently ignorant of the truth which frees to be held in bondage by the lies he utters.

The preacher was, perhaps, even more unfortunate in his attempt to associate Christian Science with Stoicism. The great Stoic maxim is, "Live according to nature," and by nature the Stoic implied the physical universe and the prompting of mortal mind, the reality of both of which are denied in Christian Science. There were, naturally, in the Stoic philosophy points where it approached Christianity, and so we find Paul quoting a Stoic writer on a famous occasion. Stoicism, however, lost itself in the frankest pantheism, and when an orthodox churchman has declared that God is infinite, and that matter is real, he has reduced his teaching to the same pantheistic level as the Stoic.

Popularly, however, the Stoic is known as the parent of "the grin and bear it" gospel, and without any wish to be offensive to the preacher, this was precisely what his own theory of suffering developed into, a fact which he recognizes in the sentence, "For the unavoidable suffering of the world we throw the responsibility on God." Christian Science denies the accuracy of that statement from alpha to omega. No suffering, it declares, is unavoidable or anything approaching unavoidable. It is unavoidable just as we fail in learning the truth which makes men free; but the knowledge necessary to destroy it does not amount to what in the epistles is described as the *epignosis tou theou*, the full knowledge of God, but to the knowledge acquired through the faith which Jesus likened to a grain of mustard seed. Suffering, of course, has its value. It is sometimes the only thing which will rouse a man from the dream of sensuality, but the moment he wakes out of that dream and begins to learn something of Truth he begins to acquire the power to demonstrate Truth, and so to fulfil the command of Jesus, "He that believeth on me, the works that I do shall he do also." Still, in order to gain anything of that knowledge, he must gain something of the Mind of Christ, and that is why Mrs. Eddy has written, on page 267 of Science and Health, "Even in this world, therefore, 'let thy garments be always white.'"

## THE LETTER AND THE SPIRIT.

WILLIS F. GROSS.

IN Christian Science it is learned that both the letter and the spirit of Christianity are necessary if humanity is to experience, in its fullest sense, the blessings of the gospel. It has never been claimed that all the benefits of the gospel have been realized, or that even one person had reached the heights and accomplished all that was possible to accomplish. The blessings of salvation are more than have been realized, and it is possible for each individual to gain still more of that good which has lifted him somewhat above the discordant things of earth. No one should be content to remain where he is, since it is possible for him to gain a higher and consequently a more harmonious sense of existence.

Both the letter and the spirit of the gospel are needed. Neither can be dispensed with in the present stage of human development. It is true the spirit is more necessary than the letter, but Christian Science is demonstrating that the earnest seeker for Truth gains the spirit in a larger degree when the letter is correctly stated and rightly comprehended. The faith which saves to the uttermost and makes man every whit whole, is not a blind belief, but an enlightened spiritual understanding. Perhaps the great

drawback to spiritual growth and development has been that humanity is called upon to accept too much on faith. Many things which have seemed altogether incomprehensible to human reason have been set forth as the teaching of the gospel, and the one who was inclined to question, has been told that it was not for him to know the why and wherefore, his duty was to obey. And perhaps he has earnestly endeavored to do so, even though he felt he was walking in the dark. The desire to be obedient, and the earnest longing for truth and righteousness, have brought to many of earth's faithful ones much of the spirit which the world could not receive, much less comprehend.

Mrs. Eddy writes in Science and Health (p. 283), "The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be accurately stated," and in this "Key to the Scriptures" she has clearly stated the letter of the gospel. So far as she has found it possible to do so, the author has expressed in simple terms a definite idea of what God is. She has also set forth a demonstrable idea of man and the universe and the scientific relation of the creator to His creation. There are also given in this book definite rules whereby the truth of being, as it is discerned in Christian Science, can be applied in all the affairs of human experience, thereby correcting the errors of mortal belief and enabling the individual to escape the discord and suffering resulting from these errors. To a certain extent, but in a very limited degree, the teachings of Science and Health can be comprehended intellectually, but those who think that this book can be studied and mastered in the same way that a book on mathematics or some other subject which deals with material things can be understood, have yet to gain the first true conception of genuine Christian Science. The letter of this Science is indispensable; but if thought does not rise above the letter to imbibe the spirit, the healing power of Truth is little realized. Ever since Science and Health was published, Mrs. Eddy has warned her students against the error of thinking the letter of Christian Science was equal to the demonstration thereof, and she writes on page 113 of the text-book, "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate."

The Master said, "It is the spirit that quickeneth: the flesh profiteth nothing." Paul declared, "The letter killeth, but the spirit giveth life." We do not understand that Paul here meant to convey the idea that the letter was worse than useless, rather was it his intention to impress upon the thought of the early Christians the great necessity there was for striving to gain the spirit. Those who had gained the spirit had some realization of the sense of Life as God, while those who had the letter but not the spirit, were dead because they had not experienced the quickening power of Spirit and were still in bondage to various phases of evil.

The Master came not to set aside the law, but to fulfil the law. He taught that the sense of righteousness resulting from the intellectual observance of rites and ceremonies was not sufficient. In his Sermon on the Mount he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." If the law had been sufficient, there would have been no need of the gospel; and so, if the letter could avail, the spirit would not be necessary. In the history of human experience the law preceded the gospel, and in the individual consciousness the letter is gained before the spirit is realized.

The mistake is made when the person stops with the letter, because he thinks he has gained all that is necessary. The letter serves its purpose, and a most excellent purpose it is, but the student should not place too much importance upon the letter. The letter of Christian Science cannot



heal either sickness or sin. The repetition of the letter of this Science, either mentally or audibly, does not demonstrate the saving power of Truth and Love. True prayer is of the heart and not the head. At best the eloquence of words is but the feeblest expression of the prayer that avails with God. Paul said, "If I speak with the tongues of men and of angels, but have not love [which is the spirit that quickeneth], I am become sounding brass, or a clanging cymbal" (Rev. Ver.). One may be able to talk the letter of Christian Science fluently, but if the spirit is lacking the healing power of divine Love is not demonstrated.

The letter of Christian Science is reasonable, logical, and consistent, and it opens the way for a more liberal outpouring of the spirit; but if the student fails to live what he learns, he cannot be "endued with power from on high," and the demonstration of this Science is impossible. True prayer is effectual in healing sickness and destroying sin, and it is the only remedy for the discords of earth that is suggested by the teachings and life of the Master. The prayers of the people were not effectual, because they were not sincere. He said to those who came to him for instruction, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." The heathen are those who know not the true God, or have not the true conception of God. It may be that there are those who, not having discerned the spirit of Christian Science, hope to atone for the lack of the spirit by the persistent repetition of the letter; but such practice is not the practice of Christian Science and no sincere student of this Science who has read Science and Health aright can be blinded by such a misconception of what is necessary to demonstrate the divine Principle of all true healing. The letter and the mental argument do not heal. God is the only healer, and the only purpose of man's effort should be to bring himself, with those whom he would help, into harmony with God. In the degree that this is done, the mortal beliefs of sin and sickness are destroyed. "The Father that dwelleth in me, he doeth the works," said Jesus; and nothing less than the work of Spirit is Christian Science healing.

The rules which are given in a text-book on mathematics are for the guidance of the student. By following the rule which points out the necessary steps, it is expected the student will discern the basic law of numbers which is involved in the solution of the problem under consideration. The repetition of the rule will not solve the problem. Even though the student obeys the letter implicitly and takes each step as it is pointed out and thereby obtains, so far as numbers are concerned, the answer to the problem, if he has not discerned the basic law back of the rule, it cannot be truthfully said that so far as he is concerned he has solved the problem. The conclusion he has reached means nothing more to him than adherence to the letter which he does not understand.

So is it in Christian Science. It is not the letter, but the spirit which solves the problem of life. The letter points the way and serves its purpose, but at best it is only a means to an end and the mistake should never be made of thinking the goal is reached when nothing but the letter has been gained.

#### GOD NO RESPECTER OF PERSONS.

[The following letter is in response to one called out by the reading of Mr. Grey's testimony, which was published in the *Sentinel* of March 2, 1907. We give this letter to the Field with the hope that its practical statements will show some sufferers how this healing truth may be grasped and made available at all times.—EDITOR.]

Los Angeles, Cal., March 15, 1910.

My Dear Mr. —:—Your letter of March 2 has been received. Several letters have come as a result of my testimony printed in the *Sentinel*, but I have had none like

yours. You say that your case "would be awfully funny, if it were not so sad." It is indeed sad that one of your stamp should be in so sorry a plight. I know what it means. Your letter brings back vividly my own long-drawn-out experience. I used to love books even more than I do now, yet for years I could not read. I enjoyed people of the right kind, but for many weary months I could not see any one, and for many more had to accept the company of those who happened to pass my way—not always the best. I have roamed for months over the Sierra Madre mountains, a horse, an occasional wildcat, buzzards, and the great out-of-doors, my only companions. I have lived alone in a tent, thousands of miles from home, with a person in the last stages of illness for my neighbor; and always I was waiting—waiting for the improvement that did not come; or if it did, it came only soon to flee again.

For a while I worked on a ranch—that would have been awfully funny, too, if it had not been sad. And now you ask me if my cure has been permanent. My dear man, it has been so very permanent that I have you to thank for reminding me that I was once an invalid, for recalling to me again the fact that to Christian Science I owe a debt of gratitude which I can never, never repay; and that if, to one who is passing through a similar experience, I can say anything that will be of the least help, the time and attention thus directed, and taken either from a busy business career or from the happiest of family lives at home, could not possibly be better spent. You say, "If I could only find out how to work it, how to apply the Principle of Christian Science to my own case." Let me tell you what I did. If that helps, God be praised! As you say, He is no respecter of persons, so what He has done He can do once more. Our cases apparently are not in every respect similar. You can read and write. I could not. Yet later on I had a threatened return of my trouble (which was soon disposed of), that perhaps is more nearly like yours, and which I will get at presently.

Regarding my first and main experience with Christian Science, it began in this way: I had a friend who had gone through much the same course. She was a graduate of Smith College, and a girl of unusual intellectual attainments. After battling with sanitariums, rest-cures, and that sort of thing for two or three years, she was in a comparatively short time healed through Christian Science. I had great respect for her good sense, and so, when I heard of her case, and especially when I talked with her, it removed a prejudice I had previously held against Christian Science and prompted me to give it a trial. This I did by taking a copy of Science and Health with me on the train *en route* to California, as related in the *Sentinel*. What actually happened in the way of my mental operation when I tried to read that book I did not there state. I will endeavor to do so now, so nearly as I can recall it.

I was able to read the verse from the Bible on the first page, which is as follows: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Your Father knoweth what things ye have need of, before ye ask him." When I read this, I said to myself, "If that is so, if I give God a fair trial, He should be able to remove the viselike grip that heretofore has seemed to take hold in my head whenever I would attempt to carry the reading operation beyond certain very restricted limits. I will try Him. I will put Christian Science to a fair test. It can do no worse than repeat the pain which so often I have experienced before. If I do not trust Him to the extent of endangering my

comfort,—yes, even my health, for every try at reading seemed to set me back,—it is not giving this Science a fair trial.” I continued to read. I read on and on! A great joy came over me. I could read! The great barrier that for years had stood between me and my work, health, and happiness, was it?—yes, it was really removed!

Then followed two most curious experiences. During the next week or ten days I continued to read Science and Health. I was in the habit (by the advice of a physician) of taking a hot salt bath every evening before retiring, to quiet my nerves and thus aid my sleep. When I reached Berkeley, in conformity with this habit I engaged a room with a bath. To my surprise I soon found, when bedtime came, that the usual restlessness no longer occurred. I did not desire the bath, and I found I did not require it in order to get a good night’s rest. On the other hand, another very remarkable thing occurred. I would sleep very soundly, and when I awakened I felt rested and refreshed; but as a matter of fact I slept only three or four hours a night. There was a great commotion in my mental “innards.” I slept as one who was going through a period of great excitement; only, as I say, always when I awoke I was rested and refreshed. This stir kept up perhaps for several weeks, after which it gradually wore away. I spent many of the wakeful hours of the night in reading Science and Health, and kept constantly in mind the thought that, although I was getting so little sleep, He who had brought me thus far toward really living again, undoubtedly had me in His care, and I was getting all the sleep that I required. And such proved to be the case.

As regards the other experience to which I referred,—when I was threatened with a return of illness,—I had all the stock symptoms, and constant terror at the thought of again being laid on the shelf. I consulted a Christian Science practitioner, who showed me how I should work, but otherwise did not help me. I took a week’s vacation, applied myself to the study of Science and Health, but all to no apparent purpose. Finally the test came. I was compelled to have an interview with a rather trying client. During the entire interview it was a struggle between the thought that I must give up, that I needed a long vacation for rest, etc. (the world’s stock theories), and the thought that God was my strength, that He would sustain me, and that I must trust in Him and ignore the voices that would down me.

I recall some of the sentences in Science and Health to which I clung about this time (for I have them marked in my copy). They are these: “If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief; and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible” (p. 13); and continuing down to the bottom of the page. On the next page: “If we are sensibly with the body, and regard omnipotence as a corporeal, material person, whose ear we would gain, we are not ‘absent from the body’ and ‘present with the Lord’ in the demonstration of Spirit.” On the same page (1905 edition), lines 9, 10, and 11, lines 12 to 15, lines 16 to 18, and especially lines 25 and 26. The great bugaboo in my experience was fear. I was in terror lest my old trouble with all its attendant train of ills should return; but I worked on, holding to the idea that life is in Soul, and not in body. Presently there came to my mind the thought, “Remember you do not have to struggle. You do not have to fight, you only have to know.” And then suddenly I knew! knew that my trouble had been fear, that it had been conquered, and that all indeed that was necessary was to know that I was well and to proceed about my work accordingly. A great peace came over me, and I have remained well since.

Now, my dear man, you ask me, “Why is it that some

people can be so easily healed, while others suffer and struggle and beat the air?” I do not pretend to know. To me it seems as if that is a question which concerns you less than this one, “How can I be healed?” If you will permit me to advise: Take a fresh start. Remember that life is not physical, but spiritual. Where does your immediate path of work or duty lie? Ask for strength to walk in it,—not of a corporeal God somewhere in the heavens, but of the God who is Love, who is omnipresent, who is spiritual Life—your life. May He bless you.

Sincerely,

ELMER GREY.

## THE NAME OF GOD.

JANE E. HUDDART.

IN the Bible we read: “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.” When the glorious promise contained in this passage of Scripture first dawned on the consciousness of the writer, through the study of Christian Science, thought was filled with gratitude and praise. The declaration of God’s goodness is so definite, and the reason of our success or failure to manifest this goodness is so clearly pointed out, that we see, in the degree of our reliance on this promise, that no man can ask in vain, unless he “ask amiss.”

In the light of Jesus’ teaching, God is proclaimed to be a loving, merciful, unchanging, omnipotent Father. Jesus’ life proved his understanding of God’s law, and his words, “Go thy way; thy son liveth,” were a proof that he knew the infallibility of the commandments. He never took God’s name in vain, and his saying, “All things, whatsoever ye shall ask in prayer, believing, ye shall receive,” were a reminder that the promise of the fulfilment of the law is unchanged, and is for all time. Our Leader’s message to this age points thought again to an unchanging, omnipotent Principle, and every healing in Christian Science is a proof that the law and promise stand for the present generation as surely as for the past.

As in the light of our text-book the higher spiritual meaning of the commandments appears, we find that as they are indeed written upon our heart and mind, we realize safety and security. This comes with the knowledge that God’s law is all the law there is, and is maintained by the divine energy throughout eternity.

[Written for the *Sentinel*.]

## RECOMPENSE

MARY J. ELMENDORF

My hands that were reaching so eagerly out  
Have closed on the hilt of a star;  
My eyes that were scanning the waters of doubt  
Have visioned the harbor afar.

My heart that sickened of shadow and greed,  
That wearied of wantons of woe,  
Has found the road to the distant mead  
Where the roses with radiance glow.

Tired, I turn from the toiling throng  
And the harvests of gloom they glean.  
Oh, the wind of the heights in my face is strong  
With the sweetness of things unseen!

In the silence of thought a lamp I clutch,  
A glistening, wonderful globe,  
And, laved in its glory, I kneel to touch  
The hem of the seamless robe.

## SELECTED ARTICLES.

[“Fair Play” in *Bellefontaine* (O.) *Examiner*.]

I would suggest to this critic, before he again “lifts the veil and assumes the pressure,” that he mingle with these people and obtain authentic knowledge concerning them, learning from them that Christ’s teachings can be carried into every-day life,—in all their dealings with mankind as vigorously as upon the Sabbath. Go into the little gatherings where two or three are met together, bowed in silent prayer, amidst persecution and ridicule, crying as did the meek and lowly Nazarene on Calvary, “Father, forgive them; for they know not what they do.” Then visit their crowded churches and view the vast assemblages drawn together by the influence of love, not fear, to hear of “Jesus Christ, and him crucified.” Do not condemn them for the absence of “live wires” and “cyclones,” for they doubt the beneficial results of explosive attractions. Bear with them in their silent prayers to the throne of grace, for they doubt the efficacy of any effort to attract the attention of the Almighty through either petitions or oratory. Censure them not for the belief that God created man perfectly free from sin, sickness, and death, in His own likeness, and their desire to reestablish these conditions. If they believe that Christ was once able to cast out devils and heal the sick, and is still able and willing to continue it, do not disturb them. If they claim there is no sensation in matter, examine the nearest brain to you and be convinced. If in your association with them you find, from their daily lives and conduct, that they are sons and daughters of God, without publication of the facts in the daily press, attribute it to their meekness and humility.

For the past twenty years I have been closely associated, both in business and worship, with Christian Scientists in various localities, and both experience and observation have demonstrated to me that no class of worshipers, with the Bible for their guide, are more conscientiously Christian not only on the Sabbath but in all that pertains to their fellow-man throughout the week. Their zeal for the elevation of humanity and to Christianize the world is too great to pull the ladders from beneath other denominations who are striving to reach the throne of grace by some other route. I have never heard uttered by them one unkind word against other sects or creeds. I am not a Christian Scientist, but after my long association with them, I would be dead to all appreciation of their many kindnesses to me, were I quietly to see them maliciously villified through the public press in this community where they and their works are so little known and understood.

In conclusion, I would ask the critic to cover the shortcomings of these people with the mantle of charity, and remember the command of the Master, “Judge not, that ye be not judged.”

[William J. Bonnin in *Stretford Division* (Eng.) *Advertiser*.]

Christian Science is nothing more nor less than the restoration of primitive Christianity. It proves that the faith that is not dead is demonstrable in works, and that the healing of the sick and sinning is today, as in the first few centuries, the necessary outcome of an understanding of Truth. Preach the gospel and heal the sick is the indivisible and enduring injunction, and those who profess to be and call themselves Christians, cannot disregard it. The healing is always the test of the preaching.

Christian Science comes to show mankind that all suffering, sorrow, and sin is the result, or expression, of a want of knowledge—not of material knowledge, but of true and absolute knowledge—for as soon as they arrive at even a slight understanding of the truth about God and His creation, they realize in that degree the promised freedom

awaiting all. “Ye shall know the truth, and the truth shall make you free.” This is no idle or visionary theory. It is in no way an exaggeration to say that there are today hundreds of thousands of people who have tested and proved that the love of God, when we understand how to avail ourselves of it, will heal any and every disease and evil condition that may harass us. Salvation this side of the grave is the salvation of a practical Christianity, and this is the salvation that Christian Science has to offer.

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

If Christian Science was any such nonsense as our critic would have your readers believe, it would not command the attention of an ever-increasing number of intelligent and God-fearing men and women, recruited principally from the older churches, but containing a liberal sprinkling from the great unchurched throng. Many ministers of the gospel have adopted its tenets and teachings and, together with eminent judges, lawyers, educators, editors, authors, and artists, are bearing insistent testimony that they have found a clearer and more satisfying sense of God and His Christ than they ever knew before.

The words “imaginary” and “imagination” are seldom used in Christian Science. To the suffering sense of the patient, sickness, pain, and disease are intensely real, but when the truth about God, man, and being is realized, and by this process the pain, sickness, and suffering disappear, it surely proves that the thoughts entertained by the one who makes the demonstration are correct and of God, from whom cometh “every good gift and every perfect gift.”

Christian Science does not ignore any fact of life; it demands that man shall meet and conquer everything unlike the Anointed in his own consciousness. He will then be prepared to render service to his fellow-men.

[C. A. Arnold in *Indianapolis* (Ind.) *Star*.]

A despatch states that a Japanese professor claims that the key-note of Mrs. Eddy’s religion was transplanted from Japan and was practised there four hundred years ago. He might have gone back two thousand years and discovered that the things Mrs. Eddy teaches were the doctrines preached by Jesus Christ and taught by him. In his last words to his disciples, just before he ascended, he said of all those who believed in him, “These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover.” Mrs. Eddy’s doctrine, therefore, is not a new doctrine. It was not only practised by the disciples of Christ, but was practised for four hundred years after his time.

[William C. Henderson in *Foster’s Democrat*, Dover, N. H.]

Our clerical critic errs when he classes Christian Science with spiritualism, or any other ism, creed, or doctrine. The writer has only love and good will in his heart for one who is striving to uplift and benefit the people of Dover or elsewhere; but he feels constrained to say to those who would oppose Christian Science, that there is only one way in which they can successfully combat its steady growth. It is to give to the world something as satisfying as Christian Science, something that will not only heal the sick, comfort the sorrowing, and reform the sinner, but that will make all who come within its influence better and the world a happier place to live in. This is the kind of work that Christian Science is doing quietly day by day, and it explains why it is gaining in strength and numbers. Jesus said, “By their fruits ye shall know them,” and the Christian Scientists of Dover are willing to be judged upon this basis.

[Frederick Dixon in *London Express*.]

Spiritual healing is effected by gaining a knowledge of the truth which Christ Jesus said would make men free, and this knowledge is acquired exactly in proportion as a man, walking in the footsteps of Christ Jesus, attains the Mind of Christ. Any person in the entire world who gains this knowledge of Truth will gain, precisely in the same proportion, the power to do the works which Christ Jesus did.

A Christian Scientist does not say he can perform all the works Christ Jesus performed, but he does say that not only he but every other person can perform those works exactly in proportion as they acquire the Mind which was in Christ Jesus. It would be well for our critic to remember that it was the Founder of Christianity, and no one else, who made the ability to perform these works the test of a man's belief, and consequently of his Christianity.

[John L. Rendall in *Council Bluffs* (Ia.) *Nonpareil*.]

The results of Jesus' ministry proved that he knew more about the best way to cure or overcome sin, disease, and death than any one who ever trod the globe, and he promised to his followers throughout all time, "Greater works than these shall he do; because I go unto my Father." It seems strangely inconsistent that ministers of Christian churches should in one breath commend to their congregations the healing work of Jesus Christ and in the next breath belittle and denounce those who today are the most active exponents of the healing religion which Jesus taught and practised.

It is no new thing for Christian Scientists to be objects of attack from ministers and others. Neither is this a new condition of things in the world's religious history, it is an experience which finds its prototype in the attitude taken by the chief priests and leaders of ecclesiastical monopoly in Jesus' time, and which expressed certain elements of human thought in the crucifixion of the one who brought to the world its clearest and most potent message of salvation from sin and sickness. It will therefore avail nothing for ministers of any denomination to refer to Christian Science as "a fad which is leading many well-meaning people astray." Neither will it avail anything for them to attempt to belittle the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the reason that the teachings of this book have thrown a positive light upon the healing truths expressed in Scripture and opened up the way of salvation to hundreds of thousands of people who were in great need.

Christian Science offers to humanity that which satisfies their religious cravings, that which heals and saves in the most complete way. It presents to the world a satisfactory, reasonable, logical, and practical teaching, and the fact that intelligent people in and out of all religious denominations have accepted it and found peace within its borders, means much. It is perhaps needless to state that no effort, whether organized or unorganized, whether in the open or subtle, can ever overthrow this positive demonstrable teaching of truth. If other Christian churches have failed to meet the needs of their membership, they should take pattern by Christian Science, which is meeting these needs and presenting to the world the teachings of our Master in their completeness. In Christian Science it is recognized that not person but divine Principle is the healing potency. Mrs. Eddy has said: "Follow your Leader only so far as she follows Christ" (Messages, p. 78).

Christian Scientists are not afraid of opposition. They know its futility, its powerlessness, and in the conscious integrity of their Christian motives and purposes they can claim the promise of the prophet of old, "No weapon that is formed against thee shall prosper; and every tongue that

shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

[Royal D. Stearns in *Lincoln* (Neb.) *News*.]

Christian Scientists do not claim that Mrs. Eddy has added anything to the Bible, but that she has discovered the precious truths of God's Word which heretofore have not been clear to them. They point to the fruitage of Christian Science practice as the only reasonable proof of its divinity. They accept in its entirety the command of Jesus to preach the gospel and heal the sick. They are doing this through a practical understanding of the application of the divine Principle, as taught by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures."

It matters not whether your critic agrees with the interpretation and application of the Scriptures as made by Christian Scientists, or not. Christian Science must stand or fall on its own merits. It should be known that vast numbers of people are constantly coming to Christian Science, recognizing its redemptive power,—coming from all walks of life, seeking refuge from various cares and troubles, etc., or they were sick, or they wanted a more satisfactory explanation of God and their being; and after a faithful and conscientious effort they have found health, happiness, and peace,—"the peace of God, which passeth all understanding."

The work of Christian Science is no more that of bodily healing than was the work of Jesus, when he went about healing all manner of diseases, and declaring that he was about his Father's business. Bringing relief to the body was not the end and aim of Jesus' teaching, nor is it of Christian Science. Jesus perceived that if the people were shown the practical power of God in the removal of the afflictions that burdened them, they would readily understand His love and His omnipotence. Having found Him "a very present help," they would be more inclined to deny self and acknowledge Him as the only God, and more willing to see that the love of evil is the cause of evil, and that the love of God would create good and destroy evil. The teaching of Jesus was fundamental, and Christian Science is the revival of His teaching.

Christian Scientists unequivocally accept the Elohist creation of man as found in the first and a part of the second chapter of Genesis. They accept the Biblical statement that God created man in His own image and likeness and gave him dominion and told him to subdue the earth. They believe the real man to be spiritual. In denying the reality of matter, Christian Scientists do so in the sense that Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." It will also be remembered that Paul said that "the things which are seen are temporal; but the things which are not seen are eternal." Christian Scientists recognize that to the physical senses matter seems both real and substantial, but they also understand that only that which is eternal and indestructible is real in the best sense of the word. Jesus had a body, but when he disappeared from human vision, he left no trace of a body behind. He walked on water, penetrated closed doors, raised himself from the grave, and finally ascended above mortal vision. All this shows that he must have had a very different conception of matter and substance from that generally entertained.

To say that Christian Science discredits the Bible, or claims that it is "full of falsehoods," is absolutely the reverse of the facts in the case, and must have been made under an utter misconception of what the Christian Science text-book, *Science and Health*, teaches on the subject. On page 497 of that book, which is the Christian Scientists' Bible commentary, it is specifically stated, as the first religious tenet of Christian Science, that "as adherents of



Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Proceeding from this standpoint, it will be easy to understand that Christian Scientists, having subscribed to the foregoing tenet, could not consistently say or do anything to discredit the Holy Scriptures. The fact is, that Christian Scientists, as a religious body, are devoted to Bible study. They consult it daily for inspiration, guidance, and protection from all the ills of the flesh, and place a sacred reliance upon it. Furthermore, there is positive and abundant proof that thousands of people have been healed through the apprehension of Scripture truth which they have gained in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

The results of Christian Science have been so pronounced that the time has long since passed when it is possible by means of denunciation to hinder or discredit the positive and beneficial work which Christian Scientists are accomplishing in every civilized land. Christian Science presents an ideal religion. It holds to a God who is Life, Truth, Love, ever-present Spirit, without a taint of materiality; and its ideal man as spiritual, created in the image and likeness of God, Spirit, as the Bible teaches.

[R. Stanhope Easterday in *Elkhart (Ind.) Review*.]

Our critic rightly argues that Jesus did not come to earth to relieve physical sickness, but this does not militate one iota against the significant preponderance of the healing work in his brief earth-ministry. The fact seems to have been overlooked, also, that Jesus classified sin and sickness in the same category, often healing sore physical distress by forgiving sin, and in the end declaring all phases of evil, including sin, disease, death, and all manner of discord, the work of the devil, after designating the evil one "a liar, and the father of it." Disease, therefore, being the more tangible or obvious manifestation of evil, it was natural and necessary that healing of physical ills, resultant from the more or less hidden operation of spiritual truth in the elimination of sin from human consciousness, should have been more noticeable and seemingly paramount.

The origin, moreover, of all phases of evil being a lie, it should be obvious to all that the truth of being alone can effectually antidote the same, whether manifest as sin or disease. This, then, is the full and effectual significance of our Lord's work for humanity, and this in brief is a resumé of Christian Science teaching. Because Mrs. Eddy deduced Christian Science from the Scriptures, her text-book on the subject is but a recapitulation of the teachings of Jesus, or a commentary on the Bible, and the sole end and aim of Christian Science is to reestablish in this age primitive apostolic religion and healing, with what success, moreover, the healing and regeneration of countless hundreds attest, and those who do not understand or demonstrate Christian Science cannot appreciate or effectually refute these evidences of unadulterated Christianity.

#### ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*.

Falmouth, Norway, and St. Paul streets, Boston, Mass.

## AMONG THE CHURCHES.

### CHICAGO, ILL.

The edifice of Seventh Church of Christ, Scientist, 5318 Kenmore avenue, Edgewater, will be dedicated today [March 27]. Three services will be held, at 10:45 A.M., 3:30 P.M., and 7:45 P.M. The building has a seating capacity of more than sixteen hundred. The actual cost, including the ground on which it stands, was one hundred and nineteen thousand dollars. This is the sixth large Christian Science church edifice to be built in Chicago and dedicated free of debt since 1897. The aggregate cost of these buildings is between \$650,000 and \$700,000. The total membership of the nine Christian Science churches in Chicago is more than five thousand and the average total attendance at church services is considerably more than ten thousand.—*Chicago Examiner*.

The dedicatory address was in part as follows:—

Just three years ago today this Seventh Church of Christ, Scientist, of Chicago, held its first services, and it seems fitting that the dedication of our edifice, free from all indebtedness, should occur on this, its third anniversary. Seventh Church was organized in conformity with the history of church extension in this city, it being an outgrowth from Second Church, formed to further the Cause of Christian Science by relieving the crowded condition of that church, and by establishing another church in a more remote district of the city. That wisdom impelled and guided the supplying of the great needs of the Cause of Christian Science in this north division of the city, was evident from the first in the crowded condition of the Edgewater Country Club, where our services were held, and the fact that the hall continued to be well filled Sunday after Sunday was proof that many were ready and waiting for this opportunity to be provided. This condition compelled an early decision to build our own edifice, as there was no larger hall available. Accordingly, a little over four months after our organization as a church, we found ourselves in possession of a building lot, and with plans for an edifice fully approved by the church membership. Work was carried along rapidly, without hindrance from disturbing elements, and we were able to hold services in the building, though unfinished, from the first Sunday in January, 1908. Four months later, in April, the building was completed and formally opened.

The members of the Christian Science churches are living witnesses that scientific Christianity heals disease and redeems from sin; that it gives inspiration for their hope, courage in their daily endeavor, freedom from fear, and affords a peace and satisfaction passing human understanding, which is the coming of the Comforter promised aforetime. It has enlarged their mental capacity, awakened their moral natures, and stimulated their desire for spiritual gain and welfare. They can say, with the Founder of Christian Science, that its aim is to injure no man but to bless all mankind.

Remarks at the dedication of a Christian Science church are incomplete without an expression of the deep-seated and profound gratitude we feel to Mrs. Eddy, our wise and beloved Leader. To her constant and God-directed efforts, her steadfast teaching and consistent practice of the divine Principle of Christianity, is due the founding of the Christian Science church, which is showing humanity how to apply the teachings of Christ Jesus.

*Correspondence.*

Worry less, work more.  
Waste less, give more.  
Preach less, practise more.

ANON.



#### 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.

#### FAITH SHOWN BY WORKS.

WHEN we read in the Manual of The Mother Church (p. 17) of the "little band of earnest seekers after Truth" who thirty-one years ago "went into deliberations over forming a church without creeds, to be called the 'Church of Christ, Scientist,'" that the church began its work with twenty-six members; that, "although walking through deep waters, the little church went steadily on, increasing in numbers," and then contrast that small beginning with the unnumbered host who today constitute the "Church of Christ, Scientist," we can but acknowledge that the growth in membership of the Christian Science church has been and is indeed phenomenal in point of numbers. Yet, after all, this is not a true test of the real growth of the movement, nor of its usefulness to humanity. The true test is to be found in the lives of those who are now members of this church and of those who may hereafter become members of it. It is not a question of numbers, but of quality. The need is not so much for more Christian Scientists, as it is for better Christian Scientists; not so much for professions of loyalty, as for Christian living and works of Christian humility and helpfulness.

On page 192 of *Science and Health*, Mrs. Eddy very clearly defines what constitutes a Christian Scientist, in the following words: "We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ." To the mortal, human sense of things this seems to be a proposition which can easily be assented to in words, but not so easily proved by deeds. The difficulty, however, is not in the truth of the statement, but in the unwillingness of the individual to comply with the conditions; for to the extent that we are accepting and relying upon the testimony of the material senses, to that extent we are rejecting the dominion of Spirit and denying the possibility of there being a spiritual sense.

A willingness to leave all for Christ does not come through ecstatic yearning, but through a calm, clear sense of the allness of God, Spirit, and the consequent unreliability and unreality of all that is unlike Him. Under the definition quoted above we fail truly to become Christian Scientists, in proportion to our failure to lay down self-will, self-righteousness, and self-justification, as well as every other belief which would keep us away from Christ, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (*Science and Health*, p. 583).

While, to human sense, in our present state of progress heavenward, it may seem difficult or impossible to comply with the demands of Spirit in all cases, the fact remains that this demand is made upon us, and it is well to remember that God asks nothing of us beyond what He gives us strength to perform. Read the divine promise to those who are His servants, to those whom He has chosen and not cast away: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." It is ours, as Christian Sci-

entists, to claim this promise,—to "go from strength to strength;" but it behooves us to make good our professions in fact as well as in name,—to become more loving, more Christian, more consecrated to the right; to prove to the world, as our Leader bids us, "through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness" (*Ibid.*, p. 458).

ARCHIBALD McLELLAN.

#### "FAITH IN CHRIST."

DRIVEN by the necessities of the case, both physicians and preachers are having much to say these days regarding the mental factor in the healing of disease. Those who concede that the beneficent works of Christ Jesus and his disciples were wrought through the realization of the efficiency and sufficiency of divine law, are free to acknowledge the inadequacy of the prevailing religious belief, and some are honestly seeking to advance in that spiritual understanding which will equip them to meet the demands which Christ Jesus laid upon all his disciples.

On the other hand, those who maintain that the Christ-method of healing is not incumbent upon his disciples today, are putting forth many theories in explanation of the undeniable healings of Christian Science. They are laying great emphasis upon the "physiological effect of faith." They point to the fact that a large proportion of the functional processes of the body are under the control of unconscious mentality, and declare that "these unconscious processes are doing their best only when they feel the throb of a great faith, a great hope, love, and courage." "When fear is eliminated," say they, "and men go to God in prayer for the cure of disease with faith and love, the unconscious processes respond at once and do their full duty."

This may be said to be a distinctly improved belief, and it indicates the present drift of thought away from dependence upon drugs; but the logic of the statement takes one farther than its makers are sometimes willing to go, for it demands that any person who is not equipped in character and in spiritual apprehension to awaken and nourish this "faith and love," is altogether unprepared to meet the demands of the situation,—all of which would argue that the school of healing and the school of faith should again be united, as they were in the days of the Nazarene. The contention of many physicians, that the object and reasonableness of the patient's faith is immaterial, may be true with respect to the removal of somewhat of fear; but it would surely be a startling proposition to say that Christ Jesus encouraged and exacted faith with a view simply of supplying a needed "physiological factor in the cure of disease."

It is just here that the thought of Christian Science is greatly misapprehended by both doctors and clergymen. Its teaching is grounded on the proposition that man is a manifestation of Spirit, the infinite Mind, and that health and harmony are but the normal expression and effect of our realization of man's spiritual nature and at-onement with God. Faith to the Christian Scientist is not the mere belief of the truth of a statement, but the demonstrable (*i.e.*, scientific) understanding of the truth stated. This apprehension of the truth furnishes the condition under which the power of Truth is manifested in human experience.

When the viper fastened itself upon Paul's hand, he was possessed of and kept by a faith that signified very much more than the "stimulus to which the physiological processes respond." Christ Jesus made no distinction whatever between diseases which fall within the respective domains of conscious and unconscious mentality, and he gave his disciples no intimation that they were to cure them otherwise than by the apprehension of and reliance upon

Truth. Spiritual quickening and illumination must constitute the major part of all true healing, and the testimony of Christian Scientists regarding this all-significant fact is uniform and world-wide. Mrs. Eddy has stood from the beginning for a higher, more vital conception of the nature of saving "faith in Christ," and it is in the maintenance of the lawfulness, naturalness, and present possibility of its realization, that Christian Scientists have achieved all the good which has attended their efforts.

JOHN B. WILLIS.

#### IMMORTALITY.

THE 40th chapter of Isaiah begins with the familiar and beautiful words, "Comfort ye, comfort ye my people, saith your God." The statements which follow do not, as might be expected, deal directly with the subject of immortality; but they certainly do so inferentially, since they make a rousing appeal to all who have eyes to see and ears to hear the spiritual message of this great prophet of the olden time. He tells us that "the glory of the Lord shall be revealed, and all flesh shall see it together;" not, some within the veil and others without, but "together"! To God none are ever dead, according to the great Teacher, for "all live unto him;" and when we no longer see "through a glass, darkly," but face to face with the eternal facts, this will be true of us also. Isaiah also tells us that "all flesh is grass;" and he adds, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Mrs. Eddy says, "Man in the likeness of God as revealed in Science cannot help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear. . . . In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good" (Science and Health, p. 81).

All revelation shows clearly that so long as our vision is limited to a material sense of things, so long will the objects of our desire fade and disappear; but there is comfort for those who mourn,—they are bidden to get them up into "the high mountain," and there behold their God! "But," says the sorrowful one, "my way is hid from the Lord." Then comes the answer that, as the "everlasting God" never fainteth nor is weary, so they that wait upon Him begin to reflect the divine power, until they mount up with wings as eagles, soaring above the fogs and mists of materiality, with its shadows of sin, disease, and death, into the light of Spirit. Respecting this event we may say with Paul, "Then shall I know even as also I am known." It is the question of our knowing those we love in the time to come, which weighs so heavily upon the hearts of many professed Christians. "The Master has said so little about it," say they. If we grant this, the reason is not far to seek. It was always life to him. While he did speak of the "many mansions," he also said, "If a man keep my saying, he shall never see death." Who *keeps* his saying today, and holds fast to man's immortality in the face of all evidence to the contrary? Here we are reminded that "a great sacrifice of material things must precede this advanced spiritual understanding" (*Ibid.*, p. 16).

In the parable of the rich man and Lazarus (Luke xvi.) we have a simple and natural presentation of the changes which must come to human consciousness before it is wholly purified from materiality. Here we have a man who, as it seems, lived wholly for self, but in the change called death he neither lost his own identity nor his sense of the identity of others. He called upon Abraham, although their mental states were so widely divergent, and humbly asked that Lazarus be allowed to minister to his great need. This request was not granted, but he ventured another. He begged that Lazarus might be sent to warn his brethren of the consequences of living for self. His human sense of love had not died (love never goes into the grave), but had actually begun to unfold toward the spiritual in a desire for the redemption of others.

If this were the case with a bad man, what must the unfolding of affection be for those who learn in Science that Life is deathless and Love "the master of hate" (*Ibid.*, p. 44)? All mortal elements must vanish away,—all that is unlike God; but the real knows the real, and that which is like God and of Him must share the deathless life of Spirit and bear "the image of the heavenly."

ANNIE M. KNOTT.

#### LETTERS TO OUR LEADER.

Camberley, England, March 29, 1910.

Mrs. Mary Baker Eddy, Boston, Mass., U. S. A.

*Beloved Leader:*—I used to wonder why you permitted the publication of some of the many letters sent you by earnest followers. They seemed to me, then, too sacred for the casual reader to see. Since that time, however, I have been so often helped by reading these evidences of love and loyalty, that I am now impelled to thank you very heartily for allowing them to appear in our *Sentinel*. These letters have shown me how other students, beset with the same difficulties which seem to bind me down at times, have risen above the cloud, and their expressions to you have sometimes brought the light to me, just in the way it was most needed. Human struggles are much alike, whatever part of the world we dwell in, and our progress from sense to Soul seems attended by the same apparent obstacles, whatever position in life we occupy.

To note the progress and loyalty of other students often encourages and helps us on our way; but above all, your noble example, dear Leader, is ever an inspiration to continue firm in our fight against error. Miss Wilbur's book has shown us something of what you have had to endure in the past, and it proved to me very clearly that the one thing we all have to guard against is any adulteration of the absolute teaching of Christian Science as set forth in our text-book, "Science and Health with Key to the Scriptures."

With loving loyalty,

Your grateful follower,  
WALTER SHAW.

Johannesburg, South Africa, March 7, 1910.

*Dearest Leader:*—I am sure it will please you to know that yesterday was a great day of rejoicing with us, for we held our first service in our own church, a beautiful stone structure. We opened our service by singing "Shepherd, show me how to go," a small tribute to your labor of love for mankind, and which made it possible for us to have the truth in this land, and our church (the material manifestation of it). Last year we had the great privilege of having our first lecturer out here. Dr. and Mrs. Fluno's visit has been of the greatest help and inspiration to many of us. I know that our church is indeed going to uplift the whole of South Africa.

In our own home life Christian Science has been more to us than I am able to express. My husband was healed, over seven years ago, when there was no hope left for him in *materia medica*; and as for myself, I feel that I have been brought out of Egyptian darkness. Now, to press on and bring forth more "fruit unto God"!

With greatest love and gratitude,

Yours faithfully,

MRS. ANNIE WILKS, *First Reader*,  
First Church of Christ, Scientist, Johannesburg, South Africa.

Atlanta, Ga., March 27, 1910.

*Beloved Leader:*—At this beautiful Easter time my heart overflows with love and gratitude to you for the truth which is risen in my consciousness, and I felt I must send a message of love to you. I thank you, dear Mrs. Eddy, for

Science and Health, for the Manual, for the *Sentinel*, *Journal*, and the *Monitor*, all of which are teaching me the truth that is making me free. I am trying to prove my gratitude by being so unselfed that in reflecting divine Love I may become a blessing to others. My husband and little daughter join me in loving greetings and gratitude to you.

Loyally yours,

VIRGINIA REED FARR.

Fresno, Cal., Feb. 23, 1910.

*Beloved Leader:*—At our annual meeting on Jan. 21, we unanimously expressed the desire to send you our thanks and our most cordial love for all the good that you have brought to mankind. God is indeed good, is good only, and the only good. How grateful we feel for this understanding revealed to us because of your spirituality, your courage, perseverance, and unfailing love, which we desire to emulate, so as to be worthy of the name of Christian Scientist. The valuable article, "The Church of Christ, Scientist" (*Sentinel*, Jan. 8), was read at this meeting, and we one and all shall strive to prove our loyalty to you and the Cause by following its injunctions and by striving always to be guided by wisdom and Love.

Your faithful followers,

First Church of Christ, Scientist, Fresno, Cal.

MRS. P. GUNDELFINGER,

H. M. COBBEY,

MAX CAHN, *President*,

MRS. EMMA G. PARSONS, *First Reader*,  
*Committee.*

Harrogate, England, Feb. 11, 1910.

*Beloved Leader:*—Gratitude and love to you seek for expression, but it is not easy to put into words all that I feel. Christian Science has been a priceless blessing to me, satisfying, vivifying. It has opened the door out of darkness into light, and I thank you, love and honor you, because you have taught me everything I know about God. You have shown me the Christ, and made clear the way out of the flesh into real selfhood. I was so blind with self-satisfaction that it has taken years to open my eyes even a little; but I am rejoicing all the way and am unutterably grateful to you. I am trying to keep the true incentive always in mind, "love for God and man" (*Science and Health*, p. 454).

Your loving follower,

CAROLINE GETTY.

Lincoln, Ill., March 1, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

*Dear Leader:*—We extend to you an expression of our love and gratitude for your years of sacrifice and untiring service to mankind. Science and Health, the Manual, and your other writings, have brought health and happiness within the reach of all. Your life with its unselfishness and love is an inspiration to us to strive earnestly to live the life of true Christian Scientists, at all times ready to be guided by your loving counsel. In this way can we best show our loyalty to you and your teachings.

Obediently yours,

Board of Directors, Christian Science Society,

J. W. WHITE, *Chairman*,

OLLIE J. BLACK, *Clerk.*

Sioux City, Ia., Feb. 27, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Brookline, Mass.

*Dear Leader:*—On behalf of First Church of Christ, Scientist, Sioux City, Ia., we are sending today to Mr. Chase, Treasurer, the sum of three hundred dollars for the publishing house fund. The members of this church have ever gladly acknowledged your leadership and promptly responded to any call for financial support to The Mother Church, knowing that as we have given to help the

Vine the branch has grown stronger. We all study daily the Bible and your writings, and may it give you joy to know that much healing of disease and of immorality is the result. All are gladdened by the knowledge of God which they gain from these books and the practice of their teachings.

With most loving gratitude from your students of the second and third generations,

L. W. STONE, *Secretary Board of Trustees.*

Winchester, Mass., Feb. 28, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

*Beloved and Revered Leader:*—I have come from Cape Town, South Africa, where a faithful little band of your followers are seeking and finding the truth. Six years ago Christian Science was hardly a name in that far-off part of the world, but today a steadily growing number of earnest workers, together with a small but thriving Sunday School, testify to what divine Love hath wrought. As the representative of the Cape Town Christian Scientists, I bring you greetings, and the assurance of loving loyalty in that branch of the work.

Out of a full heart, I thank you, dear Leader, for all you have done and are doing to bring light and love into hearts and homes today. In grateful love we are learning from your teachings to know something of that kingdom which Jesus said should be found within us.

Your loving follower,

JENNY W. FORSYTH, *First Reader*,  
For the Cape Town Christian Science Society.

Jamestown, N. Y., Feb. 12, 1910.

*Beloved Leader:*—I wish to express my gratitude to you for "Science and Health with Key to the Scriptures." Simply reading this book healed me, fifteen years ago, of five chronic troubles in two weeks. I have been a faithful student and follower of Christian Science ever since, but in the last few weeks I have had a deeper appreciation of your absolute devotion to Principle, your loving and watchful care over the "flock," so that not "one of the least of these" should mistake personality for Principle. The need of the hour has always been met by your wise guidance. The call for democratic church government was like the "voice of one crying in the wilderness, Prepare ye the way."

With gratitude and love, one of your loyal followers,

MISS MARY M. MYERS.

Grinnell, Ia., Jan. 29, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

*Beloved Leader:*—I have just finished reading the story of your life and work as told by Sibyl Wilbur, and I wish to express my appreciation of your herculean and persistent effort to bring this greatest of all blessings, the revelation of Christian Science, to the comprehension of your fellow-men. No words can express our debt to you, and I often think of your remark, made several years ago, that millions might know you were the Discoverer and Founder of Christian Science, but only you could know what it meant. Truly, we see that this is so. The perfidy and ingratitude of students who were incapable of understanding you or your work, must have been the sharpest thorns, but you pressed on, rose above every obstacle, and today you stand before all the world as the greatest benefactor of humanity since the great master Metaphysician, the humble and mighty Jesus of Nazareth. I wish to express thanks for your example of persistence, as well as for the great blessing you have given us and for the sweet benediction of your quiet, gentle, but forceful and earnest life.

In sincerity and truth,

MRS. THERESA WRIGHT BURTON



## THE LECTURES.

## COLUMBUS, O.

A very large audience gathered at Memorial Hall, on Monday evening March 7, to listen to a lecture on Christian Science by Frank H. Leonard, given under the auspices of First Church of Christ, Scientist. Mr. Leonard was introduced by the Hon. Judson Harmon, governor of Ohio, who said in part,—

In performing the duties of my office, I find that I am called upon to appear before my fellow-citizens when they are assembled for widely different purposes. Sometimes I feel at home and quite in touch with my surroundings, and sometimes I feel that I am not very well informed as to the objects and purposes of the meeting; yet I am always glad to lend my presence to such occasions. When the lawyers hold a meeting and ask me to attend, I feel myself quite at home; when the railroad men get together, I feel myself at home in the midst of them; and there are some other occasions when I feel myself to have an understanding of the matters under discussion; but tonight I must confess to feeling that I am not sufficiently acquainted with the matters to be discussed in this presence to be able to contribute to your enjoyment of them as I would like to do. I have come to know one thing about all questions which come up for consideration from time to time, however, and that is, that wherever there are a large number of persons banded together in the support of any one given principle, their work always results in the uplift of humanity and in making progress for the human race; and I have also learned another thing which applies to such questions as are to be discussed by the speaker of the evening, and that is, that the truth about any movement in the religious world, or in any other branch of human inquiry, can neither be ascertained by taking the views of the most enthusiastic supporters of that movement, nor by taking the views of the enemies and critics of the movement, but must be secured from the calm statements of those who know the actual principle upon which the movement stands.

We have with us tonight one who knows and can explain to us the Principle upon which Christian Science is based, and we shall no doubt derive great pleasure and benefit from his presentation of the subject. I thank you for having invited me to introduce your speaker and to preside at this meeting, and feeling it to be an honor to be permitted to do so, I shall present the gentleman to you and take my place as one of the audience he is to address.

*Correspondence.*

## NEW YORK, N. Y.

On Thursday evening, March 24, the Rev. Arthur R. Vosburgh delivered a lecture in Second Church to an audience that completely filled the auditorium, many standing throughout the lecture. The speaker was introduced by Virgil O. Strickler, First Reader of First Church of Christ, Scientist, New York, who said in part,—

The Bible tells us that the religion of Jesus Christ offers a full salvation, and it has been well said that if this be true, then it must meet humanity's full need. In our old churches we were taught that salvation was limited to the next world, and that it could only be attained by patiently submitting to the afflictions sent upon us by an all-wise God. This definition has never been satisfying. What men need and crave is an understanding of God that will help them solve the problems of daily life, and that will save them from the disasters and wreckage of human experience.

Mrs. Eddy has given a better definition of salvation. She has declared that the teachings of Jesus, when rightly

understood and rightly applied, are sufficient, without the aid of anything else whatsoever, both to regenerate the sinner and to heal the sick. If this be true, then the most important thing that can engage the attention of thinking men and women is to try to gain that understanding. This lecture has been arranged for the purpose of affording an opportunity to the public to learn about Christian Science.

*Correspondence.*

## LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

- Cranford, N. J.—Mrs. Sue Harper Mims, Church Edifice, April 19.  
 Milwaukee, Wis. (First Church).—Judge Septimus J. Hanna, Church Edifice, Prospect avenue and Keene street, April 21 and 22.  
 Fresno, Cal.—Frank H. Leonard, Barton Opera House, April 23 (changed date).  
 Peoria, Ill.—Francis J. Fluno, M.D., Majestic Theater, 3 p.m., April 24.  
 University of Michigan, Ann Arbor, Mich.—Judge Septimus J. Hanna, University Hall, April 24.  
 Dublin, Ireland.—Rev. William P. McKenzie, Antient Concert Rooms, 3:30 p.m., April 24.  
 Chicago, Ill. (Eighth Church).—Judge William G. Ewing, Bournique Hall, 315 East 23rd street, 3 p.m., April 24; 8 p.m., April 25.  
 Kokomo, Ind.—Clarence C. Eaton, Sipe Theater, April 26.  
 Taylorville, Ill.—Francis J. Fluno, M.D., Elks Theater, 8:15 p.m., April 26.  
 Redondo Beach, Cal.—Frank H. Leonard, Redondo Pavilion Auditorium, April 26.  
 Evansville, Ind. (First Church).—Clarence C. Eaton, Wells Bijou Theater, April 28.  
 La Grange, Ill.—Prof. Hermann S. Hering, Church Edifice, Cossit Boulevard and Catherine avenue, 8:15 p.m., April 28.  
 Portland, Me.—Mrs. Sue Harper Mims, Kotzschmar Hall, Congress street, April 28.  
 Danville, Ill.—Prof. Hermann S. Hering, Grand Opera House, April 29.  
 Elko, Nev.—Frank H. Leonard, Opera House, April 29.  
 Duluth, Minn. (Second Church).—Miss Mary Brookins, Lyceum Theater, 3 p.m., May 1.  
 Boise, Idaho.—Hon. Clarence A. Buskirk, Pinney Theater, May 1.  
 Wheeling, W. Va.—Judge William G. Ewing, Victoria Theater, 3 p.m., May 1.  
 Louisville, Ky.—Francis J. Fluno, M.D., Macauley's Theater, May 1.  
 Montclair, N. J.—Judge Septimus J. Hanna, 3 p.m., May 1.  
 Albany, N. Y. (Second Church).—Prof. Hermann S. Hering, Odd Fellows Hall, 3 p.m., May 1.  
 Astoria, Ore.—Bliss Knapp, Astoria Theater, 3 p.m., May 1.  
 Provo, Utah.—Frank H. Leonard, Opera House, 3 p.m., May 1.  
 Salt Lake City, Utah (First and Second Churches).—Frank H. Leonard, May 1.  
 New London, Conn.—Mrs. Sue Harper Mims, Lyceum Theater, 3 p.m., May 1.  
 New Bedford, Mass.—Prof. Hermann S. Hering, Y. M. C. A. Hall, May 2.  
 Park City, Utah.—Frank H. Leonard, Orpheum Theater, May 2.  
 Houghton, Mich.—Clarence C. Eaton, Kerridge Theater, 8:30 p.m., May 3.  
 Nyack, N. Y.—Mrs. Sue Harper Mims, Church Edifice, South Broadway, May 3.  
 Berlin, Germany.—Rev. William P. McKenzie, Beethoven Saal, 8:15 p.m., May 24.

## TESTIMONIES OF HEALING.

In September, 1902, I was operated upon for appendicitis and peritonitis. I was in the hospital for about eight weeks, was under the knife three different times, and thrice was pronounced beyond all help. After leaving the hospital, I remained in my home for nearly three months and then went back to my studies at school. Being of an athletic turn of mind, I tried to reenter the games and sports, but injured myself in four places, which steadily grew worse, so that I had to wear a truss, an abdominal supporter, and numerous other bandages. Two years ago I was in such agony that I was about to do away with myself, but finally decided to make one more effort to get well. I went to my operating physician and asked him to operate upon me at once, but he said he would rather have me go to a man more skilful with the knife, and immediately telephoned to a doctor in Albany, N. Y. This doctor examined me minutely, gave me some very severe tests, and after completing his examination declared it a very serious case and called in three other noted physicians. Finally he stated that it would be a very expensive operation and he could not give me any encouragement. He also stated that the muscles in the former incisions had never healed together, and that he would be obliged to cut them again and let them knit together afresh. I then went to another physician, who told me that six months in bed would not harm me, but he could not say it would benefit me. He said he would be unable to do the operating himself, and advised me to go to still another physician. I did so, but he too would neither operate nor give me any encouragement. I also went to see a number of other noted physicians and surgeons, but none of them were able to help me in any way.

I then became utterly discouraged, as I was unable to work, and returned to my home a complete wreck. Through the suggestion of an uncle, I turned to Christian Science for help. I asked my aunt to take the case, and had my first treatment on Sunday night. After one week's treatment I left off wearing my truss and everything else used to support me, and was running and jumping as every young man should be able to do. Today I can truthfully assert, with many thanksgivings to God and to Mrs. Eddy, that I am as well, happy, and healthy as any one need be.

T. Z. AYERS, JR., Pittsfield, Mass.

At the close of my college course in 1905, I was left in a miserable mental and physical state, having suffered for a number of years from frequent attacks of acute stomach trouble accompanied by severe pains in the heart, etc. I also suffered greatly from rheumatism, and at times during my school course it was necessary for me to lie in bed while studying my lessons. About this time a growth began to manifest itself on my neck, and I was considerably alarmed at its presence. I had also very troublesome eyes and had been wearing glasses for five years, an eye specialist having informed me that I would have to wear them the rest of my life, as my eyes could not be healed. I suffered greatly if I removed them even for a short period.

I tried different kinds of medicine, with exercise and baths, but received only temporary relief from my troubles until finally I turned to Christian Science through the healing of a sister. I began to take treatment, and at the first visit my eyes were healed. My glasses were laid aside, and I have not worn them since. I also experienced a wonderful moral and spiritual uplift from this treatment, and all desire for smoking, drinking, and profanity left me. The stomach trouble was relieved in a few weeks, as was also the heart trouble, and the growth was destroyed after one year's treatment. Since that time many discordant con-

ditions have been overcome, and in the past three years I have depended wholly on Christian Science as my guide, not only to health and happiness but in business matters, to which it has been applied with marked results. I am filled with gratitude to God for the many blessings I have received, and also feel deeply grateful to Mrs. Eddy.

RICHARD MORGAN SMITH, Detroit, Mich.

[Translated from the German.]

I would like to express my thankfulness for what Christian Science has done for me. For three years I suffered with kidney trouble, the attacks being attended by severe pain, and the last year they were more frequent. In February, 1907, I had such a severe attack that the physician thought it necessary for me to undergo treatment in a clinique. I stayed at the clinique for ten days, but that this treatment was practically of no effect was evidenced by another although less severe attack, which I had a few days later.

In the mean time I had heard of Christian Science and decided to take treatment. As soon as I was able to go out, I went to see a practitioner. After a few treatments I felt much better, and after three months I needed help no more. All the symptoms of the trouble had disappeared, and I felt well and strong, as I had not done for years. Some time later, while away from home on a trip, symptoms of the old trouble appeared; they vanished, however, after I had read in the text-book for several hours.

I thank God that I have found the way to Christian Science, and I also thank Mrs. Eddy with all my heart for all she has done for suffering humanity. I am grateful, too, for the loving guidance through which I became acquainted with the teachings of Christian Science.

BERTHA GOLDSCHMIDT, Frankfort on the Main, Germany.

I want to add my testimony as an appreciation of what Christian Science has done for me and mine. When it found me I had had poor health for years, on account of a complication of peculiar and very painful troubles of long standing. I had been treated by several prominent doctors with only temporary relief, besides being operated on by a fine surgeon, and told that I could never be well again. I also had a chronic bladder affection which distressed me greatly. For seven years I had suffered with catarrh, which had seriously affected my throat, causing constant coughing and headache. I went to have the glottis removed, hoping for a little rest; but it was not done; and I was told that nothing more could be done for me.

Here was God's opportunity. I was advised to try Christian Science; which I did, and in a few days was a changed woman. I have since enjoyed good health, which had been beyond any shadow of hope. There have been many demonstrations of the power of Truth in my family. I have seen chills, fever, croup, earache, etc., quickly healed. For the noble, God-inspired woman who has made the truth plain in this age, my gratitude is unbounded. My greatest blessing is to understand my true relationship to God; and to know that I am in

The way the holy prophets went,  
The road that leads from banishment.

MRS. R. E. GARLAND, Palestine, Tex.

When I first became acquainted with Christian Science I was suffering greatly from stomach and bowel difficulties, sinking-spells, and rheumatism. Many times I have thought that if it were not for my children I would do something desperate, for it seemed that I could not get into a much worse condition. I had vapor baths and powerful drugs, but without any benefit. My healing in

Christian Science seemed very slow, and my husband frequently remarked that I had better give up the treatment; but I always answered, "No, I am gaining; I feel different." Away inside, somewhere, I knew I was getting better. Now that the peace and love "which passeth all understanding" is mine, and nothing can take it from me, I thank God for all that Christian Science has done for me and my family. I am very grateful to Mrs. Eddy for the wonderful truth she has made plain to mankind. I know it is the truth, for I have proven it.

EURETTA PFUMMER, Hibbing, Minn.

I receive so much help from reading the testimonies of others, that I give this with the hope that some one else will be helped as I have been. I was to have a dental operation which I was told would be very painful, and the dentist said I would have to take gas, but I asked him to extract the root without this means, which he said he would do. I called up a Christian Science practitioner and asked for treatment, and will say that it proved a pleasant experience for me and a surprise for the dentist, for there was absolutely no pain and it showed him what Christian Science does for those who rely upon the truth. I have no words to express my gratitude to God, and to dear Mrs. Eddy for this truth. I am grateful for the spiritual understanding I am gaining from the daily study of the Bible and Science and Health.

ANNIE L. WHITE, Kansas City, Mo.

I have been a student of Science and Health for four years, and would like to tell of some of the blessings which I have received. The power of Truth was proved when I burned my hand and arm so severely that to mortal sense the flesh seemed destroyed. I called in a Christian Science practitioner, and in three hours after the accident I was entirely healed. My mother, who lives with me, was very ill with liver and kidney trouble, and she was healed in Christian Science; also my son, who was suffering from a malignant growth on his lip, was healed through this Science. I am indeed very grateful to Mrs. Eddy for revealing this blessed truth to us.

MRS. MARY WOODRUFF, Kewanee, Ill.

In early childhood there came into my life a circumstance which at one stroke changed me from a care-free child into a thoughtful woman, with one purpose, around which everything was made to center. As the years passed, and failure and disappointments clustered around the shrine which my mind and heart had made, this purpose, though partly fulfilled, but amid an environment which wounded sorely my affectionate nature, became a deep sorrow, which often plunged me into uncontrollable grief, and I felt that if I did not soon win out, grief and finally death would sap my life away. After graduating from high school, and trying to teach (though in a state of nervousness too great to continue the work), I went to my parents' country home, feeling all the time that the struggle was about to end. After being at home only a short time, I was seized with a serious illness,—severe pain in my side, combined with heart, lung, and kidney trouble. I had never been so ill, and I thought death was near; but this did not disturb me, as I did not think life worth living.

My parents had taken up Christian Science before this, and as I had lost all faith in medical skill, they read to me from the Bible and the Christian Science text-book all night. As I got no better, and had a high fever, a practitioner was asked to take the case. Deeper, however, than the physical pain, was the mental anguish which I did not think any practitioner could touch. During all my illness my parents did not seem to worry or show any fear

in the least. My father often repeated to my mother, "Perfect love casteth out fear;" and to me he would say, "Baby, God's love is all-sufficient for you." The practitioner kept on working, sometimes giving me two or three treatments a day. She would send me such texts as this, "In every thing give thanks;" but this only made me sadder, and when my mother asked me why I wept, I told her I had nothing at all for which to be thankful. Yet God's goodness continued, and now I know that I have everything to be thankful for. A lady who was visiting at our home during my illness said afterward that she told her husband this case would be the test of Christian Science for them; that if it helped me, there was something in it. After having taken treatment for a week, I was able to ride four miles and back, to Christian Science services; and I found, in addition to the bodily healing, that sorrow had lost its power over me and I could once more realize happiness.

This is only one of God's numerous blessings to me, and I am sure that Mrs. Eddy must be following the Christ-life, or her light would not so shine before men, or her good works glorify the Father which is in heaven.

MISS MARIAN S. NEFF, Talmage, Neb.

I am the person referred to in the above testimony, and wish to say that since Miss Neff's healing, in November, 1907, Christian Science has been my only help. Shortly after that time I was healed of acute rheumatism and heart trouble by Christian Science. I have been benefited in many ways, and my daily prayer is for spiritual growth.

MRS. ANNA STROUBE, West Plains, Mo.

I am very grateful for the many blessings that have come to myself and family through the study and application of Christian Science. My first experience in the healing power of Christian Science was a number of years ago, when I was perfectly healed in three or four treatments of a cough which had been very severe for a number of weeks, and which had troubled me, at times, nearly all my life. Material remedies had been tried, but without my receiving any help from them. During the time that the Christian Science treatment was being given me, a case of contagion which seemed to affect me was instantly met and overcome.

It is impossible for me to write or tell of the many blessings that have come to us through the help of Christian Science. I have three children in the Sunday School who have never taken any medicine. All their ailments, some of which were seemingly very severe, have been overcome by the understanding of this truth. Again I want to express my loving gratitude to God, and to Mrs. Eddy for this healing truth which has brought to us light and understanding.—MRS. MAUDE HOWARD, Grand Rapids, Mich.

It is over eight years since I first began to read the Christian Science literature. I had worn glasses for five years previous to this time, and after one treatment by a Christian Science practitioner I was able to lay them aside, and have never found it necessary to put them on again. I wish to express my gratitude to God, and to Mrs. Eddy, for all that Christian Science has done for me. I was lifted out of the depths of darkness and despair by this blessed truth. I became an earnest seeker for the good in Christian Science, and within the past year have enjoyed the privilege of class instruction, for which I am very thankful. I have found Christian Science an ever-present help, and words fail to express the great assistance in daily living which I have received from the study of this healing truth.

MISS SOPHIA C. PAMPERIN, Green Bay, Wis.

About four years ago I had occasion to test Christian Science in the case of an accident. While running a swiftly revolving machine I had the bone of one finger severed and a portion of the bone and flesh taken from another. I had a surgeon to dress the hand, but he used no drugs, knowing that it was against my wishes for him to do so. After dressing the hand he told me to call at his office in three days, and he would then put it in splints. In the mean time, however, I had Christian Science treatment and dismissed the surgeon, so that he did not see the hand again after dressing it the first time. I continued the Christian Science treatment, and the fingers healed beautifully. The only pain I experienced was in removing the first bandage. Many of my friends told me that when the bone began to knit it would be very painful, but that law was also overcome, for God's laws bring only peace, harmony, and happiness.

For this and many other blessings which have come to me and mine through the study of Christian Science, I feel truly grateful to God, and to Mrs. Eddy, who has been so pure and loving as to give this truth to mankind.

W. L. JARVIS, Norfolk, Va.

When Christian Science found me, in April, 1907, I was in the depths of discouragement, infidelity, and fear, also a victim of the drink and tobacco habits. I think it was only about one week after I started to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I found I had no more desire for liquor, and in about four or five weeks I lost the appetite for smoking. Some other errors were not so quickly overcome, but I am very thankful to say that every day the way grows brighter. Christian Science has made a new man of me, and for this regeneration I wish to express my gratitude to God, also to Mrs. Eddy.—GEORGE REBER, JR., Philadelphia, Pa.

After being in poor health for several years, I broke down completely in February, 1905, and my case was pronounced lead-poisoning. A physician advised me to give up my trade as painter if I wanted to be cured of this disease. He also said that I would never dare to paint again, for if I did I surely would have a relapse and would then be incurable. After three months of medical treatment my health improved very slowly, and my physician gave me permission to go to work at paper-hanging, this being the only other work I could do that I was strong enough to undertake, and so I dragged myself to work, as my family and I had to live. I felt very miserable and discouraged, and often spoke of ending my life; but I had a loving wife and two dear children, and I could not bear the thought of parting from them in such a sinful way.

I had been working at paper-hanging for about three months, when one day a lady spoke to me about Christian Science, and said among other things that I could be healed from my afflictions through Christian Science treatment, and that I could keep right on painting while taking treatments and be cured of the disease and never be troubled with it again. Still, knowing what the physician had told me (and two other physicians had said the same thing), I was too skeptical to believe that Christian Science could do me any good, and I neglected to investigate the subject. About three months later I painted a small room in forty minutes, and that night I experienced the severest cramps I had ever had during all my illness. This set me to thinking about Christian Science again, and three weeks after this last attack I consulted a practitioner. She told me the same thing that the other lady had told me about Christian Science, and so a week later I commenced to take treatment. The following week I varnished a large room, and when I retired I wondered what effect this would have on me. Upon awaking the next morning I was surprised to see how fine I felt. After that I painted occasionally

without being affected by it. The week following my third treatment I painted ten hours every day without feeling the least tired or affected thereby, and my health improved so rapidly that all my friends and neighbors wondered how it was that I was getting well "all of a sudden," as they called it, after being hardly able to carry myself about for eight months. The happiness which I experienced after I received my fifth treatment is almost indescribable. I was completely healed.

This was four years ago, and though I have painted steadily ever since, never for a moment have I felt any bad effect from it. My wife and children have also been healed from colds and some other ailments by reading "Science and Health with Key to the Scriptures," by Mrs. Eddy, and have been without any medical aid whatever during the past four years. We all thank God for this truth, and hope that His blessings will be with the one who brought it to us.—H. A. PLUEDDEMAN, St. Clair, Mich.

About three years ago a sudden and overwhelming attack of throat trouble necessitated aid other than my own. The Christian Science practitioner called upon was an entire stranger, and the details of the case were not given; but during the healing process Love appeared to me as the presence and power of real being, without any sense of a personality. A strong, calm, sweet sense of the presence of divine Love filled my consciousness with light. A gradually waning sense of personality had fitted me for the reception of this most beautiful reflection of impersonal Love, and I was healed of the ailment which had characterized the greater part of my life, and my voice is now strong, clear, and distinct in articulation.

HELEN FRENCH REED, Roxbury, Mass.

For a long time I have felt it my duty to express publicly my gratitude for all the blessings which have come to me through Christian Science. It certainly is the "pearl of great price." Everything has become changed to me,—I, too, see "a new heaven and a new earth," for the former things have passed away. I do not enjoy the things that once gave me pleasure and now I have peace and harmony. I have found God, Truth, and know that Love supplies all our needs. Christian Science gives us a Principle to follow, and we know that as we sow we shall reap.

I have been healed of sleeplessness, nervousness, a diseased condition of the eyelids, and a very bad cough which I had for six years. I find that the more I read in Christian Science the more I want to read it, and then everything becomes more harmonious and I am much happier. My greatest desire is to become a better Scientist, each day to reflect more of the one Mind,—our Father-Mother God. I am indeed thankful to God for this wonderful truth, and to dear Mrs. Eddy, whose teachings have helped me so much.—CORA A. POILLON, New York, N. Y.

I am very grateful for the many physical benefits received in Christian Science, which are, however, as nothing in comparison to the spiritual uplifting I have experienced through its teachings. For years I suffered terribly. My legs ached and I was unable to walk any distance. I fainted very often, each attack being, as it seemed, worse than the other. I was under the doctor for quite a long time and spent several weeks in bed. It is now about two years since I took up Christian Science. I was treated by a practitioner and was quite well within a fortnight. I am indeed pleased to say that I have never fainted or spent a day in bed since. It is good to know disease is not real, and that God, good, is ever present. I hope I may progress in this knowledge and be able to help others.

ZILLAH WRIGHT, Eaglescliffe, Durham, England.



My boy was taken very ill one Friday evening. As my husband is not a Christian Scientist, he called a physician. The child was in convulsions, and from the first the physician said the case was very serious and that little could be done. The child himself called continually for a Christian Scientist, and at one o'clock the father went for a practitioner. She worked all night, and although the child at times seemed relieved, the conditions rather grew worse. Saturday morning a consultation of physicians decided there was no hope—no possible chance. As one of them expressed it, "There is nothing that we can do." It was the verdict that the boy might live through the night, but it was not probable.

Upon being told that I was a Christian Scientist, one of the doctors advised that we have that treatment. That afternoon, with every evidence of approaching death present, the conditions were met and destroyed, and on Sunday morning the child was able to sit up. By the following Wednesday he was about as usual, looking none the worse for the illness which he had suffered. This child, since he was five years old, has been taught Christian Science, so he has learned to help himself. He was unconscious much of the time, but he never gave up and during his conscious moments he declared the truth incessantly. He said over and over the prayers he had been taught, and when it was said he could not live he declared, "There is no death, for God is Life. God is my life, I cannot die. God cares for me." This proved that he truly trusted God. Had he himself not worked, it would have been difficult to have saved him, but his trust was rewarded. I feel that my boy was saved, not only because of the faithful work of the practitioner, but also because of his own use of the understanding gained in Christian Science, in daily right living. Much responsibility rests with parents and teachers, for right thinking and living is made involuntary by regular habits of good, practically used and applied in each daily need.

I am more grateful than I can say for all the help Christian Science has been to me, and I honor and love our Leader, Mrs. Eddy.

MRS. JENNIE HUSCH, Jersey City, N. J.

I am very glad to be able to pay a tribute to Christian Science, and heartfelt thanks to our dear Leader. This testimony will show how wonderfully our dear Father in heaven can and will heal wounds, no matter how alarming they may look to the mortal eye. On Dec. 3, 1907, I went to work as usual, but had a severe injury to my hand from a circular saw. A wagon was called to take me to a doctor, but I realized that God alone could be the healer, so I declared the truth as well as I could, knowing He would help me. I got to the doctor and after waiting for an hour he came and looked at the fingers. Once in a while the pain was terrible, but by declaring the truth it soon left me. The doctor (a fine man) told the driver who was with me, that all he could do was to cut the fingers off, as there was not enough left to be sewed together. I then realized that I must say something, so I told him not to cut my fingers off, but again he said that there was nothing to be sewed. I then told him to put together what was left, and the good man said he would, and that in four days, when the bandage was taken off, he would have to amputate them. On the fourth day he did not cut the fingers off, but looked first at me and then at the hand; he could scarcely believe his own eyes.

When I got home from the doctor that first day, my daughter, a member of First Church of Christ, Scientist, came to see me, and she had a copy of our Hymnal to give me for a present. I told her what had happened and asked her to see a dear friend of ours, who is a practitioner, and tell her what the doctor had said and done. I slept well all night, and although the doctor had

warned me that I would have a high fever, he could find none at all. I have the same fingers, and there is not a mark to show the injury. For this healing, and many spiritual upliftings, I am very thankful to God our Father, to Christ Jesus, and to our beloved Leader, Mrs. Eddy.

CHRISTIAN HOEFEL, St. Louis, Mo.

About two years ago I was healed of a malignant growth and also of a spinal trouble received from a fall when a girl. After the birth of my little daughter, two years and a half ago, there followed an illness of three months of which I knew nothing except what I was told. The physicians said there seemed no possible chance of recovery. It was six months before I gained sufficiently for my husband and nurse to take me to Seattle for an operation. Words cannot express the torture of that month, and on returning to my home in Everett, a new growth appeared within a week.

I knew that all earthly help had failed, and I did not care, thinking death would be welcome. God seemed to have deserted me; my prayers for help seemed all in vain, darkness settled all around me; there was no God and no hope. A friend then advised my husband to try Christian Science, but when he asked me if he should call a practitioner, I told him it was of no use, that everything had failed, that he had spent all for me, and should try no more. That afternoon, however, a Christian Science practitioner came and gave me treatment, assuring me that as God's child I would surely be well. Before night the pain had left entirely, and I rested for the first time in months without an opiate. Truth had pierced the darkness, I knew there was a God, and within a week the growth disappeared.

The peace and harmony that have come into our home seem as wonderful as the healing of sickness. The only way we can show our gratitude to God is by following in the Master's footsteps, in the way so beautifully outlined by Mrs. Eddy in that wonderful book, "Science and Health with Key to the Scriptures."

MRS. G. C. ELANDER, Alameda, Cal.

[Written for the *Sentinel*.]

## THE UNSPOKEN PRAYER.

CASSIUS M. LOOMIS.

THERE is a prayer of thanks no child of earth  
Can voice in words. I seek in vain to find  
Some sentence deep enough to give it birth,  
But language finds me lagging far behind.  
That man is God's own child—how vast this truth!  
That we His household evermore will share—  
No age, no time, yea, one eternal youth.  
Should not our lives be one unceasing prayer?

And yet my hour of praise still lacks some word  
Of thanks for God's great gift. And so I wait;  
And when my days with petty ills seem blurred,  
And error would my blessings underrate,  
I woo this wordless silence, trusting all  
To Him who doth reward me openly.  
Must not the eye that notes the sparrow's fall  
Discern the depths of my unspoken plea?

There is a zone of silence, tense with thought,  
Beyond the realm of speech. It must be true—  
Our Master felt its nearness when he taught  
Love's glorious gospel to his chosen few.  
Then should I strive to lisp a tongue unknown?  
Or should I not forego my wordless plea,  
And dwell content within this sacred zone,  
A child of God for all eternity?

## FROM OUR EXCHANGES.

[*Christian Register.*]

Thinking men discredit not only the old claim that the minister, representing the church, speaks with a super-human authority, but they discredit the view of religion which is usually associated with that claim. They no longer regard religion as coming into the world from an extramundane source. God is at home in this world, and religion is a natural function of normal human life. The knowledge, then, which the modern minister should possess is a thorough knowledge of the phase of life represented by the broadest meaning of the word "religion." In this he is to be a specialist. He is to be a master in the field of religious experience and religious thinking, in the field of the spiritual life, in the field of the application of religion to practical life. These fields are one field. The world of thinking men listens to the man who knows: in religion it listens to the man who knows.

[*Universalist Leader.*]

There seems to be in the minds of many a notion that there are a good many kinds of Christianity among which we are to choose, and measurably this is true. That is, there are a great many different interpretations of this one thing, and it is wise for us to choose that interpretation which most nearly approaches truth and efficiency. But when we have determined what sort of Christianity we believe in, then we can all take to ourselves the advice of Dr. Hunter, who says, "He will seek to hold and preach his Christianity not as a problem, but as an open secret; not as a theme for critical research, but as a divine message; not as a discovery, but as a revelation; not as a philosophy, but as a gospel; not as a creed, but as a faith." That is, he will vitalize his belief into a life.

[*Christian Work and Evangelist.*]

In these days of bitter poverty in immediate contrast with enormous wealth, a great party is growing up whose principle is the abolition of all private property rights. The gospel brings the true solution. It does not cry, "Down with wealth," but it whispers, "Come down with your wealth into the midst of the humble and the needy, yet keep your large horizon; consider not merely the pressing wants of the immediate neighbor, but of the whole community, which also is the neighbor. So use your wealth that the whole of it, to the very last dollar, shall serve the interests of the community, which are the interests of the kingdom of God!"

[*Lyman Abbott in Outlook.*]

Godliness is more than correct belief about God, more than obedience to God's law, more than trust in God's protecting care. It is the consecration of one's life and all its energies to the accomplishment of God's will in the world, in a spirit of joyous, loyal companionship with him.

[*Examiner.*]

The most serious enemy the religion of Christ has to encounter is the indifference of those who profess it. The gates of hell cannot prevail against a living and militant church; but if the church itself fall away, who shall save it?

[*Western Christian Advocate.*]

The hill called Calvary is not a single locality outside the walls of Jerusalem. It is universal. Infinite in number are the human Calvaries, crowned with crosses.

[*Outlook.*]

To be a follower of Christ is not to do great things; it is to do all things in a great spirit, the spirit of unselfish service.

## 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.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

A special pamphlet, comprising the two well-known articles by Mrs. Eddy, "Personal Contagion" and "What Our Leader Says," in large type on special paper, silk-sewed with overhang cover.

The Christian Science Hymnal, revised and enlarged, containing some fifty new hymns.

A new and desirable photogravure of The Mother Church edifices and the Publishing House.

For prices see opposite page.

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.