

CHRISTIAN SCIENCE SENTINEL

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

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

**A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD**
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

A remonstrance against further increase of the navy, signed by five hundred ministers of Boston and vicinity, has been forwarded to Washington. The remonstrance declares: "The fact that the United States, which has no enemies but is on friendly terms with all nations, is spending more than thirty per cent of its revenues, postal receipts not included, on preparations for war and nearly seventy per cent for war purposes, if the expenses of past wars be included, or nearly four hundred million dollars a year, should in our judgment cause the Government to take immediate action for the reduction of military and naval appropriations. We believe that the legal system already embodied in The Hague conventions is adequate to meet the requirements of international justice, on an honorable, equitable, and economic basis."

The committee on naval affairs of the House will recommend to the House the following vessels: Two battleships to cost about eleven million dollars each; two fleet colliers at one million dollars each; one repair ship to cost one million dollars; four submarines costing about five hundred thousand dollars each. The naval appropriation bill, as now practically completed, carries about one hundred and twenty-eight million dollars, as compared with one hundred and thirty-six million dollars last year.

The bank guaranty fund law of Oklahoma had its first severe test last summer when the Columbia Bank and Trust Company failed, and the depositors were paid dollar for dollar claims amounting to \$2,800,000. This depleted the state's supply fund to such an extent that under the law another assessment was levied on the other banks. The state's action was fought by the banks on the ground that the law was unconstitutional, and was decided for the state in the state courts. It was appealed and is now to be adjudicated in the United States supreme court.

That John D. Rockefeller plans to spend his millions on a still greater scale than ever in the cause of education, charity, and other beneficent objects, was made clear last week, when Senator Gallinger introduced a bill to incorporate "The Rockefeller Foundation," which will have headquarters in Washington. Behind the incorporation is hidden the greatest plan for the systematization of charity in the history of the world.

"Cosmopolitan clubs" composed of foreign students enrolled in American colleges, exist at present in twenty-three educational institutions. They result in bringing together the picked men of various countries of the globe, in developing a mutual understanding, admiration, and love among men who are probably destined to be prominent in their own countries in coming years, and point happily toward a future world unity.

All over the country on March 1 corporations hastened to file with internal revenue collectors the reports of their business called for by the new corporation tax law. Many thousands of corporations, however, did not file reports and so have become liable to penalties. Many of the returns that were sent had protests attached to them. Iowa is the only state in which complete returns were made.

The Senate has passed the bill authorizing the issuance of thirty million dollars' worth of certificates of indebtedness for the completion of irrigation projects of the Government already under way. The bill is intended to supply sufficient money to finish these works, and it is contemplated that the certificates will be redeemed by money derived from the sale of the lands redeemed by the improvements.

The Western Union Telegraph Company has promulgated orders to accept messages over the telephone from any regular subscriber of the American Telephone Company, to be transmitted as telegrams. This order makes it possible for every subscriber throughout the entire country to send a telegram without leaving his residence or his office.

At a conference held at the White House, attended by Attorney-general Wickersham and Senators Aldrich and Crane and Speaker Cannon, it was decided that the railroad, the postal savings bank, and two conservation bills should be pressed for passage with all the power at the command of the Administration party.

The second meeting of the New Jersey mayors' conference has been held at the State House. The legislative committee, appointed at the first meeting several weeks ago, has completed drafts of bills for uniform accounts in municipalities and limited bond issues for cities. The committee also favors a short ballot bill.

A minority report of the committee on interstate commerce on the Administration's interstate commerce bill condemns the measure unsparingly. It makes the statement that the bill prevents neither the combination nor the overcapitalization of railroads, and is declared to be ineffective for these evils.

The House committee on interstate commerce, by a majority of two, has voted to create the interstate commerce court, the provision for which the President and the attorney-general have been working.

The Senate, after debate, disapproved of the bill giving legislative authority for future appropriations to purchase sites for the construction of buildings as residences for diplomatic officials abroad.

International.

The Dalai Lama, the religious head of Tibet, has left Lhasa, because of the approach of Chinese soldiers, and has fled to Darjeeling, India. That the trouble in Tibet is the direct result of arbitrary British interference is asserted by Sir Henry Cotton, whose long years of official service have made him an authority on Far Eastern affairs. He says: "The present crisis at Lhasa is the aftermath of the British expedition under Colonel Younghusband [ostensibly to impress the necessity of respecting treaty obligations] into Tibet seven years ago. At that time I vigorously protested against the unwarrantable assumption of Lord Curzon that the suzerainty of China over Tibet was 'a constitutional fiction.' The truth is that for about two hundred years that suzerainty has existed and was never dis-

puted. The only result that could ensue has happened. It was inevitable that China would assert her authority by drastic measures, aiming at the establishment of effective power in Tibet. The situation is a direct consequence of our interference in Tibet, and is very embarrassing for the British government, upon which are now forced most delicate and tactful negotiations with China regarding Tibetan affairs in which we have no real concern." The Chinese government has replied to an inquiry by Great Britain, setting forth her intentions in Tibet, and the reply is regarded as satisfactory by the British foreign office. China declares that the interior administration of Tibet will not be changed. Japan declares that China has made a grave political mistake in degrading the Dalai Lama, and that its action in disregard of the interests of the Powers concerned should not have been taken without consultation with Great Britain, Russia, and Japan.

The Smithsonian African expedition of Colonel Roosevelt broke up at Gondokoro, Sudan, last week, all of the porters and half of the servants returning to Kampala and Nairobi. The former President of the United States will arrive in Berlin May 10, and the authorities of the Berlin University are arranging for a cordial reception. Emperor William has also indicated his intention to entertain him. It is understood that, acting on the precedent in the case of ex-President Grant in June, 1877, when on a tour of the world, the London Corporation intends to offer to Theodore Roosevelt a public reception in the Guildhall, London. Paris also will entertain him fittingly.

Reports made to the Mexican government for the fiscal year 1908-1909 by the oil-producing concerns show that the oil yield of the republic for that year had an aggregate value of approximately \$2,400,000. The oil refining business is at present confined to the Pearson interests, which operate a large plant at Minatitlan, on the Isthmus of Tehuantepec, and the Waters-Pierce Oil Company, whose plant is at Tampico. The Mexican Petroleum Company has a small refinery at Ebano.

President Fallières has personally called on Prince von Radolin, the German ambassador to France, to express condolences on the recent demise of the ambassador's son. As this is the first visit a President of the republic has paid to the German embassy since the Franco-Prussian war, it has created much comment.

The official reports of the flood damage in eighteen out of the eighty-six departments of France show monetary losses of \$14,600,000. This includes the \$10,000,000 damages done in Paris, but here as elsewhere no account is made of the indirect losses, which are incalculable.

An anticipated deficit of \$42,000,000 in the Russian income has disappeared, and the budget for the first time in twenty-two years shows a surplus of \$1,850,000.

Industrial and Commercial.

The annual peanut crop of the United States is about twelve million bushels, worth seven million dollars, but the production is now far below the demand. The cultivation of peanuts has proved a profitable industry for Japan, from which country the United States imported over fifty-five hundred thousand pounds in the first ten months of last year.

Three-cent street railway fare with municipal supervision of the car lines has become a reality in Cleveland. The receivership of the local traction lines which has existed since Nov. 12, 1908, is lifted and the Cleveland Railway Company has taken over the property under an ordinance recently approved at a referendum.

More than \$13,500,000 is to be spent in 1910 for new equipment for the Great Northern and Northern Pacific railroads, the line of James J. Hill.

The geological survey estimates that there are 15,104,500,000 tons of coal in the known coal areas of Alaska.

CHRISTIAN SCIENCE SENTINEL

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

JESUS

WHAT CONSTITUTES HEALING.

CLARENCE W. CHADWICK.

HEALING and reformation go hand in hand in Christian Science. Where one is found, the other is sure to be. They can never be separated without losing sight of God as divine Principle. What is called health without morality is simply a blind belief without understanding. The healing of physical conditions necessarily involves the correction of the moral fault that is often responsible for the physical disorder.

Jesus' teachings clearly reveal the mental cause of so-called physical conditions, and the mental remedy for such conditions; but until Christian Science was given to the world, even the professed believers in Jesus' doctrine were trying in every way possible to reverse the law of cause and effect and to make mind subordinate to matter. As a result of over forty years of application of the Principle of Christian Science, the world is rapidly awakening to the simple but profound truth that thought is first in everything, and that mental causation is therefore the one important question for consideration. Much valuable time has been spent in the vain endeavor to build up a philosophy of life upon the changing foundation of material effects. *Materia medica* has witnessed the ravaging effects of wrong thinking upon the human body, and instead of working upon the mental and moral plane to correct the difficulty, has unwittingly admitted the superiority of matter over mind. With the moral sense uncorrected, human belief has thus been left to subsist upon its own subjective conditions of thought without the health-giving inspiration of enlightened understanding. The clay has been given power over the potter, and matter and health regarded as inseparable. In short, the thought of matter has been first and the thought of Spirit regarded as of secondary importance. This has left the true understanding of health to be revealed to the world through Christian Science.

In Christian Science the order of thinking is reversed and cause and effect are vested in Spirit or Mind. Health is found in Mind and not in matter. Intelligence assumes its natural place as causation and power, while non-intelligent matter is proven to be but a subjective state of human consciousness. The barriers of sense are thus torn down and thought is set free to grasp the hitherto unknown realities of Spirit. Christian healing becomes a tangible and practical reality, an every-day essential in the life of the progressive Christian worker. It means to him the overcoming of all that is unlike good. It is vastly more than the experience of temporary surcease from aches and pains,—it is the correction and subjugation of that which caused the so-called physical suffering. It is primarily the forsaking and overcoming of sin. It is the conquest over every degrading and obnoxious habit or practice, a radical forsaking of all that pertains to the so-called animal nature of mortals. The Christian Scientist knows that Truth and its idea cannot be separated in the right metaphysical practice.

If this important fact is lost sight of, the so-called practitioner becomes merely a mental quack, doctor, or manipulator, and can no longer utilize the power of divine Mind to heal and to bless mankind. Right practice is the exercise of right thought, and right thought will correct sin as readily as it corrects disease. It is therefore a moral impossibility to heal disease and at the same time leave sin uncorrected. If sin is ignored or smoothed over, mental causation and true mental practice are misunderstood.

True Christian healing—and there is no other—embodies the essentials of repentance and reformation; in other words, a scientific correction of thought, and this correction will be made manifest in daily living, in genuine honesty, in sobriety, and in purified affections. If the outward evidence of disease or suffering has been removed as the natural result of seeking "first the kingdom of God, and his righteousness," the signs of true healing are in evidence. To get relief in any other way involves reliance upon some form of erring human belief, and the relief thus obtained falls far short of the Christ-healing. There is evidence on all sides to prove the influence of erring human thought and belief in removing the symptoms of disease, but in a majority of such cases it can truthfully be said that "the last state of that man is worse than the first." This is not Christian healing. It is but a change of belief and not the acquisition of true health or happiness. It is simply a mortal mind-cure in which there is no purification, resurrection, or correction of thought; the belief in the reality of matter and disease is left intact.

It is this kind of cure that the Christian Scientist is striving to have eliminated from the realm of mental practice. He knows that there is no warrant for any such practice, either in the Bible or in "Science and Health with Key to the Scriptures." Despite the ignorant assumption of those who insist that he is working through human will-power or suggestion, he adheres rigidly and understandingly to the one Mind as being the sole healing power in the universe. He knows that the law of God or Mind is just as operative to destroy sin as it is to destroy disease, and consequently that the healing of one includes the healing of the other. First, last, and always it must be understood that true healing is inseparable from purity of thought. Regardless of all appearances to the contrary, no genuine healing can come through an impure channel. The individual who becomes engrossed with the demoralizing allurements of material sense has lost sight of the healing Principle which "thinketh no evil," and his so-called treatment becomes nothing more nor less than a mental argument based wholly upon false premises.

The close student of Science and Health will always look for improved moral conditions as the one satisfying evidence of corrected thought which always accompanies true healing. Demonstration in Christian Science is synonymous with overcoming, and this fundamental fact must not be lost sight of in considering its healing work. Good and evil do not proceed from the same source, nor do they flow through the same channels. In corroboration of what has

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been said upon this point it is well to ponder seriously and understandingly Mrs. Eddy's words in "Rudimental Divine Science" (p. 8), where she says, "Heal through Truth and Love; there is no other healer."

CHRISTIAN SCIENCE THE SCRIPTURAL HEALING.

MYRA EMMONS.

IN the seventeenth chapter of the first book of Kings is related the healing, by the prophet Elijah, of the son of the widow of Zarephath. Studying this story in the light of Christian Science, its spiritual signification is found to be much greater than the mere words at first seem to indicate, for the spiritual understanding of the text confirms fully the fact that the healing which is today being wrought through Christian Science is identical with that which was performed by Jesus and occasionally by the prophets, when they, as Mrs. Eddy writes in *Science and Health* (p. 333), "caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love."

The account says that Elijah said to the widow, "Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed." The words, "And he took him out of her bosom," clearly indicate that Elijah perceived, through spiritual consciousness, the separation between the spiritual concept of man, in the image and likeness of God, perfect and immortal, and the false belief of a mortal origin; and that he in thought separated the child's spiritual identity from the material sense of the mother. He recognized the divine fatherhood and motherhood of God, instead of a material sense of parentage. Mrs. Eddy says, "Entirely separate from the belief and dream of material living, is the Life divine" (*Ibid.*, p. 14), and this separation Elijah made in understanding.

Elijah then took the child up; that is, realized the exalted identity of the spiritual idea; and the loft where Elijah abode, to which he carried the child, was synonymous with that upper chamber where Jesus took his disciples when he broke for them the bread of life. We next read that "The Lord heard the voice of Elijah," and that the child was awakened from the dream of death. When Elijah delivered the child to his mother, as the Bible expresses the action, the healing was made manifest in the flesh. The fact of the indestructibility of Life and of man as the idea of Life, was made fully apparent, even to the so-called material senses. Job says, "Though . . . worms destroy this body, yet in my flesh shall I see God." Well might this mother say to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

The healing of so-called physical disease and the raising of the dead was then, as now, indisputable proof of the action of Truth. The chapter of which this specific account is a part is full of spiritual beauty and instruction for Christian Scientists, who have received through "Science and Health with Key to the Scriptures" the understanding to interpret it. When Elijah said, "Give me thy son," he asked the widow to surrender her material sense of motherhood to the higher spiritual sense of the infinite, divine motherhood, and when she had done this her son was restored to her, not dead, but alive through the power of Truth. We also see in this chapter that before this healing and awakening from the dead took place, many footsteps in scientific unfoldment had been taken both by Elijah and the widow.

Elijah had warned King Ahab of the drought that should come upon him and his people because of their disobedience, and in this punishment of material sense Elijah himself had to share, as the Christian Science practitioner must

sometimes share the experiences of others in putting off the beliefs of material sense, for the brook Cherith, which was for a time his supply, "dried up, because there had been no rain in the land;" but Elijah's implicit obedience to the commands of God preceded each of his demonstrations. When told that the brook Cherith should supply him with drink and that the ravens should feed him, he went unquestioningly to the place to which God sent him; he allowed no mortal sense to lead him to reject the perception of the fact that Love was able to sustain him, even in the wilderness. He was, therefore, supplied with the water of life, and the birds of the air—representing messages of Truth and Love—brought him spiritual sustenance, which also was made manifest in the flesh.

When the brook failed, it was a call to higher demonstration. Every material source of supply was gone. It is not recorded that Elijah made complaint or expressed doubt or fear. He was not left to do so. We read that "the word of the Lord came unto him," and Elijah heard and obeyed the dictate of divine guidance, even though it led him into Zidon, the country of his enemies, where one of his greatest works was to be done. It led him to a woman whose need was greater than his own, for she was not only without sufficient supply herself, but was unable to meet the need of her son, who was dependent, as far as she knew, on her. Elijah was compelled to prove for her and her son, as well as for himself, that Spirit alone is the full and abundant and unfailing source of supply for all.

It is noticeable, also, that the woman's thought was receptive and obedient. She did not condemn God. She asked but one question—if it was for her sin that her son had been taken from her. She did not insist on an explanation, when Elijah said, "Give me thy son;" she surrendered, without complaint, her maternal grief to faith in God. Elijah has been called "the gospel prophet," and this great work which he performed shows how thoroughly he understood the nature of the Messiah, Christ, Truth, as the eternal Saviour of mankind. Christian Science is the again appearing of Truth, connecting all ages, past, present, and future, and proving the present immortality of man.

THE LENS OF CHRISTIAN SCIENCE.

EDITH BINGHAM DITTEMORE.

WHILE walking along a country road one day, I came to a small bridge stretching across a dark, swamplike place, where the water was scarcely visible on account of a thick green covering, over the surface of which insects of every description were briskly running. At first glance the place seemed most repellent, and I would have turned away at once had I not discovered something which suggested a deep lesson. In the midst of the mire, untouched by their sordid surroundings, a cluster of pure white lilies were opening their fresh faces, close set in a mass of sturdy green foliage. As the sun shone upon them, their strength, beauty, and purity were intensified, and even the unpleasant surroundings seemed subdued by their sweet presence.

A few years before this picture would not have awakened any thought other than that of admiration for the flowers; but I had recently come to the dawn of a new light, and was now looking through a spiritual lens called Christian Science, that enabled me, as it has many others, to perceive symbols of spiritual truth which had not come within the range of my vision before. In the light of Science, the picture became profoundly significant. It symbolized the world of sin, disease, and woe in which mankind is seemingly enveloped; nevertheless, with the aid of this wonderful lens, we are enabled to look through the veil of material sense and see God's pure and perfect man in all his beauty, while the objects of sin and disease disappear in proportion to our perception of the truth of being.

When its serviceability is understood, this lens of Chris-

tian Science can but be desired by all the world, for with it the spiritual universe of God's creating is clearly seen, the reality of being appears. It is turning human thought away from its disheartening beliefs in a God who either sends or permits sickness, sorrow, and death, or who provides for His suffering children only such material remedies as sooner or later lose their asserted healing power. In thus removing deplorable conditions of thought, Christian Science is lessening the manifestations of evil and multiplying the manifestations of good. It enables us to prove that the sick as well as the sinful can be healed here and now of the diseased and sinful thoughts which have caused inharmony and suffering, and be brought into a realization of that perfect love which casteth out fear through the saving knowledge of the only true God, infinite Life, Truth, and Love. Moreover, it gives us proof of the spiritual man whom God created "in his own image," and who is revealed through Christian Science as having remained perfect and Godlike. We learn that even as the lilies bloomed unspotted, despite their repulsive environment, so mankind may rise above repellent mortal conditions and find freedom in the service of Truth. What a glorious inheritance is this,—to realize our God-given right to dominion, our right to manifest health, strength, peace, and purity!

For many centuries, until the discovery of Christian Science, men were taught that sin and sickness are real and that they cannot be avoided on this plane of experience, though they were still encouraged to believe in a good and omnipotent God! As the fruit of these beliefs, sin and disease have been manifested in their worst form, though prayers and drugs have been freely employed in the effort to dissipate them. Mortal belief in God has not been sufficient to bring relief to suffering humanity, and this for the reason, as Mrs. Eddy has written, that "more than profession is requisite for Christian demonstration" (*Science and Health*, p. 141).

The great Wayshower used this same spiritual lens. He declared that he had come to "destroy the works of the devil,"—sin, sickness, and death; and he commanded all of his followers to go and do likewise. He instructed his followers not only to "preach the gospel," but to "heal the sick, cleanse the lepers, raise the dead, cast out devils;" and he declared that "these signs" would follow them that believed (understood) his way. He even said that greater results would be accomplished, if only we had the necessary faith (understanding); and he also said, "Heaven and earth shall pass away: but my words shall not pass away." Thanks to the Discoverer of Christian Science, these words of the master Metaphysician are being fulfilled today, and the world may well rejoice that there has been one who so closely walked and talked with God, who has been such a transparency for the Christ-mind, that she has been able to rediscover the Science of Life which Christ Jesus so perfectly understood and demonstrated, but of which he left no definite rule. Today the word of Truth is revealed to the world through the inspired pages of "Science and Health with Key to the Scriptures."

Through our Leader's great discovery we perceive and are able to prove, in the measure of our spiritual apprehension, the truth of her words, "The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death" (*Ibid.*, p. 243); and all who endeavor to see and prove the truth of this message are being awakened into newness of life, being blessed, comforted, and healed through the knowledge of God, divine Mind. It is a glorious and enduring fact that honest seekers for Truth have found and will continue to find in Christian Science that which they have long desired yet little hoped for,—a present salvation, a means of freedom from the thralldom of sin and suffering, here and now.

Surely all the beneficiaries of Christian Science, all who have felt the power of the living God, have an ever-increasing sense of gratitude toward the consecrated woman who is pointing the way to all, and who is leading those who are spiritually-minded and responsive ever nearer to God.

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So deep in (her)soul the still prayer of devotion,
Unheard by the world, rises silent to Thee.

CHURCH WORK.

HORACE H. THAYER, JR.

THE Christian Science text-book defines the church as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (p. 583). The church is, therefore, the universe as God made it and as He sees it; and every activity which helps to bring this universe to conscious realization might well be called church work. In our daily activities we can do much to bring about God's kingdom on earth, but how much of our time can we consider as truly devoted to work for God when measured by the Master's rule: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. . . . But rather seek ye the kingdom of God; and all these things shall be added unto you."

Church work is the definite support of that which declares and proves the one God, and man as His image and likeness. To the Christian Scientist it is the support of all Christian Science activities in which he is privileged to share, chief among which is his local church or society. Every such church or society is an organized effort to see and realize God's universe—the structure of Truth and Love—and to unsee materiality and its contradictory sense testimony. To do this demands earnest work on the part of its members,—work prompted by love of God and of one's fellow-man, by gratitude for the fruits of the labors of others in this same vineyard, and gratitude for the consciousness of one's ability through Christian Science to assist in bringing God's kingdom to earth in the healing of the sick, sinning, and sorrowing.

However important our daily tasks, they are largely of and for the day. Even the most stupendous achievements of engineering have their end; while church work is a work for all eternity, and the fruit of this work cannot be measured, but must continue to multiply on and on in endless progression. In his second epistle to Timothy Paul writes: "The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things." In Malachi we read: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This opening of the windows of heaven is the inevitable result of the realization of God's universe. God created everything and pronounced everything good, and this truth has but to be realized to be brought home to us in all its fulness. Every overthrowing of the falsehoods which influence and govern mankind helps in this realization and is a tithe brought into the storehouse.

The growth of the organized Christian Science church work in any community is a measure of the realization there of God's kingdom. It measures the unfolding of heaven to the husbandman that laboreth, to the whole community, and to the world. It measures the substitution of the love and fellowship of God for sin, of joy for sorrow, of health for disease; in short, of life for death. Christ Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

THE PRESENT POSSIBILITY OF PERFECTION.

GORHAM H. WOOD.

WE admit that God is infinite good, but how seldom we actually apply the thought of infinity to the present moment. Infinity seems to have a suggestion of futurity for many of us, and the apparent lack of perfection in our consciousness at the present moment waits for development to work its gradual improvement.

Is this the best possible? Must we wait for growth to lead us from present limitation into future freedom? What is the future? Truth recognizes only the eternal now, and whispers in the listening ear, "Now is the accepted time; behold, now is the day of salvation." If "procrastination is the thief of time," it is even more the thief of spirituality. It would beguile us into the belief that whatever seems at hand today is all we may expect; it would clip our pinions, and keep us from the soaring thoughts that otherwise would wing their way to heaven.

Life is not a span of preparation for some different experience under different conditions. Life is continuous, perfect—now and always. Conditions do not bind us. Man is free. His only need is the realization of this great fact, and realization or the perception of reality will never come except in some present moment. Postponed, it is for all the time of postponement absolutely lost. Accepted as present, it is to some extent understood and demonstrated; and, as practice in all good thoughts is the one and only road to perfection, some present day we shall find ourselves free.

Early training in limitation of all kinds must be overcome through the enlarged understanding of eternal perfection. The evidences of the material senses must be disregarded; the spiritual, the eternal, the only perfect, must be our present goal, if evil in its many forms is to be successfully relegated to the forgotten haze of a dead past. Too much consideration of the past and future has led to the temporary oversight of the glorious present, and in his own consciousness man's capacities for present attainment have been dwarfed. In the perfect consciousness of God man is today perfect, and Truth is ever ready to reveal this fact to him who in consecration and humility listens for Truth's voice.

Christ Jesus has already demonstrated the science of perfection under conditions inconceivably harder to human sense than any which we are called upon to meet. The way has been shown us, and the footsteps in that way are so clearly set forth through the discipleship and teachings of our revered Leader, Mrs. Eddy, that the opportunity is presented each one of us to take the path from earth to heaven. In this path the sun is ever shining, now and always. Accomplishment today is open to us. We are free. "For this glorious result Christian Science lights the torch of spiritual understanding" (Science and Health, p. 202).

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.

SELECTED ARTICLES.

[Frederick Dixon in *Electrical Industries*, London.]

What is described as "the policy of telling a deluded patient that he is really in the best of health," is about the biggest nonsense that could be repeated of Christian Science; it is about on a par with the statement that Christian Scientists tell their patients that they do not exist. I have heard critics make such statements several times, but I always thought it was their idea of humor, or else an indication of a little leaning toward malice. I never dreamed that anybody seriously believed them.

What Christian Science does teach, of course, is that sickness is a mental phenomenon, and that this being so, it has to be overcome by destroying the mental germ. In plain English, that the doctor deals with symptoms, while the Christian Scientist deals with causes. Inasmuch as matter, according to Christian Science, is a phenomenon, it is not, absolutely speaking, real. A Christian Scientist, however, in maintaining this, is not going any farther than the teachings of philosophical idealism, in which it is maintained, equally emphatically, that there is no reality in matter. Ultimately Christian Science parts company with philosophical idealism as completely as with philosophical materialism. It is, as a matter of fact, absolutely logical in its deductions, and never gets the length of destroying phenomena through phenomena, but always works to destroy the causes producing them. It is not only the only logical, but the only scientific way.

[Frank Bell in *Pittsburg* (Pa.) *Leader*.]

If my assertion that "the coming of good into consciousness accentuates the qualities of evil by comparison" were to be paraphrased so as to read, "the coming of intelligence into consciousness accentuates the qualities of ignorance by comparison," the fact that ignorance is merely negative, the absence or lack of intelligence, nothing, would not thereby be challenged. Every educational endeavor in the world is maintained in face of the admitted nothingness of that which it aims to destroy, namely ignorance, which exists only as a lack.

The educator applies to those who are willing to be rid of ignorance certain positive rules of intelligence, and the student, in proportion to his receptivity, comes out from under the so-called law of mental lack or ignorance; a radical change has taken place, though nothing truly real or eternal has been destroyed. The Christian Scientist applies to the conditions of evil which affect his pupil, or patient, certain positive rules of truth, and in proportion to the understanding of the rules and the receptivity of the pupil sin and disease are destroyed.

Christian Science healing results from the demonstrable understanding that all evil, sickness and sin inclusive, is in its final analysis negative. Any one who will may prove this in his individual experiences. Those who cling to the ancient superstition that evil of any sort is a part of the divine plan, are confronted with the necessity of some day trying to explain, to themselves at least, wherein they are justified in endeavoring to upset the plans of divinity by resorting to any means for the overcoming of evil.

[Lindley Fogg in *Tiffin* (O.) *Tribune*.]

It should be understood that Christian Science is not claimed by its Discoverer and Founder to be a discovery of anything absolutely new, but rather that it is a rediscovery of the proper interpretation and application of the eternal truths found in the Bible, as taught and practised by Jesus and his disciples, in destroying sickness and sin. Christian Scientists freely acknowledge the good done by those who do not belong to their own faith, and when

healing is accomplished by other Christians through reliance upon divine power, they remember that the Master, when told by one of his disciples that another was casting out devils in his name, who followed not after them, said: "Forbid him not: for he that is not against us is for us."

As to the question of the reality or unreality of matter, pain, and sickness, it may be stated that, according to Christian Science, matter is a mortal concept, gained through the physical senses, of the ideas or manifestations of infinite Mind. As the physical senses are imperfect, this false material concept is to be corrected through a purified consciousness, attained through spiritual growth. Christian Science teaches that God is a being of infinite goodness and power; that He is the sole creator; and that all that He made is good. This being so, the necessary conclusion is that an infinitely good God does not create evil; that God is not the author of sickness, but that its apparent existence is due to a false concept of His perfect creations. Therefore, Christian Science teaches (*Science and Health*, p. 468) that "Spirit is the real and eternal," and that "matter is the unreal and temporal."

The united testimony of many thousands of intelligent people who have become adherents of Christian Science is, that through its teachings and daily practice they have been enabled to attain to "a knowledge of the immanence of God and in daily fellowship with our Lord" in a higher degree than anything they had ever before known. And it is this knowledge and consciousness of the divine presence which has enabled them to overcome many mortal discords and displace evil with good.

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

Christian Scientists have nothing but respect for those conscientious doctors who labor so unselfishly for their fellow-men. It is upon the hypothesis that disease has a material origin, and that it is accordingly to be destroyed by material means, that medical science has undertaken its gigantic task, its interminable research and unending experiment. It is quite possible to respect loyalty and devotion to this belief as to the origin of disease, and to honor the many virtues that so often go hand-in-hand with it, without subscribing to the belief itself; and that is the Christian Scientist's position. He is convinced from experience that all causation, including the origin of the phenomenon known as disease, is mental. He believes that through sin came death into the world, and, as a necessary deduction, all forms of sickness as well; that to heal sickness scientifically, in a manner to deserve the name of healing, and not of mere mending or substituting, the actual cause of the sickness must be reached, and wrong or sinful thinking give place to true thinking or knowledge. This is to let that Mind be in one "which was also in Christ Jesus," and it is in this way that God helps man to help himself.

Mrs. Eddy has written (*Science and Health*, p. 40), "Science removes the penalty only by first removing the sin which insures the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin." I read in this morning's paper that a cure for the morphia habit had been accidentally discovered. It consists in drinking every half hour a decoction of dried leaves found somewhere in the Malay peninsula. Now does the belief commend itself to any inhabitant of what the reverend gentleman calls "the kingdom of intelligence" that an all-merciful God refused to help, say, the poet Coleridge to help himself, because some obscure natives in Malay had not then chanced upon certain dried leaves and tried to make tea from them? A very great number of slaves to the drug habit have been freed through an understanding of Christian Science, and have proved the everlasting power of Truth; and though these may be told that for not preferring to trust to dried leaves from a Malayan

jungle rather than to the omnipotence of the living God, they are intellectual outlaws, they are not disturbed thereat, for they have gathered the meaning of Paul's words, "Hath not God made foolish the wisdom of this world?"

[Henry Deutsch in *Irish* (Minneapolis, Minn.) *Standard*.]

Our critic is candid enough to admit the fact (which of course he cannot dispute) that Christian Science is affording to people that which for some reason—whatever it may be—they have not been able to find in any other direction in which they have sought; that it is healing the sick and that it is lifting to the contemplation of things spiritual and religious those who have been sunk in the slough of despond of atheism and agnosticism. He might go farther, if he were willing, and find thousands who have exhausted every other means to recover health, without success, until they found it in Christian Science, and who in their search have not neglected the use of suggestion, hypnotism, and allied agencies, which this critic says are the foundation of cures in Christian Science. The fact that Christian Science has cured, and does cure, a large number of cases where those last-mentioned agencies have proven ineffectual, is a sufficient answer and irrefutable proof that his theory is wrong as to the means by which Christian Science cures.

Notwithstanding that it is apparent from the tone of his article that he considers his religion the only pure religion, he is, nevertheless, compelled to admit not only that there are thousands who claim to have found a religion or a creed they believe better than his, but, above and beyond that, he can find the proof of cases in large numbers where Christian Science has brought to men and women the solace and comfort and the knowledge of God that heretofore had been sadly wanting in their lives—all their previous creeds and religions to the contrary notwithstanding.

Our Master knew too well that mere words alone—bare theories, doctrines, and dogmas—were not sufficient to prove his authority or the soundness of his position. He established in his time the rule or Principle by which the soundness of a claim could be tested. To the disciples of John he said: "Go and show John again those things which you do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." And again: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

When the Principle of Christian Science was revealed to Mrs. Eddy, she knew that it was not sufficient to say that she believed, or merely to declare certain doctrines and dogmas. The world at that time, as now, had been surfeited with words instead of works. She knew that her theory had to be proven, and so today, after forty years, Christian Scientists are standing not merely on the profession of a certain creed or the exploitation of a particular doctrine, but upon the proof—in thousands of cases—that its truth can be proven and demonstrated in practical application in daily life here and now.

Christian Science is a demonstrable religion. It is Christian because it is based wholly and entirely upon the Bible and the works and words of the Master; and it is scientific because it is the exposition of certain definite fixed rules by following which the relation between God and man, and man and his fellow-men can be definitely demonstrated and proven, and by which the commands of the Master can be consistently obeyed and followed, not only in part, but in whole. The Master sent his disciples not only "to preach the gospel," but "to heal the sick." Christian Scientists are doing both, and in the way of the Master's appointing, to wit: through the power of God—Spirit.

[Jesse Pickard in *Rochester* (N. Y.) *Democrat*.]

It is noteworthy that the Christian religion is founded upon the superiority of the spiritual over the material and can only thrive when demonstrating this superiority. The miracle of yesterday is the commonplace of today, and yet the materialistic thought is ever ready with a bland incredulity to resist the very progress which raises men from self-imposed limitation.

Christ Jesus taught and demonstrated that a right knowledge of truth, a correct mental state or communion with God, a proper prayer, would save the sinner, heal the sick, and raise the dead. If Christian Scientists are endeavoring to follow his precept and example with apparently increasing success, it means much to humanity. From a Christian standpoint, "Why should it be thought a thing incredible with you, that God should raise the dead?"

[George A. Law in *New Haven* (Conn.) *Union*.]

The teachings of Christian Science do not include a denial of sin, sickness, and death as a part of the experience of this human material existence. On the contrary, Christian Science teaches the recognition of the need of practically and effectually coping with these disturbers of the peace and harmony of man. In Christian Science these disturbances are necessarily classified differently than in other systems of healing, because of the fact that Christian Science is a religion.

The Principle of Christian Science is God. And as God is Spirit, Christian Science healing is therefore in no sense material, but is a spiritual healing. It results from compliance with God's spiritual laws. It is therefore in no way governed or affected by any material laws. The marvelous instantaneous healing works which Jesus accomplished by means of this same omnipotence of God were performed in accordance with spiritual laws and in direct opposition to laws of matter. Though there is abundant available evidence to satisfy the most skeptical that Christian Science has repeatedly healed every disease which flesh is heir to, it is not claimed that at this time a sufficient understanding of this healing Principle has been attained to meet every case. Christian Scientists are perfectly willing that the record of Christian Science as a healing agency shall be compared with any other healing system.

[Charles M. Shaw in *Blackpool* (Eng.) *Times*.]

Our critic speaks of the "cheap dismissal" of pain and suffering in Christian Science, and assumes that it blandly ignores their value in spiritual development. Had he read the text-book, *Science and Health*, he would have learned that the position of Christian Science on this subject is exactly that which he defines as the Christian view. He says: "It [pain or suffering] was the warning voice that something was wrong and needed adjustment. Its intention was always remedial, to prevent the mischief going farther, and to demand the application of the remedy." On page 265 the Christian Science text-book says, "The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal, and that joy is spiritual. The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, 'rejoicing the heart.'" And a multitude of quotations of similar import might be given if necessary. The implication that Christian Scientists pay no price for their spiritual advancement is thus shown to be without foundation, and is in singular contrast to the complaint of another critic that Christian Science is ascetic in its practice.

Attempts are made to justify such criticism as I am dealing with on the ground that Christian Science teaches the unreality, the nothingness of pain. If unreal, how can it be

salutary? Undoubtedly there is seeming contradiction here to the superficial thinker. But the contradiction is only apparent, as I shall endeavor to show. The fundamental truth of Christian Science is that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health*, p. 468). This Mind, being omnipotent, omnipresent, omniscient, perfect Love and holiness, there can be, absolutely, no reality in what is opposed to it, viz., evil. There are some "orthodox" thinkers who reconcile their beliefs in the reality of evil with the infinity of God by the supposition that He has in some way "limited" Himself, but to most men this is an inconceivable proposition. Christian Scientists therefore give no place to evil except as a negation—just as darkness is the negation of light. So that the varied forms of evil—sin, sickness, and death—have a "relative" reality; that is, they are real only to human sense.

But material sense is not the means of apprehending nor of receiving abiding reality, as the following Scriptural passages plainly show: "The natural man receiveth not the things of the Spirit of God;" "I know that in me (that is, in my flesh,) dwelleth no good thing." Evil is real enough to human sense, real as darkness, because it is the absence of Truth and Love; but in relation to God and Truth it has only a negative existence. And so Christian Science teaches that knowledge of the truth destroys evil—as Jesus declared: "Ye shall know the truth, and the truth shall make you free;" "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is on this basis that the works of healing and of regeneration are done in Christian Science. But the overcoming of the material sense of things by knowledge of the truth involves constant effort, prayer, watchfulness, and self-abnegation. Yet this is not salvation by "works;" it is truly of grace, the grace contained in the revelation that man is the image, the child of God, and in the assurance that the resources of divine Love are available in every effort he makes to realize his sonship. "Work out your own salvation . . . for it is God which worketh in you."

Christian Scientists are bidden to seek and strive to enter the narrow path of life; it is, therefore, not correct to speak of the "very ease and assured pleasantness of the way in Christian Science" in this connection.

[E. J. Simpson in *Grady County Express*, Chickasha, Okla.]

We are told by John that "God is love." Christian Scientists believe this; therefore they cannot believe that God, divine Love, sends affliction, woe, and suffering. Christian Scientists believe the words of their Master and Way-shower, Christ Jesus, when he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Then again, after his resurrection, when thought was as clear as sunlight, he said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In the practice of these Biblical works, Christian Scientists are certainly making an honest effort to live close to the Christ. The sick are being healed, sinners reformed, homes beautified with the harmony of love, man's spiritual sonship as the image and likeness of God is being recognized, and the old pictures of an angry Father replaced with the new-old gospel: "God is love."

True life is the realization of the higher virtues—justice, love, truth, liberty, moral power—in our daily activities, whatever they may be.

CHARLES WAGNER, in "Simple Life."

AMONG THE CHURCHES.

KANSAS CITY, MO.

Some of the incidents connected with the loss by fire [Jan. 29] of our First Church edifice in Kansas City will perhaps be interesting to the Field. The cheerful Christian spirit displayed by the members of the church and the congregation over the loss of their church home, and the eagerness displayed in the general desire to take immediate steps to rebuild, seem ample proof of the demonstrative side of their faith. While the fire still raged arrangements were completed for the use of the Auditorium Theater in which to hold services the following day, Sunday. At the same time the officers of Second Church were vainly trying to reach the officers of our church to place the use of their beautiful edifice at our disposal. Monday evening following the fire, we met in Second Church and unanimously decided to rebuild at once. The new edifice is to have fire-proof floors and gallery, with steel girders supporting the roof. A very satisfactory sum was subscribed toward the building of the new edifice.

The letters received upon this occasion from the authorities of Second and Third Churches of Christ, Scientist, breathe a spirit of love beautiful to experience and so satisfying as an expression and outcome of our faith. Several years ago, when the members of the Jewish synagogue were without a place of worship, our church extended them the use of First Church edifice; but their need had been met, so that they did not accept our proffer. However, this offer was bread cast upon the waters, and the magnanimous manner in which they have extended to us the free use of their very beautiful temple for our services is surely the bread returned after many days. We append the letters exchanged between our brethren of the congregation B' Nai Jehudah and our church committee. Such an exhibition of the spirit of brotherly love is truly inspiring.

Correspondence.

Kansas City, Mo., Jan. 31, 1910.

James N. Russell, First Reader, First Church of Christ, Scientist.

Dear Sir:—Your letter of Jan. 31, requesting the use of our temple, received. I have submitted the same this date to a special meeting of our board of trustees, and they desire me to extend to your church their sincerest sympathy in its great loss, and assure you that we are only too glad to give you the use of our temple building so far as it does not absolutely conflict with our own uses. With this in view, I am authorized to tender to your church the use of said temple building for the balance of our temple year, ending in June next; said uses to cover the auditorium and annex for Sunday and Wednesday evenings, and Sunday afternoon, subject only to such uses of our congregation for holidays and similar purposes and upon due notice to your church. We regret that we are unable to give you the use of our Sunday School annex or auditorium for Sunday morning, on account of use of same by our own Sunday School. We would not think of charging any rent, and would only ask you to defray the actual expense of janitor, light, organ power, and heat. We trust that you will be able to avail yourselves of our building.

Very truly yours,
The Congregation B' Nai Jehudah,
By DAN LYON, *President*.

Kansas City, Mo., Feb. 1, 1910.

Dan Lyon, President of The Congregation
B' Nai Jehudah.

Dear Sir and Brother:—Your generous offer—that we may use your lovely appointed temple of divine worship for the ensuing four months free of charge, and as if it were indeed our very own—brings us joy unspeakable.

Our loss is so minimized by this outpouring of the Spirit of God that words are inadequate to express our appreciation of your noble and kindly purpose, which reminds us that all things work together for good to those who love God, for it is the golden rule of heaven come down to earth. Deeply are we grateful for this spirit of brotherly love which lightens all mortal burdens and transforms our earth into heaven. Truly there is but one God, and what joy we might all experience if His nature were understood to be love, and man's greatest joy to be loving. We will gladly conform to your suggestion of defraying the expense of janitor service, organ power, light, and heat. We desire to commence using your temple next Sunday evening, Feb. 6.

Yours in brotherly love,
Committee.

[The following editorial clipping, from the *Kansas City Journal*, is also of interest in this connection.—EDITOR.]

One need not commit himself to the doctrines of Christian Science to admire most sincerely the manner in which the adherents of that faith are meeting the actualities of the recent disaster which wiped out the beautiful church edifice at Ninth and Forest. The Science brethren know how to face facts as well as other folk, and to face them with a smile is the bravest and most inspiring courage that can be displayed. All persons who are possessed of an iota of Christian charity must sympathize with the congregation which lost its church home, and must admire the Spartan courage which enabled the homeless worshipers to gather smilingly under an alien roof and carry through their uplifting service on "Love" as though nothing had happened, without a single overt reference to the calamity which had befallen them the night before. Possibly a faith that regards Christian Science as heretical would be taxed to preserve such a poise under such circumstances, and there are lessons involved in the situation which others might learn with pleasure and profit.

[Written for the *Sentinel*.]

THE PROVING.

RUTH INGRAHAM.

How do I know my immortality?
When each morn brings to me a joy so deep—
As deep and full and strong as deeps of sea,
Thrilling and filling firth and gulf and bay—
The purer tides of Life itself fill me!

How do I know that God is Love? Why all—
All that I hear or think or feel or see—
Proves Love the only power and permanence,
Makes this the one thing sought of every man,
Each in degree of his development,
In blind, mistaken ways, or ways of light!

How do I know the Lord Christ's words are true?
When works prove now, as then, their certainty;
When the obedience of a willing faith
Endows me with a measure of his grace,
Makes me the instrument of heavenly power,
And, with a humble, rapturous gratitude,
I see his miracles beneath my hand!

O doubting one, would there might come to thee
The inward sense that long hath satisfied
My soul, once yearning, seeking, doubting, too!
Believe Truth for the works' sake. Take on faith—
The little thou art ready to perceive;
Then do the truth thou knowest—and this done,
Thou shalt be taught the truth thou need'st to know.



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.

MRS. EDDY'S HISTORY.

I HAVE not had sufficient interest in the matter to read or to note from others' reading what the enemies of Christian Science are said to be circulating regarding my history, but my friends have read Sibyl Wilbur's book, "Life of Mary Baker Eddy," and request the privilege of buying, circulating, and recommending it to the public. I briefly declare that nothing has occurred in my life's experience which, if correctly narrated and understood, could injure me; and not a little is already reported of the good accomplished therein, the self-sacrifice, etc., that has distinguished all my working years.

I thank Miss Wilbur and the Concord Publishing Company for their unselfed labors in placing this book before the public, and hereby say that they have my permission to publish and circulate this work.

MARY BAKER EDDY.

MEDICAL LEGISLATION.

THE question of medical legislation which has for its purpose the curtailment or prohibition of all practice of the healing art except that by the so-called regular schools, is up again in one or two of the states, and has called out serious protests from those who can see in such legislation as is asked for by the doctors nothing but an effort to invade the individual liberty of the many for the benefit of the few. Among those newspapers which have commented on such proposed legislation is the *Ithaca, N. Y., Journal*, from whose editorial columns we quote as follows:—

If medical science savored less of empiricism, if its professors and practitioners were more nearly agreed in their diagnoses of disease and their methods of treatment, if those who rank as authorities would less frequently burst into print with statements that all the rest are mistaken and only they are right, if there were fewer disagreements and a more rigid adherence to the theories and rules that are laid down in the books, we might eventually be led to believe that those who write on this subject speak with the voice of authority. As a matter of fact, the whole system of medical science seems to be in a state of flux, as witness the changes in practice that are continually being made. . . . It would be interesting to know how far they have been influenced in this direction by their observations of the thousands of cases in which Christian Science practitioners have restored to health and vigor those who have been pronounced incurable by their physicians.

While the *Journal* holds no brief for the Christian Science practitioners, it frankly admits that it sees no useful purpose that will be subserved by the passage of such a law as the physicians have asked for. It believes that every man and woman has the right to choose whom they will employ in case of sickness, and it holds that the allopathic school has as much justification in asking for legislation to protect the people from those who practise homeopathy as it has in asking for laws prohibiting the practice of Christian Science. It believes that such a statute would be an unwarranted and unjustifiable interference with the rights of the individual and a severe blow at personal liberty. For those who look upon Christian Science as a delusion, there will always be enough physicians within easy reach, and no member of the Christian Science cult will ever offer the slightest objection to their employing regular doctors if they desire to do so. All they ask—and this they demand as their right—is the privilege of exercising their own preference if they are attacked by sickness.

The doctors can afford to be patient a little longer. If Christian Science, in its application to the cure of disease, proves to be ineffectual, it will not long survive the test to which it must inevitably be subjected. If it is in error, it will fall of its own weight. If it demonstrates its power to heal the sick and restore to health those who are bearing the burdens of disease and are daily tormented by

the grim specter of fear, it will survive, even as the doctrines of the Christ upon which it is based have survived all the ravages of time. No human power can stay or turn back the tide of its infinite helpfulness.

Fortunately for the cause of personal liberty, those who are behind these bills are not making any headway with them, because it is becoming more and more apparent to the lawmakers that there is no popular demand for such legislation, and that the better class of doctors are not in favor of legislation in connection with their profession other than such as would keep their ranks free from those who profess to be what they are not and those who would disgrace it by criminal practices.

When we remember that there is scarcely a city, town, or village in this country in which there is not some person who has been healed by Christian Science, and that many of these persons had been "given up" or pronounced incurable by some "regular" physician before they turned to Christian Science, it is not to be wondered at that class legislation which has for its title, "An act to regulate the practice of medicine," but which behind that cloak is in fact an effort to create a trust, is not in favor with the plain people; and this has been brought to the attention of their legislative representatives in too convincing a manner to be disregarded.

ARCHIBALD McLELLAN.

THE PROMISE TO THE CHILDREN.

ON the day of Pentecost, that great awakening to the spiritual facts of being, Peter gave a long address to the people who from all parts of the world were present in Jerusalem, and he quoted the psalmist's words: "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." Peter also said, "The promise is unto you, and to your children." It was not long before this that the great Teacher himself had made special provision for the children in his blessed ministry, when he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Again, we read that when he healed the sick, the blind, and the lame in the temple, the children shouted his praises, while the priests "were sore displeased."

At the present time as never before, thought is turned to the children with a view to bettering the conditions under which they shall grow up. It is generally admitted that the moral tone of our cities is unwholesome for childhood, but no one can show a good reason why this should be so. If the moral tone in the home is what it should be, the child must be safe wherever he goes, all the seeming forces of evil must disappear before his pure thought; but here we may well recall the passage in Hebrews, "Thou madest him a little lower than the angels, . . . But now we see not yet all things put under him."

Of old the Israelites were bidden to teach their children diligently and constantly the laws of God, as the only means by which health, happiness, and prosperity could be secured. Where this was done the results were wonderful, as in the case of Joseph, of David, of Daniel and his companions in Babylon, and in many other instances. This training can and should begin with the earliest hours of a child's life; even before his lips can frame the simplest words he may begin to feel the power of Love and Truth and be taught to choose good and not evil at every step of the way. To make this training count for the utmost, the glorious realities of spiritual being must ever be kept before the thought, that of parent and child alike. The smallest child can reflect enough of divine Truth to be healed thereby when material means are of no avail, and the proofs of this fact are daily increasing wherever Christian Science is known.

All great reformers who strive to do much for children do it because they have at least a glimpse of divine pos-

sibilities for the child, and the more they know of man's true possibilities the better for all concerned. Wordsworth says,—

The youth, who daily farther from the east
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended.

But we cannot agree with him when he says,—

At length the man perceives it die away,
And fade into the light of common day.

No! "the vision splendid" is the vision of the Christ, and it is for every day and for all the years. It is the "gift" of which Peter spoke, and it is being realized in its fulness through the ministry of Christian Science. It makes the worn and weary mortal "become" a child, even as Jesus said, and it prepares the child to play on the serpent's den, as the ancient prophet foretold, fearing no harm nor finding any when "the earth shall be full of knowledge of the Lord, as the waters cover the sea." Our revered Leader says (*Science and Health*, p. 62) that children "should become men and women only through growth in the understanding of man's higher nature." Then every good thing promised in the Scriptures will crown their lives.

ANNIE M. KNOTT.

NOT A SPARROW FALLETH.

THERE are many theological writers these days who undertake to explain the acknowledged injustice of material law, as the expression of a divine order, by dwelling upon the largeness and scope of God's intent. Said a cultured Christian man recently, "The elemental powers expressed in lightning, earthquake, flood, etc., are beneficial and necessary to man in his collective capacity. They cause loss to the few, but bring safety, health, and happiness to the many. No one is to blame for these disasters, and no power exists which can prevent them."

Such a conviction respecting the divine order might be consistently entertained by those who think of the Deity as subject to human limitations and incapable of devising an order of expression which would bring justice and joy to all and suffering and sorrow to none, but for those who declare that God is infinite in wisdom and power to believe that His government is such a makeshift of good and evil is certainly an astonishing incongruity, and this belief presents the greatest possible contrast to the teaching of Christian Science as expressed by Mrs. Eddy in "Unity of Good" (p. 52), where she points out that the destructive elements, poisons, rabid beasts, etc., spring from the falsehood of evil. Those who think of these things as manifestations of divine law would be authorized to stand in the presence of a catastrophe like that of Messina and exclaim, "Behold the works of God!"

This thought of the unimportance of the individual interest, its entire subordination to racial development, appears again in the denial of personal immortality, the assertion that "men perish to the end that man may survive," and it is with respect to this logical outcome of the belief of life in matter that Tennyson so pathetically voices the human protest against unfeeling "nature" in the LV. Canto of "In Memoriam." Depressing though it be, this conclusion must find acceptance with every materialist who has the courage of his convictions; but when one turns to the divine idealism of Christ Jesus, he is impressed with the fact that the Master linked the destiny of man to the destiny of God, whose thoughtful and unfailing interest in the welfare and happiness of His every child is revealed in the Master's words, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? . . . Fear not therefore: ye are of more value than many sparrows." He represented God as "the everlasting Father," a phrase which involves the safety and con-

tinuity of man no less than the safety and continuity of God. He identified his every follower's future with his own. "Because I live," said he, "ye shall live also;" and in multiplied statements he assured them that instead of being the unimportant incidents of a fleeting day they were the children of the eternal.

Christian Science repudiates the thought that God is interested only in the welfare of the race, and that He legislates for it without regard to the rights and happiness of individuals. It condemns the teaching which holds Him responsible for the asserted laws and forces that bring death and disaster to innocent human beings, and in this it is supported by those demands of justice and consistency which every worthy concept of the divine nature begets. "God is the Life, or intelligence, which forms and preserves the individuality and identity . . . of men" (*Science and Health*, p. 550), and it is this realization of man's individual exaltation and immortality as a divine idea, a son of God, which breaks the mesmerism of human sense and enables us to lay hold rejoicingly upon the life eternal.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Brockton, Mass., Feb. 17, 1910.

Dearly Beloved Leader:—May I take a few moments of your time to express to you my gratitude for the change in the explanatory note in the *Quarterly*? As I read the letter from the Publishing Society, announcing the change from "authorized by Christ" to "divinely authorized," I realized as never before "the power of the Word" (*Miscellaneous Writings*, p. 398), as read from the Bible and our text-book at our services, and I prayed with my whole heart that I might be a clear channel for this "divinely authorized" word to reach the hungry ones who come to our services. If all Readers realize that every word read from the Bible and our text-book is "divinely authorized," much healing will follow. Upon my return from our meeting last night I received a call to help one who was seemingly in great pain. This morning the message was: "She fell asleep in a few minutes, and slept like a child." What we owe you for the knowledge that "my word . . . shall not return unto me void," is beyond language to express.

May I take this opportunity to tell you that which I long denied,—how much I love you,—and to thank you because Christian Science has healed me physically, mentally, morally; has brought me from a life of chronic invalidism, infidelity, without faith in God or in man, into a life of health, usefulness, love for God and man, that can be found only in Christian Science. I rejoice to know that God, divine Love, is blessing you and blessing the world through your revelation of Christian Science. If this letter breathes a little of my love and gratitude, I shall be grateful.

Lovingly, humbly,

MRS. LUCY E. DOE.

Jersey City, N. J., Feb. 19, 1910.

Mrs. Mary Baker Eddy, Chestnut Hill, Mass.

Beloved Leader:—As we, the members of First Church of Christ, Scientist, Jersey City, N. J., assembled in annual meeting, it was evident that above and beyond the interest in elections and plans for progress, was the desire of all to carry on that meeting in strict harmony with a democratic form of government; that each member was rejoicing to be, at this time, loyal to you, and striving earnestly individually to assist in preserving our beloved Science in its purity. The great and beautiful lessons of the past troubled months, the tender, strong thought that has never wavered in fearless and efficient service to the Field, of the Board of Directors of The Mother Church in Boston,

arouses us to renewed consecration and self-overcoming, that we may in our measure be a prolific, helpful branch of the dear Mother Vine.

Dear Leader, we are grateful indeed that your hand has again pointed the way. In loving obedience, loyalty, and unity,

First Church of Christ, Scientist, Jersey City, N. J.
MEREDITH PERRY CHASE, *Committee*.

Kingston, Ont., Feb. 11, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—The members of First Church of Christ, Scientist, of Kingston, Ontario, Canada, wish to express their love and gratitude to you for the loving care and watchfulness which you have kept over us. As the demand is made by mankind for something higher, you are always ready to point out the source of supply, including the wonderful awakening along the line of church government. For this and all other blessings for which you have been the medium, we wish to prove our loyalty by following your guidance and reflecting more of Christ, Truth.

Yours in truth for the members,
ALICE H. SPARKS, *Clerk*.

Portland, Ore., Feb. 17, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Beloved Leader:—Assembling last night for a church meeting, the members of this branch church voted unanimously in favor of sending a message of love and loyalty to you, our faithful and loyal Leader. We wish to tell you of our obedience to The Mother Church, and our support of it, its Directors and Manual, deeming this to be of the utmost importance to the welfare and progress of any branch church of Christ, Scientist. We feel that obedience to that Leader whom we have seen is proof of our love for God whom we have not seen, but of whose presence and power she has so clearly and faithfully taught us, and—better than all—has shown us how to prove for ourselves.

Lovingly and loyally,
Second Church of Christ, Scientist.
ESTELLE PRICE, LUELLA FANNING,
MOLLIE E. WALCH, *Committee*.

Belfast, Ireland, Dec. 6, 1909.

Loved and Revered Leader:—The occasion of our admission to membership in The Mother Church seems a fitting season to send an expression of our love to you and of gratitude to God for Christian Science. Fifteen years of active work in connection with the orthodox church had left us still hungering and thirsting for an understanding of God which would exemplify the magnificent promises of the Bible, silence the discords of earth, and reveal the harmonies of heaven. About fifteen months ago we took up the study of Christian Science, desiring to know more of the truth which should make us free. Our first demonstration, without treatment, was the perfect restoration of my wife's hearing, after eight years of chronic deafness. She had been treated by two skilled physicians, and had been pronounced incurable by a third. This beautiful healing was brought about simply by reading the text-book of Christian Science and by reasoning with God. Many minor but much valued demonstrations were worked out from time to time by ourselves and our children, until there came the one which will always stand out in my consciousness as my "Peniel," where I wrestled with error until "the angel of his presence," restored my soul and gave me the spiritual sense of being. This meant the perfect restoration of our baby boy of nine months, when on two occasions in one night my wife was deceived into

the belief that he was dead, after he had been in convulsions, followed by most alarming conditions. With "an absolute faith that all things are possible to God" (Science and Health, p. 1), I took the babe in my arms, and declaring the allness of God, I was enabled to banish the belief in sickness, and to restore the babe to his mother, sound and well.

Words fail to describe our joy and thankfulness at these glorious manifestations of Love's abiding presence, and our humble desire is that we may be kept "stedfast, unmoveable, always abounding in the work of the Lord." We cannot close without a further expression of gratitude for our splendid literature, which is one of the numberless channels through which divine Love is daily supplying our need. With tenderest love,

Very sincerely yours,
GEO. H. STEWART,
MRS. RACHEL STEWART.

Santa Barbara, Cal., Jan. 27, 1910.

Mrs. Mary Baker Eddy, Brookline, Mass.

Dear Leader:—It has been my privilege, during the past three years, to serve First Church of Christ, Scientist, of Santa Barbara, Cal., as First Reader. Now that this term of service has come to an end, I want to thank you for the by-law which says that new Readers shall be elected every three years. The blessings of this work are too great to confine to the few. I want to thank you for the Lesson-Sermons. As a Reader I have been able to see more clearly the deep spiritual significance of these messengers of Truth, and the necessity of persistent study to gain their high moral meaning and what that does in healing sickness and sin. All branches of our church work have a deeper and richer meaning than ever before, and I am sure I shall be better able to support the Cause you have labored so incessantly to protect. This tenure of service has been the gift of a united membership, and not only has there been hearty cooperation on the part of the Second Reader, but of the entire congregation. This I feel is in accord with what you wrote years ago in reference to the unity essential to the furtherance of the Cause of Christian Science. I am sure that the two good people who now occupy the post of church Readers will enjoy the same united support.

A letter is but a meager expression of my gratitude to you, our wise spiritual Leader. Ever since I partook of "the clear, correct" teaching of Mr. Kimball, under the auspices of the board of education in 1903, I have endeavored to show my gratitude as you express it on page 207 of "Miscellaneous Writings, where you say: "Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

Faithfully yours,
EDWARD W. DICKEY.

El Reno, Okla., Feb. 21, 1910.

Loved and Loving Leader:—Permit me to express my appreciation for the recent change which your loving wisdom has introduced in the closing words of the explanatory note in the *Quarterly*. The words "authorized by Christ" all faithful students comprehended in their impersonal import, and they were words of profound spiritual truth; but the substitution of "divinely authorized" strengthens the explanatory note in the scope of its comprehensiveness, and appeals with greater illumination to those who are just beginning to sip the sweetness of your marvelous teaching and instruction. The unfoldment of wisdom is indeed wonderful.

Very lovingly,
E. J. SIMPSON.

THE LECTURES.

MORRISON, ILL.

Monday evening [Jan. 10] the Auditorium was comfortably filled by an enthusiastic audience to hear Prof. Hermann S. Hering's clear exposition of the fundamentals of Christian Science. The speaker was introduced by Mrs. Minnie Maxfield Sands, First Reader of First Church of Christ, Scientist, of this city, who said in part,—

In the Bible we read this: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. . . . For they are life unto those that find them, and health to all their flesh." "Understanding is a well-spring of life unto him that hath it." All mankind wants life and health. All mankind desires understanding of God, the author of all life, all being, the only creator and power. The religion aptly called Christian Science presents the demonstrable truth, wisdom, and understanding of God and His universe, including man, and in such a reasonable and logical manner that it appeals to little children and to men who may examine it on the highest plane of human comprehension. It appeals especially to men who are great enough to be humble, to perceive the real and act upon it, who are compassionate, helpful, truly kind and Christian.—*Morrison Record*.

NEW YORK, N. Y.

A lecture was given by Frank H. Leonard in the edifice of First Church of Christ, Scientist, Jan. 31, before a large audience, some two or three hundred people standing throughout the entire lecture. Mr. Leonard was introduced by Charles A. Dean, who said in part,—

Christian Science itself needs no introduction at this hour. It has come to this age and found the world ready for the practical, demonstrable Principle which it teaches, and now it is widely heralded throughout our own and foreign lands. Mrs. Eddy, its Discoverer and Founder, and the author of its text-book, "Science and Health with Key to the Scriptures," has made the following statement (p. 570): "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink." As one of the means of reaching these ever increasing numbers and laying the foundation for their own further inquiry, the governing body, The Mother Church in Boston, has instituted a board of lectureship, and it is our privilege to have with us this evening a member of that board, one who by his own personal experience as well as by study and research is eminently qualified to expound his subject.

Correspondence.

LONDON, ENG.

On Jan. 27 a crowd of nearly three thousand persons completely filled Queen's Hall and gave earnest and appreciative attention to a lecture on Christian Science by Bicknell Young, given under the auspices of Third Church of Christ, Scientist. The lecturer was introduced by Mrs. F. A. Moccatta, First Reader, who said in part,—

We are met here tonight to learn the truth about Christian Science, and to sweep away some of the cobwebs of misconception and misrepresentation which accumulate so thickly around this great subject. Christian Science has today unnumbered thousands of earnest adherents; men and women throughout the civilized world rejoice and are exceeding glad because of the health, because of the joy, because of the freedom they have found through Christian Science. Humanity is beginning to awake from

its long dream of bondage in sin and sickness, and is reaching forth for perfection in all things. This age is beginning to appreciate and appropriate the treasures of divine Truth.—*Correspondence.*

LECTURES TO BE DELIVERED.

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

Wilmington, Del.—Judge William G. Ewing, Avenue Theater, 3 p.m., March 13.

Paris, Tex.—Miss Mary Brookins, Opera House, 3 p.m., March 20.

Shellman, Ga.—Mrs. Sue Harper Mims, Auditorium, 3 p.m., March 20.

Littleton, Col.—Judge Septimus J. Hanna, March 21.

Winchendon, Mass.—Bliss Knapp, Town Hall, 7:45 p.m., March 21.

Kansas, City, Mo.—William D. McCrackan, M.A., Second Church, 31st and Troost avenue, March 22; Third Church, Morton's Hall, Main street and Westport avenue, March 24; First Church in Second Church Edifice, 31st and Troost avenue, March 25.

Hammond, Ind.—Hon. Clarence A. Buskirk, Towle Opera House, March 24.

La Junta, Col.—Frank H. Leonard, Opera House, March 24.

New York, N. Y. (Second Church).—Rev. Arthur R. Vosburgh, Church Edifice, Central Park West and 68th street, March 24.

Newton, Kan.—Frank H. Leonard, Masonic Hall, March 25.

San Diego, Cal.—Prof. Hermann S. Hering, Sunday afternoon, March 27.

Reading, Mass.—Bliss Knapp, Masonic Hall, 3 p.m., March 27.

Independence, Kan.—Frank H. Leonard, Beldorf Theater, March 28.

THE CHRISTIAN SCIENCE MONITOR.

[In connection with the press and distribution work in Denver three copies of *The Christian Science Monitor* are being sent daily to the county jail. None of the officials are Christian Scientists, but the following letter from one of them indicates clearly that the leaven of Truth is working through the *Monitor*.—EDITOR.]

County Jail, Denver, Col., Dec. 11, 1909.

Mrs. J. Anna Barnard, Denver, Col.

Dear Madam:—Just a few lines, to say that we of the above institution find in the *Monitor* a long-felt want, especially for a place of confinement such as this, where the inmates can become conversant with current topics, both local and foreign, without confronting garish head-lines—featured murder cases, and elaborated divorce proceedings, etc. It gives those who are familiar with, or perhaps principals, in the foregoing cases, an insight to the better happenings without being compelled to peruse the criminal history of the past twenty-four hours. The rational condensed version of daily events, together with its fair, impartial review of matters political and questions of national import, makes *The Christian Science Monitor* the most desired daily reaching us at this time.

It is an unbounded relief, on turning to the editorial page, to find facts coupled with logic on questions universal, and not the meager, petty, jealous bickerings of a local controversy. This of the daily; while we found the Thanksgiving issue, as a holiday edition, replete with historical instruction.

Yours for a long continuance,
B. T. HARDCASTLE, Clerk.

TESTIMONIES OF HEALING.

After many years of waiting, I desire to add my testimony to those coming from the field. Twelve years ago I was absolutely destitute of any religious belief. It had been eighteen years since I attended church, except perhaps on a few special occasions. In fact, I was very bitter against religion, as what I had been taught about God made me hate instead of love Him, for He seemed to be the embodiment of injustice rather than love. It made me feel defiant to think that God had brought me into this world filled me with a nature predisposed to do wrong, and then arranged to inflict eternal punishment if I did not yield my individuality to doing those things which seemed unreasonable for me to do. I could not accept the theories taught in the churches which I had tried in early life. I had been christened in one church, raised in another, becoming a probationary but not a real member, joined another, and also attended still another for about two years,—all this before I was twenty-four. After that I quit.

At the age of forty-five I was very profane, addicted to smoking, an occasional drinker, fond of gambling, and I drifted into any and all of the usual pleasures of a man who takes life easy. Now, all these things are of the past; not only the habits, but all desire for these things has departed since I have learned what man really is. I had always despised profanity, but all attempts to free myself from the habit failed. This habit left me first, and smoking went next—I forgot it. Gambling held the strongest charm, but what formerly seemed perfectly fair and square now seemed like stealing—I could not take another man's money simply because I held a better card than he. I did not want it, and so the game had no further attraction. Drinking—well, I had no use for that either; I needed what intelligence I could reflect, free and clear from entanglements, and so one night, after I returned from a Wednesday evening meeting at The Mother Church, I went to my cellar, loaded all my cherished liquors into a basket, carried it out on the rocks behind the barn, and one by one dropped the bottles to destruction.

During a time of great trial Christian Science came into my home, and although physical healing was not realized, I learned something of what its teaching is, and I realized its practical, common-sense basis, which I could not only understand, but prove. I knew it was the Christ-teaching revealed to this age, even if I did not realize the one thing I so greatly desired. I found myself drawn to this new (to me) religion with an irresistible love, with a strong desire to press on and learn more of it. Later on, other friends and relatives who tried Christian Science failed to get the healing, and some returned to medical treatment. Of course I saw many small proofs, such as cures of colds, fever, etc., but there was always the argument, "Well, they would have recovered anyway." I was still in the Thomas class, and must see the nail prints for myself. It was an indisputable proof that I wanted, in order to explain why I clung to something so foreign to my former habits of thinking. During these five years I attended The Mother Church in Boston, heard the marvelous testimonies each week, believed every one of them (because I knew it was possible), but not one single case or indisputable proof came to my personal knowledge.

At that time I was called to what was believed to be the death-bed of my only sister. The doctors (leading specialists from Boston) had left her, saying that it was only a question of hours. She was absolutely in death's cold grasp when I entered the room to bid her farewell. I asked permission to stay with her, promising to call her husband when needed, and worn out with watching for weeks, he consented. Her family was bitterly opposed to Christian Science, but I had brought my copy of "Science and Health with Key to the Scriptures" with me, and sat by her bed and

read and prayed through the night. In the morning my sister was better, and in two weeks she was well. That was six years ago, and she is alive and well today. Since then I have had many proofs of the power of Christian Science "to unclasp the hold and to destroy disease, sin, and death" (Science and Health, p. 412).

I have written at this length to show that there is something more than the mere physical healing of the sick which draws men and women to Christian Science. It is the wonderful power of divine Love which draws them, else I could never have withstood those five years of bitter trials and disappointments. Now I can truly say that if Christian Science never healed a single case of sickness, and offered no hope of heaven beyond the grave, that the peace of mind which it gives—the quiet and harmony, the freedom from worry and care, as compared with my former mental condition—would be more than ample inducement to hold me in its sweet embrace. Surely none is so great as our God,—the God revealed in Christian Science as a Being whom we can love, not fear; that we can call upon, not flee from; that we can trust, not doubt; one to whom we can be grateful and not resentful, for every time we turn from the material to the spiritual we receive "roses for ashes."

Today finds me grateful to God that, notwithstanding our many years of disobedience to Truth's command, we find the arms of Love still open to receive us; grateful to Christ Jesus our Wayshower, for his pure life and teachings; grateful to our beloved Leader, that through her perseverance, study, and love, she has not only been able to discern the Christ-healing, but has so freely explained and communicated this grand truth to this age.

FRANK B. HOMANS, Hyde Park, Mass.

With a heart full of gratitude I testify to the healing and spiritual uplifting which myself and family have had in Christian Science. My little daughter, when one year old, had a fever which left her with a serious ear trouble. For ten years she suffered with a discharge and deafness. She was growing worse all the time, until she was said to be in a tuberculous condition. Physicians could do nothing, and a specialist said the ear was organically affected. At a moment when she was suffering greatly, I went to the telephone and called a Christian Science practitioner, asking her if she could do anything for my child. Her response was the Master's declaration, "According to your faith be it unto you." I replied that I had no faith, and that I was much discouraged. She said she would treat the child, and from that day to this, over five years ago, my daughter has had no return of the pain, fever, or abscesses, and is now at the age of fifteen, a picture of health and symmetry.

When I said I had no faith, but wanted to try everything, I did not realize that I had left God until the last, as so many do! How often I had broken the First Commandment, and yet I wondered why my prayers had never been answered. How often I had trusted to non-intelligent matter, and how little power I attributed to God. How the Father must have loved me to give me this blessing! We are a family of seven and are all Christian Scientists. My husband has been healed of fever, appendicitis, back trouble; in fact, discords of all kinds have been met for us in Christian Science, and our two little ones know no power or help but God. We are so grateful to our Leader, Mrs. Eddy, for showing us how to understand the Bible and apply its teachings to the needs of others as well as ourselves. I have proven what Christian Science can do, so I know it to be the truth.

MRS. ALICE M. BROWN, Fayetteville, Ark.

I wish to express gratitude for my healing, which is now practically complete. In December, 1907, I was supposedly on my death-bed, the chance of recovery promising only a

useless life, since I could not walk or lift my hands. My cousin went to a Christian Science practitioner, who told her of the power of Truth to conquer the fear of death, and I had instant relief; but not knowing the help I could receive, I continued under medical treatment and had a very slow improvement.

In July I became interested in Christian Science, in the hope that life would look brighter in its light, and soon I learned how wonderful are its teachings. I then began to take treatment, and made rapid progress toward health. I can now walk six blocks without getting tired, that being the farthest I have tried to go; and can use my hands normally. I was not told of the practitioner's help until after I became interested in Christian Science; but the day of my marvelous relief from pain was quite clear in my mind, and I know that the truth saved me from passing through the experience called death. I give this testimony in gratitude to God, and to Mrs. Eddy, who has made life appear in its true light.

MAUDE CATHERWOOD, Chicago, Ill.

It is with deep gratitude that I make this statement of my healing in Christian Science of what in *materia medica* is called gall-stones. I was taken quite suddenly with what seemed a very serious form of the illness, accompanied with excruciating pain; but after several hours' treatment in Christian Science, the suffering was overcome. The next evening, however, there was a return of the symptoms, with great suffering, seemingly more aggravated than before. Finally a physician was called, who gave a hypodermic injection. After this, a Christian Science practitioner was asked to take the case, and under her treatment there were no more symptoms of the disease. It was all overcome most beautifully with two treatments.

MRS. LIDA M. CARTER, Salem, Ore.

For years I was subject to severe attacks of rheumatism, and suffered intensely, sometimes for weeks together. After taking up the study of Christian Science, over ten years ago, I was entirely free for some time. Then the disease returned, seemingly with renewed vigor. After several attacks, which were overcome through Christian Science treatment, it assumed a chronic form. I tried for some time to treat the case myself, then went to a practitioner for help. The healing was not quick, but it was sure, the treatment extending over a period of several months, during which time I did not, however, lose a day from my work. I was at that time in the train service of a railroad company.

I can truly say that for the past three years I have been entirely free from this disease, and words fail to express my gratitude to God, and to Mrs. Eddy for Christian Science, the study of which has greatly enlarged my mental and moral vision and has made the Bible, which was formerly incomprehensible to me, the most precious of books. I am also, day by day, growing into a fuller and more perfect realization of the source of all supply.

CHARLES A. MICHENER, East Oakland, Cal.

I wish to add my testimony of gratitude for Christian Science to those in the *Sentinel*. For six years I have had Christian Science treatment for myself and family, and it has always healed us of every disease or trouble for which we have sought its aid. Among other things were toothache (which was healed almost instantly after it had been raging two hours), earache, besides throat, bowel, and female trouble. I also had Christian Science treatment prior to the birth of my two youngest children. In one case the treatments were entirely absent, and the labor lasted only an hour. In the other case the birth took place shortly after telephoning the practitioner. Another case of heal-

ing for which I am very grateful was that of an eruption on the lower part of the face of one of my children. This was entirely healed under Christian Science treatment and left no scar whatever.

Christian Science is a daily help to me, and I am very grateful to Mrs. Eddy, its Discoverer. I am deeply appreciative of all the Christian Science literature. I subscribe for the *Sentinel*, and for five years have sent them, when read, to relatives and friends through the mail, also handed them to persons who would read them without prejudice, and I always hear favorable reports from them. I have also subscribed for the *Monitor*, and the first week I received it I loaned it every day where it was read by one person who seemed to be opposed to the other Christian Science literature. I shall do all I can to help this best of newspapers.—MRS. ADA MAY PETTIT, Mason City, Ia.

[Translated from the German.]

Although brought up in the Christian faith, and led by sorrow and heavy blows of fate early to seek God, yet my Christianity failed to give me peace, for I seemed to be under the pressure of adverse circumstances which followed me like a nightmare wherever I went. Only a few months ago I was led in a remarkable way to Christian Science, which revealed to me that which I lacked and for which I had been seeking, namely, Truth! Christian Science brought me peace and light, and a nervous disease of years' standing has been almost overcome; difficult business conditions have bettered, and I have learned to know and understand the omnipotence and omnipresence of divine Love as never before.

I write this testimony with a heart overflowing with gratitude for the Founder of this religion of truth and love. I am deeply grateful for the help derived from "Science and Health with Key to the Scriptures," and for the beautiful and inspiring services which have helped me to find and grasp the truth. In the hope that some seeker may be led where he will find the truth, and with it all that he may lack, I write this testimony.

GUSTAV ERHARD, Frankfort on the Main (Offenbach), Germany.

[Translated from the German.]

In addition to my husband's statement, I would like to express in feeble words my deep-felt sense of gratitude for having been led to Christian Science. Through years of continued misfortune, one blow following another in quick succession, I was brought physically and mentally so low that at last a nervous disease took possession of me and never left me for five years, defying the most skilful endeavors of the best physicians. Finally I fell into such a condition that I had neither hope for the future nor courage for daily needs. Although brought up in a Christian way from early youth, and although I sought help from God and comfort in His Word, still I lacked steadfast faith. Doubts and fears were my daily tormentors, which in lonely hours brought me to the verge of despair.

In this state I came to Christian Science, and there found loving sympathy and a clear comprehension of our sad story. Such a clear understanding of Christian Science was reflected upon me that my entire life was placed on quite a different basis. I found firm faith, an understanding of the ways of our Father-Mother God, and a demonstrable grasp of Truth such as I had hitherto found nowhere else. Under this blessed influence my meager strength was renewed, and confidence and hope replaced dejection and hopelessness. All drugs disappeared from my little table, where they had been at hand both day and night, as I had believed I needed them to combat the diseased conditions, and my health improved perceptibly, although the outward difficult circumstances seemed to con-

tinue. This problem was, however, soon wonderfully solved, and on the very day when help was most needed, so that we were nearly overcome with wonderment and gratitude, happy to be living in this age, when our divinely favored Leader, Mrs. Eddy, has been enabled to give again to the world the works and the ministry of our Master and Saviour, Jesus Christ, which for many centuries had been hidden by a darkened view of Life.

May many more like ourselves, sustained by Christian Science, help others yet in darkness to the knowledge of the truth and the joyousness of happy children of God.
FRAU LOUISE ERHARD, Frankfort on the Main (Offenbach), Germany.

After a long hard struggle in my Christian faith, praying almost unceasingly that conditions might become better (according to mortal mind, everything was going wrong) I had but a faint hope that all would come right some day. I, however, thought I should never live to see it, as my health was failing with the long mental strain. I was tired and weary of life as I understood it, and was longing for the rest that I thought could only come by laying down this mortal body in death. But how different my life has become, since there lived a Christian Science lady not far from me who seemed to know me better than I knew myself. We met a few times and talked, and I was drawn to her so that when burdened I went to see her. In about a week after going to her for help, I was made a new creature, old things having passed away. I was free, instead of a nerve-wrecked mortal. I had longed to go to heaven, and now heaven had come to me, for we pray, "Thy will be done in earth, as it is in heaven." My Christian faith has been changed to understanding (with plenty of room for unfoldment), and I am able to demonstrate the truth for myself and family of five.

Never since we were healed in Christian Science have we had medical aid or drugs, and with such an uplift that I felt as did David of old, that I was "in a large place," where the future is the present, for there is no present, past, or future with divine Mind. I once lived for the future, but now I live for the present and have both, and still new blessings and thoughts unfold to us as we can grasp them. I have at last found the truth for which I hungered, to see the power of God manifested as I believed it should be, according to the teachings of the New Testament. My Christian friends think I have gone off on a by-way, but I can say from my heart, "Father, forgive them; for they know not what they do." I feel that I am sailing on the ocean of divine Love, and I am very grateful for this truth which makes good real and evil unreal. Fear of evil once held me in bondage, but now I know that God has all authority. I send this with love and gratitude for the first brave heart who dared to stand on Christ's promises and who has revealed through "Science and Health with Key to the Scriptures" this truth to all.

MRS. AMELIA SPENCER, Norton, Kan.

I send this in grateful acknowledgment of the many blessings which have come to me through the study of that most wonderful book, "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy, along with the Bible. It is quite impossible to express the joy and peace that I feel, for the spiritual awakening has been most wonderful. I am thankful that I live in these days of revelation, demonstration, and full salvation, and I thank our heavenly Father, who has given to our dear Leader the unction of the Holy Spirit, to lead us up to the pure ideal.

In October, 1903, my sister wrote to me from America, expressing a strong desire to have me with her, as she was living alone. I had been mistress in a manufacturer's warehouse in Sheffield for thirty-eight years, but I gave up my position, and in ten days from the receipt of my sister's letter I was safely landed in her home. We were both

very much changed, as we had not seen each other for thirty years. My sister was a loyal Christian Scientist, and although I did not understand this teaching I would question and criticize. But the dear people of the local Christian Science church won my heart. I said to my sister one day that if Christian Science could heal me, so that I might put off my glasses, I would believe in it. She calmly replied that "all things are possible" to those who believe. I had worn two pairs of glasses for thirty-two years, and without them I was practically blind. However, the faithful study of Science and Health, with the Holy Bible, was my stronghold, and I did the work myself. At first every object seemed double, a most painful condition to sense, but I rested on our Leader's assurance that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

My demonstrations have been wonderful. The ills that have been met and overcome are an injured shoulder, through a fall from my wheel; dropsy; a skin affection; and rheumatism, which was healed instantly. Financial difficulties also have been met, and I am pleased to say that divine Love has used me in the healing of others. In 1904 my first copy of Science and Health was presented to me by some dear Christian Science friends in Evanston, Ill., where my sister resided, and this book I found to be a mine of gold. Hungering and thirsting after righteousness, I continued to dig away. I felt like the man who found treasure in a field. When I left England my other sisters were disconsolate, but I said, "I am only going on a mission, and when it is ended I will come home again." In time a deep yearning to see them again took hold of me, and God bade me, as it were, go over and help them.

In November, 1907, I came home to England, to comfort, help, and bless all those who felt their need of Truth, Life, and Love. I desire to thank our Father-Mother God that dear old Sheffield has a Christian Science Society, and I am happy to say that the committee have given me the charge of the reading-room. We are growing steadily, and already need a larger room. Truth is indeed working wonders!—F. H. HALL, Sheffield, Yorks, England.

I want to add my testimony to the healing power of Truth when applied with understanding. Among the many proofs of the one omnipotent Mind, and the nothingness of any belief to the contrary, I relate the following experience. I had been studying Science and Health only about five months, but was so fully convinced of the truth it contained that no doubt was left in my mind. Christian Science had come to me at the time of a very great need, and had "set my feet upon a rock." Instead of despair, it had "put a new song in my mouth;" so from that time until now there has not been the shadow of a doubt with me as to the truth of Christian Science.

About three years ago I had a very hard fall, injuring my knee severely. When I fell, even with my very limited understanding I knew that as God's spiritual child I could not be governed by any so-called material laws. As this fact became real to me, to a degree, I was enabled to rise and go up a flight of steps with very little help and almost with ease. We were to take a short trip that afternoon, which would necessitate the changing of cars, besides getting on and off a boat, etc. I hastily began to get ready, but before I knew what I was doing, a sense of fear had presented itself. By the time I was ready to go the pain had returned in a very severe form, and when I reached the cars I was suffering intensely. When we arrived at the city which was our destination, I was almost helpless, and after remaining there quietly for a while, we returned, but I had to be lifted on and off the cars. Before reaching home I asked one of the party to leave the car and go to a Christian Science practitioner, that I might have help immediately.

By the time I reached home I could go up a flight of stairs to my room with much less pain than I had had all the afternoon, and in a short time could walk about the rooms with comparative ease and spent a comfortable evening, which was a marvel to those about me, for they were not Christian Scientists. The practitioner gave me another absent treatment at bedtime, and although there were indications of serious injury, yet notwithstanding this I slept as peacefully as a child all night and had no pain. The practitioner came to see me the next day, and she also gave me two other absent treatments, that I might realize my right to entire freedom from any and all material laws, since God never made them and hence they were not real. Before the end of the week I was climbing up and down hills, some of which were quite steep, and I did this without any trace of lameness; nor have I felt any from that day to this. To mortal sense I had been badly hurt, but through Christian Science I was saved from a long siege of lameness and perhaps permanent injury.

If I could make plain to some suffering, doubting one what this truth has been to me during the last two years, and thereby encourage that one, I should be very happy. My days have been full of demonstrations of the power of Truth, for I have learned that this power is supreme, and that I can best show my deep thankfulness by a consecrated life. My gratitude to Mrs. Eddy is unbounded, for what would I have done but for the truth which she has made so clear. I know that the Word, the divine manifestation, can come to the flesh, and the spiritual understanding which is unfolding to me in my journey from sense to Soul is the most wonderful of all.

I am thankful to the beloved Wayshower who first opened to us the way, and also to our revered Leader for finding it after it had been hidden for so many centuries.

MRS. A. A. SHRIDE, Berkeley, Cal.

I feel that it is time I paid my tribute to Christian Science, and perhaps thus be the means of encouraging some one who is seeking help. In 1901 a very serious operation was performed upon me, and while greatly relieved, I found, after five years had passed, that my physical condition again pointed the way to the hospital. At this time a friend who had been greatly helped by Christian Science asked me to try it. I did so, and the pains which were driving me to another operation vanished. A very annoying catarrhal trouble was the next to disappear, and many other ailments vanished in like manner, enabling me, among other things, to dispense with eye-glasses. For over three years I have used no medicine at all, whereas prior to that time I took so much that I wonder how I kept track of the various doses.

When I sought the aid of Christian Science I admit it was purely to get ease from my sufferings, never dreaming about the religious side of it until I experienced the grand uplifting of thought. My friend presented me with a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the reading of this book turned me to the Bible, which I had not looked into for years; and for this, above all else, I ask God to bless our dear Leader. That God is an ever-present help in time of trouble has been made quite clear to me during these last three years, and I am very grateful for the truth which has done so much for me.

MRS. AMELIA E. THEIS, Bensonhurst, Long Island, N. Y.

On the 19th of August, nine years ago, I was taken ill with a fever. I was sick for three weeks, and as soon as that fever left me a rheumatic trouble set in. I had been ill for weeks when a friend came in and wanted me to try Christian Science. So I sent for a practitioner, who treated me, and I felt much better right away. I had not been able to move myself for two weeks, but the first night

I turned over on both sides, and in two or three days I got out of bed. In two weeks after that I was able to walk a little, and continued to improve steadily. Since that time I have not had a sign of the disease.

MISS ADA FOLKMAN, Ogden, Utah.

It is with deepest thankfulness to God, and gratitude to Mrs. Eddy, that I attempt to tell a little of what Christian Science has done for us. Our baby, when she was four months old, became ruptured. I called our doctor, who brought a truss for her and said she might have to wear it till she was two years old, and if she was not cured by that time she would have to endure it until she was four, that being the earliest date at which they could perform an operation. The truss was used for a month, although it was a task to keep it in place and it produced great irritation, and I cannot express our distress to see our child in this condition. As my sister is a Christian Scientist, we wrote her about the baby, and she replied that God could heal her, and advised us to try Christian Science. With one treatment in Christian Science she was healed, and from that day (now seven months) she has never worn her truss, has had no medicine of any kind, and is enjoying good health. I am trying to express my gratitude by my daily life.—MRS. SIDNEY BRADFELD, Chicago, Ill.

I wish to express my gratitude for all that Christian Science has done for me and my family. My life was saved when an attack of blood-poisoning overtook me after childbirth. We telephoned at once for help, and in less than six days I was able to sit up. Many other ills have been overcome, both for my husband and myself, and for our three children, who all love the truth.

My gratitude to God, and to our beloved Leader, Mrs. Eddy, is too great to be expressed in words. Through the study of our text-book, "Science and Health with Key to the Scriptures," which I love next to the Bible, I have been shown the way to the God who is Love. In return for this I am striving to serve God and humanity in humbleness of heart, striving to guard my thoughts, and to watch and pray for growth in grace and in the understanding of Christian Science. In return for the many blessings which I have, I am trying to impart this blessed truth to other earth-bound hearts, and to show them the way that they also may drink from the fountain of the water of life freely. I am truly grateful for the spiritual blessing, and I realize that Christian Science is the way, the truth, and the life.

MRS. MAGDELENE JOHNSON, Rawlins, Wyo.

CORRECTION.

We regret that in the testimony of Mary F. Cummins, published in the *Sentinel* of Feb. 26, the original statement regarding the affected eye, that she "could not use it at all," was, through an error, mistakenly made to read, "could not see with it at all"—EDITOR.

[Written for the *Sentinel*.]

IN LOVE I LIVE.

EDMUND K. GOLDSBOROUGH, JR.

In Love man lives, forever pure and fair,
Forever free from things which seem to bind,
His real life is within the realm of Mind,
The power of Truth is here and everywhere;
In Love, man lives.

In Love I live, and angels gather near,
To guard and keep me through the passing night,
Ah, precious thoughts which bring eternal light!
The light of good which conquers every fear;
In Love, I live.

FROM OUR EXCHANGES.

[Interior.]

It has actually come to pass that the outcry of the world is against all who sin in high station; the condemnation of humanity lies on such as pervert their rulership to bring ill to the people; the outcry of universal protest shakes those whose money is coined out of the blood-sweat of the oppressed. The twentieth century is giving substance to more hopes and dreams than any century that went before it. Much it has done. More it promises. All and everything it licenses men to anticipate. The man alive today lives when it is possible to expect every good thing for humanity—possible to believe in every success for justice, truth, and right—possible to work for the ultimate good with the cheer of a close-range confidence.

[Christian Work and Evangelist.]

Christianity is many things. It is the acceptance of Jesus Christ as Lord and Master of one's life and the doing of his will in passionate devotion to him. It is to hold the religion Jesus held and taught, the fatherhood of God, the oneness of man with the Father, the brotherhood of man, God's free forgiveness of our sins. It is the altruistic life, as opposed to the self-centered life. It is the looking at life through Christ's eyes, having the mind of Christ, holding his philosophy of life. It is surely the imitation of all the qualities and characteristics of his nature, the adoption of his spirit as the rule of life.

[Rev. John Hunter, D.D., in *Universalist Leader*.]

To Jesus his church was to be no exclusive body. It was to have its limits, but these were to be the natural limits of spiritual affinity and sympathy. He recognized his brethren in all who had a kindred spirit. The only principle of religious union which he acknowledged, and which has been so long and strangely ignored, is contained in the words, "Whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother." His flock is truly and deeply one wherever it is scattered, but the folds are many.

[The Rt. Rev. Anson R. Graves, Bishop of Kentucky, in *Churchman*.]

I think we have made a mistake in the past by dwelling too much upon what we imagine each branch of the church, or denomination, may have to surrender in order to attain church unity, and have dwelt too little upon the important things in which we are in substantial agreement, and not at all upon those things in which each denomination might possibly gain something by unity.

[Rev. Clayton R. Bowen in *Christian Register*.]

There is a spiritual fatherland of which we are all citizens, a spiritual heritage which we all share, a continuity of hallowed living and sacred tradition which it is our supreme privilege to hand on to them that come after us. Shall we laud national patriotism and have no sense of religious patriotism? Shall we have no heroes, no flags, no solemn days of memorial, in our life as men of religion?

[Rev. William McKinley, D.D., in *Western Christian Advocate*.]

Minds differentiated by nature, education, and environment see truth from different points of view and report what they have seen, and, notwithstanding apparent conflict, are all telling the truth, though none of them are telling it all, because none of them has it all.

[Standard.]

No amount of energy or ability or devotion will make up for the lack of a disposition saturated with the spirit of Jesus.

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.