

CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII.

No. 23.

| BOSTON, FEBRUARY 4, 1911 | |
|---|-----|
| CONTENTS OF THIS NUMBER | |
| ITEMS OF INTEREST. Brief Mention of Important Events. | 442 |
| THE LAW OF RIGHT DESIRE. | |
| W. D. McCrackan, M.A. | 443 |
| GOD'S SEERS. | |
| Jeanie C. E. Andrews. | 444 |
| WISDOM AND LOVE. | |
| W. A. Bonshor. | 445 |
| EVER PRESENT. | |
| Mary Louise Geer. | 446 |
| LOVE'S ANSWER. (Poem.) | |
| Laura Gerahty. | 446 |
| EXCERPTS FROM EDITORIAL COM- MENTS. | 447 |
| EDITORIAL. | |
| Obey the Law. | |
| Mary Baker Eddy. | 450 |
| [Reprinted from the Sentinel of Feb. 21, 1901.] | |
| Wherefore? | |
| Mary Baker Eddy. | 450 |
| [Reprinted from the Sentinel of Nov. 27, 1902.] | |
| The Demands of Truth. | 450 |
| The Contradictions of Belief. | 451 |
| AMONG THE CHURCHES. | |
| Ventura, Cal. | 451 |
| Medford, Ore. | 451 |
| THE LECTURES. | |
| Springfield, Mass. | 452 |
| Alhambra, Cal. | 452 |
| Brookline, Mass. | 452 |
| Winthrop, Mass. | 453 |
| TESTIMONIES OF HEALING. | 453 |
| FROM OUR EXCHANGES. | 457 |

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

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, \$2.00; six months, \$1.20. Single copy, five cents; 25 copies to one address, \$1.00; 50 copies, \$1.80; 100 copies, \$3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, \$1.25; 50 copies, \$2.25; 100 copies, \$4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, \$3.00; half calf or half morocco, \$3.50. On earlier volumes write for prices.

Equivalents of United States money:

| | |
|----------------------|-------------------|
| \$1.25—£0: 5 s.: 2d. | Mk. 5.30; F. 6.45 |
| 2.25—0: 9 : 3 | 9.50; 11.00 |
| 2.50—0: 10 : 3 | 10.00; 12.85 |
| 4.00—0: 16 : 5 | 16.00; 20.00 |

Entered at the Boston, Mass., post-office as second-class mail matter.

ITEMS OF INTEREST.

National.

An additional endowment of ten million dollars to the Carnegie Institution of Washington has been donated by Andrew Carnegie, the founder. This brings his gifts to the institution up to a total of twenty-five million dollars. Coupled with the formal announcement was a declaration by Mr. Carnegie that the work of the institution had cleared from blame the captain of a British ship who ran his vessel upon the rocks, by proving that the British admiralty charts by which the captain was guided were two or three degrees astray. The discovery of sixty thousand new stars by Professor Hale at the observatory on Mt. Wilson, Cal., was also announced. This observatory, established by the institution, is to have a new telescope with a lens of one hundred inches diameter.

A special ruling permitting railroads to reduce rates on one day's notice, in cases of violations of the long and short haul clause of the railroad law, has been made by the interstate commerce commission. Hundreds of complaints have been made, and in many cases the railroads admit their justice, being willing to cut the rates. Heretofore, however, the changes have all been suspended pending investigation, and in some instances were held up for months. As the commission has repeatedly granted shippers reparation, the railroads wish to act quickly.

A knotty point of American bankrupt law has been settled by the United States supreme court, which holds that a secured creditor is not entitled to apply the proceeds from the sale of his securities first to interest on his principal accrued since the filing of the petition in bankruptcy, and then to the principal, and to prove a claim in a bankruptcy court for the balance of the principal. The rule, following the English usage, fixes the moment when the affairs of the bankrupt are supposed to be wound up, at the time the petition in bankruptcy was filed.

Based on the great discrepancy between the percentage of wrapper to filler and binder used in the manufacture of pure Havana cigars, and the percentage of actual Cuban importations on which duty has been paid as "wrapper," the treasury department has started an investigation of the tobacco importations from Cuba into the United States, which promises to unearth a larger loss to the Government's

customs revenue than was disclosed by the frauds of the sugar trade in the recent investigations of that industry.

Organization of the Republican Progressive League by progressive Republican senators, representatives, governors, and others—an organization which will seek to "fight for the establishment of popular government"—was effected in Washington last week. Plans of the new league, which have been under way since the assembling of Congress, have been concluded, a declaration of principles signed, a constitution adopted, and officers elected.

The cruiser Detroit, which twenty years ago cost the Government \$1,233,039, was sold as junk a few days ago for twenty thousand dollars. In the United States navy it is estimated that at the present time vessels that cost between one hundred and forty and one hundred and fifty million dollars are either in reserve, dismantled in navy yards, or admittedly of no further fighting value, and so soon destined for the scrap-heap.

In a quarter of a century the number of members enrolled in the national college fraternities has risen from seventy-two thousand to almost two hundred and seventy thousand, of whom thirty thousand are women. Of the more than seventeen hundred chapters of these societies, eleven hundred own or rent houses, which at a conservative estimate are valued at more than eight million dollars.

By a vote of nine to six the House committee on industrial arts and expositions decided to report favorably the Estopinal bill designating New Orleans, instead of San Francisco, as the city in which the commemoration of the opening of the Panama Canal should be held, and to appropriate one million dollars for a Government exhibit. When brought to a vote in the House, San Francisco was chosen by a vote of 259 to 43.

A joint resolution against the "trusts," providing an amendment to the Constitution enlarging the powers of Congress, has been introduced in the House and reads as follows: "Article 16—The Congress shall have power to prevent and suppress monopolies throughout the United States by appropriate legislation."

Retrials in federal, civil, and criminal cases, based on technicalities, will not be allowed, unless the technicalities are of such a character as to change the verdict, if a bill reported by the House committee on judiciary becomes a law. The bill is favored by President Taft and the American Bar Association.

The United States reclamation service has dealt with nearly four hundred million acres of land. This is being divided into small farms and is creating a class of independent citizens. The work is being paid for by the returns from the farmers to the reclamation fund.

The principal express companies of the United States have come to an agreement for reductions in rates. When two companies handle a package hereafter, the charge will be the same as if one company had carried the package from shipping point to destination.

A bill has been introduced in the Michigan Legislature which, if it becomes a law, will abolish all fraternities, sororities, and similar societies in the public schools of Michigan. Pupils who do not obey the law are to be expelled from school.

A jury in the United States circuit court at New Orleans returned a verdict of guilty against members of the New Orleans dock and cotton council, charged with conspiracy to interfere with foreign commerce through a strike.

The public service commission of New York has received a proposition from the Bradley Construction Company to build and operate the Triborough subway.

A postal card three by five inches and decorated with a profile of Lincoln in red ink, is to be put into circulation. It is intended for use in indexes.

A law has been passed by the House making it compulsory for the railroads to furnish steel cars for the railway mail service after 1916.

International.

The new labor movement which has recently assumed power in New South Wales, is strongly in favor of nationalizing the large primary industries. One of the first moves in this direction will probably be the making of bricks and tiles for the public works, which will result in an annual saving to the government of one hundred thousand dollars.

It appears that Professor Reisner, who has been carrying on the excavations for an American society on the site of the Israelitish capital in Samaria, has unearthed a hundred clay tables covered with inscriptions, which are believed to form a portion of the archives of King Ahab, a contemporary of the prophet Elijah.

Premier Katsura, in introducing the budget for 1911-12 in the Japanese lower house, congratulated the country on the greatly increased business reported during the past year. To the gain of two hundred and forty million dollars, the manufacturing industries alone contributed seventy million dollars.

The question of preserving intact numerous beauty spots of New Zealand has occupied the attention of the government for some time, and with this object in view it is expected that a new bill will shortly be passed forbidding the sale of geysers.

An extraordinary credit of eleven million dollars as a first instalment toward the construction of new warships appears in the Austro-Hungarian budget, which has been presented to the delegations by the minister of finance.

The land embracing part of Tara's hill, which is intimately associated with early Irish history, as it was in olden days the seat of the kings of Ireland, has been sold by auction in Dublin for \$23,550.

The Egyptian cotton crop for 1910 is expected to exceed seven hundred million pounds.

Industrial and Commercial.

George Westinghouse has completed an invention by which, it is said, the danger to ships at sea in fog or darkness or under other unfavorable conditions will be greatly minimized. By means of the invention the officer on watch by simply turning a lever in an emergency can reverse all engines though running at full speed. The invention is designed specifically for use in vessels that are equipped with turbine engines.

Coal and coke exports from the United States in 1910 aggregated forty-five million dollars in value, and in addition to this more than twenty million dollars' worth was supplied to vessels engaged in the foreign trade, making a total of sixty-five million dollars' worth of coal passing out of the United States in the calendar year 1910.

Under normal conditions Lynn (Mass.) manufactures about forty million dollars' worth of shoes a year, employing in round numbers thirteen thousand workers in its one hundred and ten boot and shoe manufacturing concerns. To this should be added the manufacture of leather and other products allied to the shoe business.

If the consent of the Government can be obtained the Chelsea docks of New York will be extended one hundred feet farther into the harbor, in order to accommodate the increased length of new ocean liners. The docks now measure eight hundred feet.

According to the forthcoming Census Bulletin No. 110, giving cotton statistics for the year ending Aug. 31, 1910, the number of active cotton spindles in the world has increased from 105,681,000 in 1900 to 134,526,000 in 1910, or 27.3 per cent.

American sales to Argentina last year amounted to about forty-two million dollars. Sales in 1900 were \$11,095,538.

CHRISTIAN SCIENCE SENTINEL

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

JESUS

THE LAW OF RIGHT DESIRE.

W. D. MC CRACKAN, M.A.

THE desire of the human race to have dominion over all the earth is very pronounced in our own day. In this connection the term "earth" may well be used in its broadest sense, as including also the sea and the air, as well as the associated concepts of time and space. Within comparatively few years the last blank spaces on the map have begun to be rapidly filled in, the loftiest mountain-peaks to be scaled, the greatest ocean depths to be fathomed, and the once mysterious forest areas to be finally explored. The aspiring desire of mankind to conquer the air is being fulfilled, that desire which has pursued the ages from the semimythological Icarus down to our own time. There seems to be a general consensus of opinion that material obstacles must no longer be permitted to impede the progress of mankind toward freedom and power, or to limit legitimate capacities. Materialism and so-called material laws must not be conceded the right of riding roughshod over man's mental and spiritual requirements.

Coincident with the conquest of "the earth," with the apparent reduction of time and space by means of fast trains, fast steamships, and flying machines, there is observable also a keen desire to improve political, social, and economic conditions. This is the age of the acknowledgment of the rights of woman; of a growing love of beauty in city and country; of prison reform and of the proper protection of dumb animals. It is an age which demands an improved newspaper, better roads and better homes as consistent with the eternal fitness of man's dominion over all the earth. Such conquests and reforms, whether already completed or merely anticipated, repose upon desire, and in so far as they tend to break down the limitations which the human consciousness tries to place upon man's capabilities for good, they proceed from right desire. The overcoming of material obstacles in order to establish man's mental and spiritual ascendancy is according to law,—the law of right desire. It is in agreement with the prayer of righteousness or right thinking which makes for the revelation of the kingdom of heaven on earth. In the chapter on Prayer in Science and Health, Mrs. Eddy makes the statement that "desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds (p. 1).

Christian Science teaches how this "trusting God with our desires" is to be accomplished, how to bring them into consonance with His will, how to measure them by His standard. Thus Christian Science points out the law of right desire, the method of true prayer which does not remain fruitless, but leads to the demonstration of God's omnipotence over every material obstacle. Christ Jesus gave profoundly metaphysical advice concerning prayer when he said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He points out that desire lies at the basis of prayer and that prayer is more than a mere supplication. He who prays cannot simply address a request to the Almighty and expect

an answer, without himself doing his duty; and his duty is first of all to desire. If he prays in a perfunctory manner, what right has he to expect that he will receive? Moreover, he must believe that he receives, he must know and understand the possibility of that good thing which he desires, it must be a metaphysical reality to him. He must apply the law of right desire which will produce the right result, namely, that conquest over so-called material error which leads to mental and spiritual victory.

It is of course needless to ask God for some evil thing, *i.e.*, to pray from the basis of wrong desire; for God has no supply of evil to dispense and takes no cognizance of false prayers. To pray ignorantly for evil under the impression that one is praying for good, can bring no divine response. Here Christian Science points out the infallible distinction between good and evil, traces a line of demarcation, and sets in operation the law of right desire which brings true happiness, prosperity, health, capacity, and dominion over all the earth. In its broadest sense spiritual healing means the attainment of this dominion, because man's divine rights are thereby established in the face of sin, sickness, and death.

To believe that adverse material laws have power over man, and then to pray God to rescue him from their operation and control, is to pray ignorantly and falsely. So, also, to believe that the human mind controls man, debars one from recognizing the supreme government of God, the divine Mind. There can be no compromise in Science. There is but one real power governing the universe, including man, and that power is neither material nor mortal, but is God, Spirit, Love, as defined in the Scriptures. Acting upon this basis, working from the understanding of God as Principle, Christian Science is proving to the modern world that the law of right desire is as truly operative today as it was when Jesus, his disciples and apostles, and the early Christians healed sin and sickness centuries ago. There is no warrant in the Scriptures for assuming that God no longer hears the prayer proceeding from right desire. It is not reasonable to suppose that the science of spiritual healing has visited the earth only once, or that God has left mankind today with no spiritual salvation from the ills of mind and body.

We do not gather from Jesus' own words that he expected the works which he did and commanded others to do were to be confined to the particular period in which he lived. Whoever will turn to his sayings as found in John xiv. 12 and in Mark xvi. 17, 18, will acquire the certainty that spiritual healing was to be for all time, for all men, and in all places. Christian Science, by explaining the nature of right desire, showing it as the true prayer and demonstrating its beneficent results, is fulfilling the promises made and the injunctions given by Christ Jesus in regard to healing both sin and sickness. According to their understanding, modern men and women are today carrying out his commands in this regard. They are eschewing material means as well as the exercise of human will-power, and following prayerfully the law of right desire to its inevitable victory over evil in all its forms.

Copyright, 1911, by The Christian Science Publishing Society.

GOD'S SEERS.

JEANIE C. E. ANDREWS.

IN the experience of all who have learned through Mrs. Eddy's teachings to ponder lovingly the records of the Scriptures, there are moments when some well-known Bible story is suddenly illumined with the glow and radiance of divine Science. With this illumination great lessons and a great joy pour into the waiting consciousness, and gratitude stirs an earnest longing to share this joy with others. Such was the writer's experience not long ago, while reading in the second book of Kings the record of the parting of Elijah from Elisha; and it is with the desire that it may help others as it helped her, that she offers the lessons gained.

Briefly the story is this. The aged prophet, after many experiences of strenuous work, of faithful conflict against the beliefs in false powers, false laws, false gods, had attained a time of comparative peace, had seen the false prophets and kings overcome, famine turned into plenty, and schools for sons of the prophets established in many towns. Realizing more and more his nearness to the Father, seeing that the younger students would be stirred and uplifted to greater individual activity when left to rely on God alone, he felt the time of his departure was at hand. He told Elisha, his student and companion, that God had called him to Bethel, and suggested that Elisha should stay behind. Elisha refused, wishing to accompany and serve his master to the last. On their arrival at Bethel, sons of the prophets came out and warned Elisha that God would take away his master; but, still unmoved, he journeyed on, though Elijah repeated his offer to leave him behind. At Jericho the same scene took place, with the same results. At Jordan, the sons of the prophets stood afar off, and Elijah and Elisha were left alone. Then Elijah asked his companion what good thing he should give him, and Elisha requested that he might receive a double portion of his master's spirit.

We know the rest. To the material sense of the sons of the prophets, a whirlwind arose which seemed to carry Elijah up with it, and to the spiritual sense of Elisha appeared a chariot of fire, from which fell the mantle of inspiration. Next we read the natural outcome of what each seemed to see. The students hastened out to seek a material body, and Elisha awoke to a great life-work. After three days' search, the former returned with their eyes opened to the barrenness of the land (the material state of consciousness) in which they were dwelling, and they requested Elisha to purify the waters which had made it so. This Elisha declared done, using salt as the symbol of purification. The Bible story is brief indeed, but illumined by divine Science its teaching is profound and full of hope and inspiration.

First we note the patient tenderness and wisdom of the aged seer. There was no stern requirement, no desire to force the unprepared thought into experiences too hard for it, into positions it was not ready to take. Gently he bade his student see whether he was ready to share with him Bethel, Jericho, Jordan.

Bethel! The scene of Jacob's lonely, weary sorrow, where he was brought face to face with the results of the sinful sense which had made him a homeless outcast, where he learned so to know himself that through repentance he could see a ladder of thought ascending to the Father. Was Elisha ready for such self-knowledge and ascension?

Jericho! The scene of the great trial of the Jews' capacity for humble obedience and unity, when for seven days they were bidden to march in steady order in the face of their enemies, without striking one blow for what they wanted, and finally to shout united praise and thanksgiving before the victory was outwardly theirs. Was Elisha ready for such obedient humility, thanksgiving, unity?

Jordan! To the Jews forever typical of the separation of the real from the unreal, of the necessity of consecration and purification. Was Elisha ready to stand in the midst of the waters (as the priests of old had stood), his trust consecrated to the unseen power of Spirit, the one God? Would Elisha dare to accompany his master through all these stages of ascending experience? Unflinching he answered, "Yes," and in his reason lay the certainty of success. "As the Lord liveth," he said, "and as thy soul [spiritual sense] liveth, I will not leave thee." Elijah knew this reason was all sufficient, "and they two went on."

The next lesson we notice is in Elisha's answer to the sons of the prophets, when they suggested to him that God would take away his master. He answered, "Yea, I know it; hold ye your peace. Elisha knew,—knew that what had led him and drawn his willing and obedient service was not the personality they saw, but the spiritual insight of Elijah; that it was the right thinking of the seer and not his bodily presence he had followed, and therefore no loss or separation was possible. Elijah would always go on thinking, and all right thinking blesses universally and eternally, and so he bade them, "Hold ye your peace." The belief in and fear of loss could not enter his heaven of Soul.

The third lesson comes after Elisha had proved his willingness and ability to share all these experiences. It was then that Elijah asked him what he could do for him. And Elisha answered, "I pray thee, let a double portion of thy spirit be upon me." What a lesson here for all of us,—a lesson in the understanding and unity of love that is real! Elisha knew that his desire was a right one, knew the limitless resources of good and God's law of progress. He had no fear of being misunderstood, of being rebuked for presumption or accused of rivalry. He knew that for them both there was one interest, one longing—to serve the Father. What a lesson in high hope and courage and brotherly love; and in Elijah's response there is no rebuff, no holding down, for he, too, knew no limit to the power and liberality of God. He showed nothing but the gentleness of the merciful teacher; he did not want his student to be discouraged or disappointed, and he admitted freely that the goal he had in view was difficult to attain, but he wanted Elisha to attain it, and so told him the way. "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

How this action comes home to us and searches our desires and motives! It is not easy always to want those we have helped to receive a double portion. It is easy to want them to get on, but do not many of us want them to stay just a little bit behind us? Only the great-hearted have done or can do what Elijah did. The loving, generous shepherd-king could joyfully prepare what Solomon was to build, Elijah could show Elisha the way to surpass him, Christ Jesus could pray, "Father, I will that they also, whom thou hast given me, be with me where I am;" and promise, "Greater works than these shall he do." Our beloved Leader could write, "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light" (Science and Health, p. 367).

It is only the great, loving hearts that can find their own in another's good, and so Elijah told Elisha the way. "If thou see me, . . . it shall be so." "See me"—not the flesh and blood of the corporeal Elijah, but the very essence of the man, his purpose and life-work, the meaning of that noble striving, watching, praying. Elisha knew that he could see. The man whose reason for following was "as the Lord liveth, and as thy soul liveth," could not know failure. As Elijah was parted from him, he saw his master's life-experiences as a chariot and horses of fire,—the fire of God which exalts and purifies; saw its meaning for his race,—that its example should be a mighty force, drawing all men with the swift strong power of thought ascend-

ing to the Father, and in a great burst of joy and thanksgiving he exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof."

As he thus cried, the mantle of Elijah, the holy spiritual thoughts which had clothed his master's consciousness, fell upon him. He too divided the waters, and so radiant was the joy and power and consecration he reflected, that the sons of the prophets with one accord recognized it as the power of Spirit, God, and bowed before it. This, then, to the spiritual insight of Elisha, was the meaning of the experience he had shared; but how different the same events seemed to the less awakened thought! The recorder says simply that Elijah was carried up into heaven by a whirlwind, expressing, no doubt, the general thought of that day, which was, probably, that Elijah had lost his life in a whirlwind.

The sons of the prophets saw beyond that. They felt that with such spiritual understanding as Elijah possessed there must be some other explanation. They were not cognizant of the fact that it is because God lives that there is no death; and so they wanted to see it proved in matter; they wanted to assure themselves, in their own particular way, that Elijah had not died, and they thought and they felt that the way in which they could be convinced would be by finding a matter body. That was their idea of the demonstration Elijah ought to make of immortality, and so we find them asking Elisha to let them go and look for one. At first Elisha refused, but as they urged him he gave in to their desire.

Perhaps he felt that if obedience was not willing, not the result of understanding, it was worthless; felt, too, that he ought to show something of the patience Elijah had shown him, and so he let them go and waited three days while they vainly sought. Those days of fruitless seeking, however, uncovered their error to them, and they gained so greatly in understanding through the experience that they were no longer satisfied with materiality. They recognized that, though they had been placed in a pleasant land, they were barren because the springs of their thought were tainted. Elisha saw the spiritual uprising taking place through this recognition of the fruitlessness of looking for spirit and life in matter, knew that the purification of the waters of human thought had begun, and calling for salt (the symbol of purification), he threw it on the water, declaring with prophetic insight, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."

In this new-old story of two of God's seers, we see an example of the patient and gentle guidance we should give to those who seek our help in their journey from sense to Soul,—the consecration of thought along every step of the way, demanding of us the generosity and unity of those who truly love. We find that what we see materially is the phenomena of what we believe and nothing else, but that what we discern spiritually is the manifestation of what God thinks. We learn, too, not to be discouraged over our seeming mistakes. The error that made the sons of the prophets wish to seek a corporeal Elijah led, through its reversal, to a desire for more fruitful labor and consequent purification. The great Master has said to all his students, "Ye are the salt of the earth." Each one of us, then, can cast the salt of our thought, purified and strengthened by experience, on the waters of mortal mind; and if we do so in the daily ascension of consecrated, united, grateful obedience, the time will surely come when we too shall declare, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."

This story of the prophets has a parallel in our experience today. In deepest gratitude we recognize that one of God's seers has been living and working among us, in tender patience pointing out the way of Bethel, Jericho, Jordan, and we are longing that a double portion of that pure, brave, loving spirit may rest on us. The mistake of

the sons of the prophets teaches us that what helps us is not personality, but righteous thinking, and that in eternal Mind's infinite circle right thinking and great loving never cease. Let us seek to see our Leader as Elisha sought to see Elijah, and even as we are bidden: "In hope and faith, where heart meets heart reciprocally blest, 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" (Miscellaneous Writings, p. 207). So shall we receive the mantle of inspiration as did Elisha and go forth radiant with love and joy and power, to help and heal.

WISDOM AND LOVE.

W. A. BONSHOR.

IN one of Jesus' parables we read: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." For quite twelve months from the commencement of his study of Christian Science, the writer fought every step of the way; passages of Scripture would seem so shrouded in mystery that the feeling would come to give it all up. The verse above quoted was such a one, and an incident of recent date has brought him a much clearer understanding of its meaning.

A young man was sent to call on another with reference to a money affair, and on making his business known he was promptly shown the door and told not to call there again, which caused others who heard it to smile at the visitor's expense. Having learned something of the sermon on the mount, however, he "held his peace" and came away. A little resentment which tried hard to creep in was completely destroyed, and the visit did its work without any trouble whatever. The incident was almost forgotten, until some weeks afterward, when the young man was again passing that house. It was at a time when he was unable to realize fully that God was his strength; the day was cold and the roads were heavy with the passing winter, and there seemed nowhere that he could rest. At this moment he noticed he was close to the house, and the suggestion presented itself that had he not quarreled with its occupant he could have asked to rest there. He knew there had been no quarrel on his part, and instantly banishing the error, he stepped into the house. His former friend recognized him, and at once asked what was wanted, to which he replied that he would like to rest, and in response a welcome was given him to stay as long as he wanted to.

The one who called at the house made daily effort to serve God; the other served mammon. The writer drew from this incident the lesson that the passage above quoted was identical with the admonition to "love your enemies." Would the same result have followed had resentment been manifested instead of overcome, at the first visit? Would it have left the consciousness of good uppermost in the man's thoughts, had he been reviled again? No; and the seeming failure of the visit would have been complete, had the good done to another been withheld. He saw too that the "everlasting habitations" referred to in the parable meant much more than any material structure, and when the door was opened to him that cold day he realized that the goodness of God is indeed an everlasting shelter.

This presented another thought on the same passage: One does not have to accept the same views in order to be a friend; the schoolmaster who is teaching the older scholars Euclid does not have to depart from the principle of mathematics when he stops to teach the little one that two and two make four. He is lifting the child out of the bondage of ignorance, which is unrighteousness, into the true sense; and as the child advances step by step, by putting into practice what he has been taught he forever appreciates the good he has gained at his master's hands, though he may never see him again.

Jesus taught his disciples all he could possibly teach them in this world, but his difficulty was in lifting them to do what our Leader has been continually striving to do, *vis.*, to make all students look to Principle. Jesus said, "The Father that dwelleth in me, he doeth the works." He also said, "I have yet many things to say unto you, but ye cannot bear them now." He had called the unrighteous to repentance, he had shown them the way of salvation; he made to himself "friends of the mammon of unrighteousness" by showing them the way out of their sinning sense; condemning none, healing all that came to him, not once departing from Principle, God. When his earthly mission was completed, the same thoughts which had prompted his life-work carried him above the material senses into the "eternal habitations" of Truth and Love. He said, "The works that I do shall he do also." We know, as we journey on the road he has mapped out for us, that we may meet obstacles and sometimes seem to fail, but the truth which found us while in sin, and lifted us above it, will eventually carry us into the realm of divine Love. We fail to find any relief from believing that life is in matter, but the true sense of life comes when we can say with our Master, "I and my Father are one."

EVER PRESENT.

MARY LOUISE GEER.

THESE comforting, sustaining words of the Master, "Lo, I am with you alway," a strong tower in time of trouble to many a Christian throughout the years since they were spoken, have recently been unfolding in the writer's thought. As the light of Christian Science is thrown on the gospel story, we learn to know Christ as "the power of God, and the wisdom of God," as the perfect, spiritual idea of God and man, ever present in human consciousness, awaiting recognition. We learn also that to every mortal, be it soon or late, no matter what phase of belief in a life apart from God he is now manifesting, this recognition of the right idea, or Truth, will surely come.

Believing himself to be free, all unconscious that he is shut away from the light of Life by barriers of his own making, mortal man works and plays, laughs and cries, fears or admiringly studies his prison-house, making its walls grave or gay according to his own changing concept. But, whether it seems to be a gilded cage of sinful pleasure or dark with dread disease or mental anguish; whether a sleepy or lively satisfaction in physical and material well-being or in intellectual or moral self-righteousness, the realization will dawn that it is a prison, and the bars will become unbearable in some direction, and for this moment of awakening the radiant Christ has been waiting since the beginning of time. As the prison walls are really nothing, the final result is inevitable—even salvation, absolute and eternal, from all the mortal beliefs, fears, and suffering; and from this salvation there is no escape, though the prisoner is sometimes beguiled into believing that it is the prison from which escape is impossible.

Not infrequently, from some one of the dungeons of sense comes the cry, "I see it all, but I cannot grasp it! This wonderful Truth is the Christ, and I believe, but I cannot break down the walls." Jesus exemplified for all time the transcendent power to manifest the Christ, the unfailing ability to understand and demonstrate in human terms the truth about God, man, and the universe. This power is with us always, and as we recognize that it is within and not without, the first of the forbidding walls fades into nothingness, and we find that we are already one with the waiting Christ; that nothing ever has or can separate us.

From the darkness of another prison cell may come the suggestion that the walls, if not too unyielding, are yet too beautiful to be destroyed. We hear Peter saying, "Be it far from thee, Lord: this shall not be unto thee," only to

be met by the instantaneous, "Get thee behind me, Satan: thou art and offense unto me: for thou savorest not the things that be of God, but those that be of men;" and again Jesus, the highest human concept, is Master, the walls vanish and the Christ is revealed.

Not only is this thought a help in dealing with the first feeble turning toward the light, when the mortal begins to loathe the husks and long for the Father's house, but it emphasizes again the daily lesson that we, as Christian Scientists, are all learning with gladness; that, no matter what the present problem presents, the sole limitations are of our own making and of "such stuff as dreams are made of," for ever in the sanctuary of right thinking stands the Christ, saying with loving assurance, "Lo, I am with you alway."

[Written for the *Sentinel*.]

LOVE'S ANSWER.

LAURA GERAHTY.

A WOMAN trod the outskirts of the city,
Hungry and lone, weary of want and stress;
And some who passed her cast a glance of pity,
Or checked their laughter at her loneliness.

She prayed for more—to satisfy the craving
Of hungry children waiting her return;
She prayed for less—of stint and pinch and saying,
The forced endurance of things, hard to learn.

She did not pray for death. No terror bound her;
No coward-sickness seized her hungry soul;
She longed to live, to work like others round her
With hope her anchor and success her goal.

Long thus she stood, while the soft breeze caressed her
And gently played around her brow and hair.
An all-absorbing heart-desire possessed her
To gain God's ear and pour within her prayer.

Time was when Jesus came where one was sleeping,
And all around believed that she was dead;
"Arise," he said. Dispelled were woe and weeping
When at his word she rose and left her bed.

The lame man leaped with joy, all anguish fleeing;
"Take up thy bed, and walk," the Master said;
The light came at his word to eyes unseeing;
He brake the loaf and multitudes were fed.

Ah! she would close her eyes, and see Christ walking
Along the crowded streets by men unseen;
E'en through the clamor she would hear him talking
And catch his accents with the love between.

The day-dream vanished; but the prayer rose, falling
Upon a heart wherein Love's image dwelt.
And there, while waiting for the Master's calling,
The knowledge of a sister's need was felt.

Then through the city, bent on comfort giving,
She hastened to that home of want and stress,
With work enough to make each day worth living,
And loving words that held the power to bless.

Next morn the sun rose on a plenteous table,
On busy fingers, children at their play;
And one glad heart from want secure and able
To prove the Christ is present here today.

EXCERPTS FROM EDITORIAL COMMENTS.

[*Denver (Col.) Post.*]

Mrs. Mary Baker Eddy, Founder and Leader of the Christian Science church, has gone to her reward. She needs no tears, no sobs, no grief. Her spirit has earned eternal rest, and has departed to claim its wage. This woman stood behind a new church, a new belief, a new creed. By her teachings she brought ease and quiet to many a tired, worn-out body, contentment to many a weary heart, and peace to many a soul in distress. If that be all she ever did, then her work was well done; but there was more, oh, so much more! She started out alone. She gathered around her a little circle. They believed—with her. The enthusiasm spread, until finally thousands—millions—were ready to embrace the teaching that brought joy and happiness, and nothing else.

Mrs. Eddy raised up an institution—and supported it—which promulgates the beautiful thought that every human being is graven in the image of its God, and that there is no evil in the world except that which has grown into the hearts of the people of the earth. Cast out that evil—according to her—and nothing but bliss remains. Take away the bickerings and revilings which have been the Christian Scientist's lot; forget the attacks to which he has been subjected, and you still have left a Principle that has aided a world to higher and better things. It teaches of a glorious world to come, where tired souls will find a safe haven. It tells of a hereafter where spirits worn from the world's strife will find eternal happiness. It depicts another existence that we should all be glad to go to. It whispers of no death fear; it voices no sick-bed alarm; it dismisses belief in bodily ailments; it cries that the world is good, that all is beautiful, that there is no wrong or evil except that which we ourselves create. Without argument, without defense, taken merely as an abstract proposition, the thought is exquisite. It has brought the smile to many a worn face, ease to many a body in pain, and contentment to many a sore-tried heart.

The church this woman reared will live on. Others will rise up to take her place. Many will continue the work which one had done before. But, remember, just as she taught there should be no grief in the world, she wants none now that she is gone. It came her time to go, and she went with the knowledge she was but journeying to the things she had laid up for herself in another world. If she could speak today, she would say to all her followers: "Let there be no heartaches."

[*Herald-Democrat, Leadville, Col.*]

It is not every generation that is permitted to witness the passing of the founder of a religion, nor is it every generation that produces such a unique character. In fact, the history of the world furnishes comparatively few individuals with the peculiar qualifications needed to lead a great movement of a spiritual character, and away from the orthodox standards of the period in which they lived.

Mrs. Eddy will probably stand alone in some respects. There have been great woman teachers and leaders, women notable in every walk of life, but no woman has ever before actually founded and established a powerful religious sect, and has so guided and directed its energies that its adherents are now numbered by the hundreds of thousands and its material wealth counted by the millions, and which is recognized by students of religious phenomena as one of the most remarkable manifestations of the kind the world has ever seen.

Mrs. Eddy makes the Bible the basis of her teachings. Herself an educated woman and a student of what science calls ultimate problems, or as it is termed metaphysics, she evolved that remarkable combination, the uniting of a difficult metaphysical abstraction, namely, the non-existence

of matter and the reality of mind, with deep religious feeling. The philosophers had been disputing for centuries about mind and matter, good and evil, pain and pleasure. Mrs. Eddy boldly seized on a single proposition—God is all good, therefore there can be no evil, hence the things called evil are figments and imaginings of mortal mind—and a new religion appeared.

It appealed to thousands in the midst of the American civilization of the nineteenth century, because it offered to accomplish a definite purpose in this world, namely, the healing of disease. It won its converts, as all religions have won theirs, by demonstrations of its ability to cure, for no one can deny the fact that there have been cures accomplished.

It is not our purpose to discuss the arguments for or against Christian Science. It is not how the cures were made which Christian Science claims are made through the agency of its creed. The point is that the faith of this remarkable woman spread and grew, and it is now one of the recognized forms of religious belief. It has all the outward trappings and insignia of the church militant,—established churches, its governing bodies, its ritual, its missionaries, all things that form the fabric of the organized religious society.

Another interesting feature of the rise of Christian Science is that it is probably the only example of a religion coming into being about whose early beginnings there can be discerned none of the smoke from the fires of martyrdom. It is a religion that has never been persecuted. It was born into the world at a time when this method of exterminating heresy had happily gone out of fashion, and in a country where church and state were absolutely separated. Whatever fights Christian Science has had to wage have been the purely intellectual battles of theological controversy.

[*Lebanon (O.) Western Star.*]

Mrs. Mary Baker Eddy, the organizer of the Christian Science church, is dead, or—as the adherents of that faith more beautifully say—has passed from among us. In leaving this world, she leaves it the richer because of her life and her teachings.

We are not a member of that church, but for it we have words of commendation, just as we have for all branches of the church and all organizations, under whatever title they are living, that seek to alleviate pain and sorrow, whether physical, mental, or spiritual, and thus make this old world better. It is our pleasure to know many members of the Christian Science church, and it is also a great pleasure to say that—judged by the standards by which the world judges Christians—every one of them is leading a more worthy life than was led before accepting that belief. This might have been true had they united with any other church—we are not seeking an argument, simply stating a fact.

[*Current Literature.*]

The column on column of news despatches and editorial comment evoked by the death of Mary Baker Eddy, the Founder of Christian Science, may be said to reveal an important change in the psychology of this country. America, it is clear, is beginning to take Mrs. Eddy and her doctrines seriously. Where in past years bitter intolerance and a disposition to regard her as a charlatan have existed, the prevailing spirit is now one of interested inquiry. "Whatever the degree of faith or unfaith with which the individual may look upon what she taught and what was accomplished by or through her teachings," says the *Chicago Tribune*, in a mood that is almost universal, she was "one of the most remarkable women of her time." The *New York World* goes farther in characterizing her as "perhaps the most extraordinary woman of her century."

[*Seattle (Wash.) Daily Times.*]

Mary Baker Eddy is dead—and in her death one of the most interesting characters of modern times has passed away. Even an “unbeliever” must pay tribute to the force and influence of this wonderful woman. There are those who scoff at her death—claiming that she taught the doctrine that there was no such thing as death; but it will be remembered that there have been those in all times who have scoffed at those who could not verify in realism the theories of an ideal. This is not intended as a discussion of Christian Science in any of its phases. We are treating of the woman herself, rather than of anything which she taught or sought to teach.

Christian Science today is known all over the world, and it is safe to say that this fact is due almost entirely to the work of this wonderful woman. There are at least only two or three persons in a century of the history of the world who have developed such a following as this aged woman commanded. Most women, in similar conditions, would have arrogated to themselves a sort of regal authority and regal splendor. But this woman lived simply and quietly—not in poverty—not in luxury—but in comfort. Her pleasures were few and her wants—not many. Offered almost idolatry by some of her followers, she accepted little in the way of homage, and what she did accept she accepted rather as a vindication of her teachings than as a tribute to her personality. And yet it will be as a “personality” that at least the “unbelieving” world will remember her at the present. She was a wonderful woman!

[*Lima (O.) Times-Democrat.*]

Whatever may have been said in opposition to the teachings of Mrs. Mary Baker Eddy, by authorities in other religious denominations, it must be admitted that her followers are the cheeriest lot of optimists, as a whole, there are in the world today. They look upon the bright side of everything, and they see and know no evil. There is no room in them or among them for the man or woman who thinks evil. For that, if for nothing else, the Founder of The Mother Church should be and will be called blessed. It isn't a bad sort of a religion that, which makes people look on the bright side always, and forever and continuously instills the doctrine of love.

There is something more than ordinary in a life that by example and teaching has remade many chronic grumblers and fretful invalids into bright, active, and helpful men and women. There is something in a life which, in the face of a constant storm of controversy, such as has raged about Mrs. Eddy, can bring to it growing thousands of devotees of all classes, each with sincere belief in the truth of Christian Science. There is some wonderful force behind a life that can cause the building of hundreds of magnificent places for worship.

At this near view of the work of Mrs. Eddy it is certain she has given to thousands upon thousands a message of peace, hope, and ultimate freedom from the ills that have been their lot. What the future judgment may be, only the perspective of time as a calm analyst of the influences which shape thought can determine. Anyhow, the world is better, much better, that Mrs. Eddy lived.

[*Lowell (Mass.) Courier-Citizen.*]

The death—for let us speak as the world's people do—of Mrs. Mary Baker Eddy, head of the Christian Science church and Leader of that sect, will receive wide notice in due proportion to the importance of the position of this remarkable woman in the world of affairs. Of all the variants on the theme of the Christian religion, hers is the only one of very recent years which has attained to world-wide magnitude. Differing from other denominations of Christians in its attitude toward the visitations of disease and frequently misunderstood even there, it has achieved

an uncommon degree of attention. Judged by the purely pragmatic theory, it must be acknowledged to have made its way and to have assured its position, at least for the present generation. That which, in its day, actually gives to its adherents comfort and joy in this world and a hope of the life everlasting in the world to come, is entitled on those merits alone to share in making up the “true” religion of mankind. All that helps has its place.

Whether one follow Mrs. Eddy's peculiar teachings or not as they affect certain details of her faith, it must be admitted that she set before men and women of the materialistic nineteenth and twentieth centuries a system of belief that has afforded to many hundred thousand much practical comfort and hope. Whether or not the practices of Christian Science, in the healing of the thousand natural shocks the flesh is heir to, or its maintenance of a belief as to the non-existence of pain and suffering for one in whom a proper frame of mind is induced by faith, are justifiable on the basis of actual science, the fact must remain undisputed that for such as do believe in them there has been a remarkable force.

[*Tuscaloosa (Ala.) News.*]

The passing of Mrs. Mary Baker Eddy removes from the world one of the most remarkable women of the last and present century, if not of all time. Practically all other religions or sects of religions have had at their head men, although women have always played a large part in upholding them and spreading their influence. Mrs. Eddy stands alone among women as a great religious teacher.

Regardless of the sanity of the doctrines of Mrs. Eddy, one cannot but acknowledge the power of mind and personality that enabled her to build up a powerful church. From a very simple beginning, Mrs. Eddy worked and studied constantly until today her followers are numbered by thousands and the property which the church owns is valued at millions. But Mrs. Eddy was not merely a religious worker in the narrow sense of the word. She not only gave her best thought to what she considered the spiritual and bodily needs of the world, but also contributed generously in money to philanthropic movements and to civic improvements. All in all, the ninety years of her life were well spent, for she no doubt brought both spiritual satisfaction and bodily comfort into many homes.

[*Telegraph, New London, Conn.*]

It is not our province to dwell upon the significance to Christian Scientists of the passing of their beloved Leader. Suffice it to say that while her departure is felt in sorrow and regret, her followers have no fear that the loss of her physical presence is to deprive them of the fruits of her life-work, nor will there be any attempt or tendency upon their part to deify her human personality, understanding her teaching to forever condemn idolatry. As a religious leader Mrs. Eddy is unique. History affords no parallel. The world accords to her the distinction of having been the most remarkable woman of her time, and for the most part is content that the truth or falsity of her teaching shall be tested by time and by its fruits rather than by the rules of logic or of orthodoxy.

[*Day, New London, Conn.*]

Mrs. Eddy certainly was a remarkable woman. She had the faculty of leading others, and the success of the movement that she originated is the greatest monument that could be reared to her memory. The growth of Christian Science has been one of the wonders of recent times, and the fact that it prospered in spite of the most violent opposition and abuse shows that there was something about it that appealed to the intelligence of its devotees, for it has attracted men and women of notable intellectual ability.

[*Times-Record*, Fort Smith, Ark.]

Whatever one's views as to Mrs. Eddy's teachings, she must be accorded rank as one of the greatest intellectual forces of the world's history. She won this distinction through the usual adverse influences which must be overcome by any one who advances a thought out of the beaten, well-trodden path—namely, ridicule, slander, calumny, and a persecution no less cruel for that it was not physical. Beginning with a handful of student followers, today the principle which she advanced is taught in approximately a thousand churches in this and other lands, many of them of the most costly and beautiful architecture. To have accomplished this in the span of one life, to see the humble beginning and the wonderful spread of one's thought, is something given to few mortals. Besides this, Mrs. Eddy had the satisfaction of knowing that the acceptance of her thought and interpretation of the Word of God had brought the blessing of health to many thousands sick in mind, heart, and body. This reapplication of the divine injunction to heal the sick through the teachings of Christ, although for many years it subjected her and her followers to ridicule and opposition, has at last, by its demonstration of truth, aroused the emulation of the older established sects so that they are seriously considering the formal recognition of a long neglected practice of the early Christian faith.

[*Phoenix* (Ariz.) *Democrat*.]

Probably no person during this century was subjected to a greater degree of criticism than was this patient, silent woman. While we are not wholly familiar with the teachings of Mrs. Eddy, yet we realize that she has accomplished a great work in her lifetime; and today probably not another individual in all this great country will be more sincerely mourned.

The charge that Mrs. Eddy was rich—that her gifts were utilized for the accumulation of wealth—is not well taken. Her wealth came from a grateful people; came from a grand army of men and women who loved their teacher for the benefits that came to them through her teachings. During the last forty years Mrs. Eddy has probably brought more sunshine into the homes of the poor—instilled more hope into the sinking, tired hearts of ailing humanity—than any one person in the last century. Her life was devoted to the uplifting of humanity; and, be her teachings as they may, hundreds of thousands of intelligent men and women will today drop a tear in kind and loving remembrance.

[*Portland* (Me.) *Express and Advertiser*.]

Through years of misunderstanding and misrepresentation, Mary Baker Eddy, the Discoverer and Founder of Christian Science, went serenely and confidently on with the work she believed herself called to do. She lived to see her faith adopted in many lands, to see beautiful and costly church edifices erected in many cities, both in America and abroad, lovingly dedicated to her and to her teachings. Only forty years have passed since she stood alone, the only exponent of her faith in all the world. Today thousands rise up to call her blessed, and in the Wednesday evening meetings of the denomination, clouds of witnesses testify weekly to the power of divine Love, as she taught of it, to heal from sickness and from sin. These followers constitute the monument to her memory which must most have contributed to her joy. Mrs. Eddy's place in history is secure. Her adherents are living examples of a vital faith. The church she founded holds an important place in the religious world. The voice of detraction should now be forever silenced.

[*News-Democrat*, Canton, O.]

The death of Mary Baker Eddy, the Founder of Christian Science, has closed the earthly career of one of the most

marvelous women of modern times, if not of all time. That she was a profoundly good woman, teaching a gospel of truth and love, will be universally admitted. That the influence of her teachings—the philosophy she preached and practised—has been tremendous, must be acknowledged. Measured by the results it has accomplished for the thousands and tens of thousands of men and women who, understanding it and believing it, have made it a rule of their life, its potentiality cannot be doubted.

While the passing away of Mrs. Eddy has brought a sense of sorrow to her devoted followers, they insist that the church will not perish, but continue its growth, and the philosophy of Christian Science will be as enduring as time itself. Be that as it may, the death of Mary Baker Eddy removes from earth a woman of whom it can be said, The world has been made immeasurably better because she lived in it.

[*Coshocton* (O.) *Daily Age*.]

The passing of Mrs. Mary Baker Eddy removes one of the world's great women, no matter whether one agreed with her teachings or not. She filled her place in the world and filled it well. Her teachings, no matter what else they may maintain, worked for purity, honesty, and temporal concord, as well as the ever betterment of self. She held undoubted power over those who followed her faith, but mature study of conditions leads an outsider to believe it was the power of love rather than the power of fear. With a wonderful equanimity she withstood the bitterest assaults, and was an embodiment of the Biblical adage that "a soft answer turneth away wrath."

[*Pueblo* (Col.) *Indicator*.]

Mrs. Eddy is dead, but Christian Science did not die with her, and thereby is unfolded a tale of more stability than many supposed the cult possessed, for this remarkable woman was its originator, its Founder, and for long years one of its chiefest supporters. And now that she is gone, that the gospel which she expounded still remains is to be taken as one of the proofs that Christian Science is based upon something substantial. It must be that it affords great spiritual comfort and consolation, else so many men and women of high intelligence and well known good citizenship would not belong to that sect.

[*The Farmers Voice*, Chicago, Ill.]

Not merely one of the world's great women—one of the world's great personages passed away when Mary Baker Eddy died in Boston. She must be adjudged great if measured only by the extent of the influence she exerted over the minds and lives of men and women over all the earth. That influence was world-wide and strongly potent in its workings, guiding and controlling the views of hundreds upon hundreds of thousands of exceptionally intelligent disciples.

[*Temple* (Tex.) *Daily Telegram*.]

In the day in which a religion is born but few people realize it, and it takes generations usually to develop a following for great teachers. In Mrs. Eddy's case she lived to see her church and her doctrines adopted by millions, and who knows but that in the distant future those who knew her and were her companions will be held in the same veneration as are today the disciples of Christ, whose teachings she illuminated?

[*Yorkshire Evening Post*, Leeds, England.]

No one (says a writer in the *Outlook*) ever entered Mrs. Eddy's study who did not leave it not only a braver but a better man.



[Reprinted from the *Sentinel* of Feb. 21, 1901.]

OBEY THE LAW.

THE following, from the pen of the Rev. Mary Baker Eddy, appeared in the *Boston Herald* on the 17th inst. :—

To the Editor of the *Herald*:

On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law-abiding; and, actuated by this conviction, I authorized the following statement, which appeared in the *Boston Herald* about one year ago:—

"Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights, and governmental usages."

This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: "Render unto Cæsar the things that are Cæsar's," even while you "render unto God the things that are God's."

MARY BAKER EDDY.

Concord, N. H., Feb. 17, 1901.

[Reprinted from the *Sentinel* of Nov. 27, 1902.]

WHEREFORE?

MARY BAKER EDDY.

OUR faithful laborers in the field of Science have been told, through the alert editor-in-chief of the *Christian Science Sentinel* and *Journal*, that "Mrs. Eddy advises, until the public thought becomes better acquainted with Christian Science, that Christian Scientists decline to doctor infectious or contagious diseases."

The great Master said, "For which of these works do ye stone me?" He said this to satisfy himself whereof he spake as God's representative—as one who never weakened in his own personal sense of righteousness because of another's wickedness, or the minifying of his own goodness. Charity is quite as rare as wisdom, but when it does appear it is known by its patience and endurance.

When, under the protection of State or United States laws, good citizens are arrested for manslaughter because one out of three of their patients, having the same disease and in the same family, dies while the others recover, we naturally turn to divine justice for support, and wait on God. Christian Scientists should be influenced by their own judgment in the taking of a case of malignant disease, they should consider well as to their ability to cope with the case—and not overlook the fact that there are those lying in wait to catch them in their sayings; neither should they forget that, in their practice, whether successful or not, they are not specially protected by law. The above quotation stands for this: Inherent justice, constitutional individual rights, self-preservation, and the gospel injunction, "Cast not your pearls before swine, lest they trample them under foot and turn again and rend you."

And it stands side by side with Christ's command, "Who-soever shall smite thee on thy right cheek, turn to him the

other also." I abide by this rule and triumph by it. The sinner may sneer at this beatitude, for "the fool hath said in his heart, No God." It is known that the good young student, Mr. Lathrop, after he was prosecuted for practising Christian Science, finished healing the cases of diphtheria that he had on hand. Statistics show that this Science cures a larger per cent of malignant diseases than does *materia medica*.

I call disease by its name, and have cured it thus; so there is nothing new on this score. My book *Science and Health* names disease, and thousands are healed by reading its name and learning that so-called disease is a sensation of mind, not matter. Evil minds signally blunder in divine metaphysics; hence I am always saying the unexpected to them. The evil mind calls it "skulking," when to me it is wisdom to "overcome evil with good." I fail to know how one can be a Christian, and yet depart from Christ's teachings.

THE DEMANDS OF TRUTH.

THERE are many who have a peculiar and quite unwarranted concept of Christ Jesus' moral teachings. They apparently believe that he manifested an easy toleration for wrong-doing, and differed from the Pharisees mainly by holding a more flexible standard than theirs,—an opinion which is indeed wide of the fact. It is true that the standard of the master Christian was different from that of the religious leaders of his time, but the difference was due to the greater spirituality of his ideals and teachings, which of necessity made a greater demand for righteousness than did their material requirements. Christ Jesus said that he had not come "to destroy the law, or the prophets: . . . but to fulfil;" and throughout all his teachings we find the demand for obedience to God's law in thought, word, and deed.

There is something almost startling about the test which the Master gave in his sermon on the mount, already quoted, when he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He then proceeded to press the absolute demands of Principle for that righteousness which alone can meet the requirements of spiritual law. He declared that the indulgence of hatred is a violation of the command, "Thou shalt not kill," and that lustful looks and desires constitute adultery. At this point some one may ask, "What about the sinful woman brought to Jesus for judgment?" to which it may be answered that in this case the sin was admitted by the woman and condemned by her accusers; but the Master's condemnation of the sin went deeper than did theirs, for he pointed to its utter annihilation when he bade the woman "sin no more." No mere surface morality did he teach or live, but that which expresses in ceaseless endeavor the perfection of our Father-Mother God, and no lower standard than his can find any place in Christian Science.

Any plea for error, however disguised, is but the "thief" which the Master declared comes "to steal, and to kill, and to destroy." Any phase of error which would rob us of our sense of true and complete obedience to divine law would next rob us of health and even life, whereas obedience brings health, happiness, and long life. Our revered Leader declares that "chastity is the cement of civilization and progress" (*Science and Health*, p. 57), and this applies to married and single, and is above, not beneath, the moral standards of the scribes and Pharisees of our time. It does not trifle with temptation under the guise of "platonic friendship," or anything else which leads from the straight and narrow path of duty. The poet's note of warning may well awaken thought:—

Where lives the man that has not tried,
How mirth can into folly glide
And folly into sin!

We read that Jesus made such a demand for purity in the marriage relation that his disciples said it were good in such a case not to marry. Mrs. Eddy says "matrimony should never be entered into without a full recognition of its enduring obligations on both sides" (*Ibid.*, p. 59). Human affection at its best is not sufficient to meet our deepest needs, yet this is not an argument that we should love less, but rather that we should love more unselfishly, hence more divinely. Temptation usually assails mortals through the weakness of vanity and self-seeking. As Christian Scientists we surely desire to lessen the world's misery, and to do this we must make it better; which we cannot do unless we ourselves are better and ever aspiring for the best, the Godlike.

The "pure in heart" see God, and thus they see goodness and beauty everywhere; and they find joy, not sadness, in meeting the requirements of God's law. Nothing is more stupefying than the delusion that any one can trifle with the demand for spiritual purity, and there is nothing that gives such strength and elevation to character as the moral purity which results from whole-hearted obedience to the demands of Truth.

ANNIE M. KNOTT.

THE CONTRADICTIONS OF BELIEF.

SELF-EXTENUATING excuses never seem more out of keeping than when offered by Christian apologists, in an attempted justification of those educated opinions which are at variance with the plain statements of the Master and which are fully accounted for by the abiding disposition of mortal thought to adjust its philosophy to its acquired habits. There are those who have been taught to think of a miracle as involving the violation or annulment of cosmic law (an event which they rightly deem impossible), and consequently who do not accept the gospel narratives of physical healing, the raising of the dead, etc., as portraying actual experiences. These people are entirely consistent in maintaining that the dethronement of divine law would end in universal chaos, and until their understanding of the meaning of the word miracle is corrected, one can thoroughly respect their position. When, however, those who accept the New Testament miracles as veritable events in fulfilment of divine law, undertake to make it appear that there is no possibility of their recurrence, they make a striking exhibition of their inconsistency.

A notable example of this last has recently appeared in a prominent monthly magazine. The writer is an avowed Christian and unreservedly asserts his belief in the verity of the Master's healing works and those of his disciples. Nevertheless, he as unreservedly denies the possibility of the doing of these works today, and for a reason which awakens doubt as to whether he really wishes to be taken seriously. After arguing for the genuineness of the New Testament miracles, he avers that miracles cannot occur "now," since "God would not be the just judge of all the earth if He permitted one in our times"!

In support of this contention he argues that, since scientific demonstration is convincing and so compels belief, the veritable healing of an "incurable," or the raising of one from the dead, would render it impossible for any one not to believe, and thus interfere with the exercise of one's divinely given "freedom of the will." Men, he declares, "could not be praised or blamed for admitting what they could not help admitting, and God never compels a human being to be good"! In other words, the use of the means which it is conceded Jesus and his disciples employed to convince, heal, and save men is no longer advisable, since it would make us so sure about the truth that we would not be entirely free to go to the bad if we wanted to!

Jesus said that the knowing of the truth would set men free; but this writer declares, on the contrary, that to be fully convinced of spiritual truth through scientific demon-

stration would rob men of their freedom! Surely we have come upon strange times, and it is well that there appeared in our day one who dared to declare again the gospel of an ever-present and healing Christ, the law of God made manifest to prove that the freedom to do evil is a false belief and is no more a part of the true man's nature than it is a part of the divine nature of which he is the image and likeness. Christian Science teaches that the demonstration of spiritual truth is just as essential to its acceptance and authority as is the demonstration of mathematical truth, and as necessary to the advance of Christian faith today as it was in the first century; that all truth is one and that the highest freedom pertains to its perfect apprehension.

All this contradiction and confusion of thought upon the part of would-be apologists for a non-healing faith emphasizes yet more and more the value, the significance to all the world, of the teaching and demonstration of Christian Science, that the truth which Jesus taught and lived is scientific; that his kingdom expresses the rule of an unvarying and universal law, that law of God which is forever available for the world's healing and salvation in the measure of our spiritual understanding.

JOHN B. WILLIS.

NO LINCOLN DAY SERVICE.

In response to various inquiries which have come to this office, the general announcement is made that there will be no Lincoln day service held at The Mother Church

AMONG THE CHURCHES.

VENTURA, CAL.

First Church of Christ, Scientist, of Ventura, Cal., has recently purchased and entirely paid for a building lot in a very central and desirable part of the city. A building fund was started some time ago, before the little band of workers here had been organized into a church; but the major portion of the amount required to pay for the lot was raised by voluntary offerings to the building fund on the first Sunday in each of the months of October, November, and December, 1910, without the individual solicitation of a single cent. Our beloved Leader's words: "Progress is the law of God" (*Science and Health*, p. 233), are being demonstrated daily by this branch of the Mother Vine.

Correspondence.

MEDFORD, ORE.

The new church erected by the Christian Scientists of Medford will be used for the first time Sunday morning [Jan. 15]. The church, of bungalow architecture, stands on North Oakdale, and is an attractive building. The church building is the first erected by Scientists in the valley. The auditorium is furnished with two hundred mahogany opera chairs.—*Medford Sun*.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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. 4, 1910, 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.

THE LECTURES.

SPRINGFIELD, MASS.

In a lecture on the subject "Christian Science: The Gospel of Salvation," the tenets of Christian Science were ably set forth to a large audience in Court Square Theater last evening [Nov. 21] by Willis F. Gross. The speaker was introduced by Stewart Anderson, who spoke as follows:—

That Christian Science is neither Christian nor scientific is a common charge. That Christian Science is a marvelously successful mental, moral, physical, and financial reformatory agency, is a frequent and increasingly frequent admission. Foes and friendly critics alike make and maintain the charge; foes and friendly critics alike make the admission. The Church of Christ, Scientist, however, asserts that its doctrine is of God, and that the fruits of the doctrine prove that derivation. Other branches of the Christian church, together with many men and women who adhere to no creed whatever, ascribe some of those fruits to what they call "natural causes," and they deny the actuality of other of those fruits. But among all who dissent and all who oppose, comparatively few deny that Christian Scientists are a healthy, a prosperous, a happy, and a good people. And this phenomenon is visible to everybody, that Christian Science has in a few short years planted its churches everywhere in this country and has made disciples in almost all lands as far as the farthest seas.

The sudden and gigantic growth of such an apparent power for good should command the study of all whose hopes are fixed upon a happier mankind, of all whose lives are incurable by human remedy, of all who are seeking for truth. Truth may or may not be made apparent to them, the divine healing may or may not touch them, and the lover of mankind may or may not find in this phenomenon the elements of permanent betterment. Yet such is the asserted virtue of this doctrine, so plenteous are its reputed proofs, and so insistently does it claim to be both divine and scientific—scientific because divine—that it deserves a hearing before an open and a patient mind. And so, although I am not of this fold nor of any other, I account it a privilege to introduce to an open-minded Springfield audience an authoritative and eloquent voice of the new church, and to join you in listening to his statement of the doctrine, his display of the fruits, and his exposition of the logic of Christian Science.—*Springfield Union*.

ALHAMBRA, CAL.

Prof. Hermann S. Hering delivered a lecture on Christian Science last night [Dec. 15] before an audience that practically filled the High School Auditorium. The lecturer was introduced by William S. Deyo, First Reader of the local church, who said:—

Men throughout countless ages have been willing to endure almost inconceivable privation and hardship to secure what they supposed would bring them happiness. Some thought that real happiness would be won if they were able to find gold in sufficient quantities. Others supposed that happiness would be theirs if they discovered a fountain whose waters would increase their longevity; others that fame would bring them happiness.

But, through the study and application of Christian Science, a rapidly increasing multitude are coming into a realization of the fact that true happiness is only attainable through a right understanding of God and our relationship to Him. As the source of this understanding must be infinite intelligence, the supply is unlimited; consequently, instead of hoarding this treasure, those who have in a measure come into possession of this pearl of great price are willing to share it with you.—*Alhambra Advocate*.

BROOKLINE, MASS.

Under the auspices of The First Church of Christ, Scientist, of Boston, Mass., a lecture on Christian Science was delivered Jan. 16 in the Beacon Universalist Church, Brookline, by William D. McCrackan, M.A. He was introduced as follows by the Rev. George L. Perin:—

Ladies and gentlemen,—perhaps I may say, brothers and sisters,—there are several reasons why it is a pleasure to me to have been called upon to introduce the speaker of the evening. In the first place I have all my life been associated with a band of religious heretics, and naturally got used to the association and came to be fond of it; but in these later years the old orthodoxy has come so near my heresy, that it has given me the uncomfortable feeling that one of these days somebody might be calling me orthodox. And so, to be momentarily associated in this way with a later heresy carries me back to the good old days and makes me feel at home.

And then there is the pleasure that comes to every lover of freedom and truth who is big enough to say "God speed" to any honest man whom he doesn't wholly understand or agree with. It wouldn't mean anything or prove anything, except perhaps that I am stupid, if I were to say that I do not understand the terminology of your revered Leader, nor agree with her philosophy so far as I do understand it; for I recall that Pilate did not understand Jesus, Calvin would not have agreed with Channing, nor Jonathan Edwards with Hosea Ballou, nor Jefferson Davis with Abraham Lincoln. Now we all of us join in saying, "So much the worse for Pilate and Calvin, Jonathan Edwards and Jefferson Davis."

Moreover, there is a higher and better reason for my pleasure. It is that I have witnessed some of the splendid fruits of your work. I have seen the miserable, broken-down invalid of a quarter of a century brought back to life and health; I have seen the timorous, shrinking victim of fear, hovering on that border-land between sanity and insanity, clothed again and in his right mind. I have seen the smile of hope replace the shadow of fear and apprehension. I have seen a multitude of misanthropic, self-centered, ill-natured people, forgetting that they were ill,—in spite of all the doctors could do to make them remember it,—transformed by the gospel of good cheer and the contagion of health. But, more wonderful than even this, I have witnessed the reluctant concession on the part of the medical fraternity that there may perhaps be a soul of man bigger than the body and all its ills, and a God bigger than the soul. I suspect that you have had something to do with that concession.

Then again, I have been tremendously interested in a church that could hold a very large week-day evening meeting because the people seemed to like it, instead of a very small prayer meeting because somebody thought the people ought to like it. And as a clergyman I have been interested in a church that could successfully compete, without a preacher, with the automobile and the Sunday newspaper, when mine and my neighbors' churches couldn't do it with a preacher.

And finally, you have made us all your debtors, by calling us back to the most fundamental doctrine of the Christian faith, which all of us said we believed, but had forgotten to preach, namely, the great doctrine of the immanence of God. I may not be able to understand your terminology nor all of your philosophy, but you have so challenged my admiration by your definite achievements and by your cheerful mood, that I feel honored in having been asked to open this meeting of highly hopeful heretics. I have the pleasure of presenting one who needs no introduction, William D. McCrackan, a member of the board of lecture-ship of The First Church of Christ, Scientist, Boston.

Correspondence.

WINTHROP, MASS.

A lecture on Christian Science was given by William D. McCrackan, M.A., Jan. 17 in Knights of Columbus Hall, Winthrop Center. He was introduced by Walter E. Smith, who said:—

It is my privilege to welcome you here this evening, as guests of The First Church of Christ, Scientist, in Boston, under whose auspices this lecture is given. The size of this gathering is a fair example of the way in which these lectures are attended wherever given, and shows the great interest that is taken in the subject of Christian Science.

There are at this time, and the number is steadily increasing, over twelve hundred Christian Science churches and societies throughout the world, all branches of The Mother Church. The membership of these churches and societies ranges from a few to several hundred persons, and each one of these persons stands for at least one statement of Christian Science proved. It may be the healing of disease, it may be the overcoming of the drug or liquor habit, it may be the coming out of a sense of deficiency or poverty, it may be the healing of a great sorrow, or it may be the finding through Christian Science of a God who is Love,—not a God who sends sickness, sin, and death on His children, but one who delivers them from these discords; for Christian Science does heal disease, it does deliver us from discord of every nature.

A fair question to ask at this juncture is: Why, if Christian Science is all that is claimed for it by Christian Scientists, is it criticized? The fact is that the truth of Christian Science is never criticized. Those who attempt to criticize Christian Science do so either maliciously or ignorantly. Those who do so maliciously would not tell the truth about it even if they knew it, and those who criticize through ignorance criticize simply their false conception of what Christian Science is.

Correspondence.

LECTURES TO BE DELIVERED.

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

Albany, N. Y. (Second Church).—Willis F. Gross, Harmanus Bleeker Hall, 3 p.m., Feb. 19.

Champaign, Ill. (Society).—Frank H. Leonard, Walker Opera House, 3 p.m., Feb. 12.

Cocoanut Grove, Fla. (At Miami).—Prof. Hermann S. Hering, Fair Building, Feb. 13.

Key West, Fla.—Prof. Hermann S. Hering, San Carlos Opera House, 4 p.m., Feb. 12.

Mason City, Ia.—William D. McCrackan, M.A., Wilson Theater, Feb. 5.

McAlester, Okla.—Hon. Clarence A. Buskirk, Feb. 5.

Modesto, Cal.—Clarence C. Eaton, Rogers Hall, Feb. 10.

Palm Beach (West), Fla.—Prof. Hermann S. Hering, Feb. 16.

Redlands, Cal.—Bliss Knapp, Contemporary Club House, Feb. 14.

Santa Cruz, Cal.—Bliss Knapp, Knight's Opera House, Feb. 16.

Stockton, Cal.—Clarence C. Eaton, Yosemite Theater, Feb. 9.

University of California, Berkeley, Cal.—Bliss Knapp, High School Auditorium, Allston way, Feb. 18.

Vallejo, Cal.—Bliss Knapp, Samoset Hall, Georgia street, Feb. 17.

NEW MUSIC.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

TESTIMONIES OF HEALING.

I feel it a pleasant duty to write a partial list of the many blessings which Christian Science has brought to me, through kind practitioners and the understanding of God gained by the study of the Bible with Science and Health, and the reading of our periodicals. From childhood I had not been considered very strong, and about five years ago moved to a suburban town, because I believed I could no longer live in the city; but instead of deriving benefit from the change I grew gradually worse. I tried everything that promised any help, but without receiving more than temporary relief. I was suffering from a stomach disorder, and in consequence was very weak at times. Coupled with this was a great fear of the future and of everything in general.

Eight months before receiving treatment in Christian Science, I went to a sanitarium, and the doctor prescribed a course of dieting, which I followed faithfully all summer, without any other effect than to add a few more articles to the list of foods which I feared. At the time I went to the sanitarium I decided to have my nose operated on, it having been injured when I was a boy. One nostril was almost closed, and a number of doctors had told me that it would aid in the overcoming of a catarrhal condition if it were opened. It required two very trying operations to accomplish this end, and while breathing was easier after the nose had healed, still it did not help me in other ways.

During the summer that followed I lost a great deal of time from business, and looked for relief in a two-weeks vacation. Later, I went to the Adirondacks for another two weeks. Before going to the mountains I had been urged to try Christian Science, but I was reluctant and concluded that I would try it only as a last resort. I received some physical benefit from the mountain trip, but shortly after my return my mental condition, which at times had been almost unbearable, slipped back into the old rut, and I concluded that if Christian Science could not help me I should be left to choose between insanity and the grave. Once I had determined to try Christian Science, I lost no time in going to a practitioner. I had treatment for one week, the healing of the stomach trouble being practically instantaneous, and I soon learned that if I trusted God I had nothing to fear.

On my first reading of Science and Health I could scarcely read fast enough, and my condition changed for the better as fast as I read. I never had any religion before I became acquainted with Christian Science, and knew very little of the Bible, and when I learned that this truth is founded on the teachings in the Bible and that these teachings are of actual use to mankind here and now, it was indeed a revelation! For one who had been handicapped nearly all his life by a wrong mental and physical condition, this has indeed proved a blessing. Since my first experience I have had much help when needed and have enjoyed a degree of health and strength unknown to me before I found the truth.

I have both experienced and witnessed many wonderful demonstrations of the omnipotence and ever-presence of divine Love, and I wish to express my deep gratitude to God, also to our Leader, for all that I am today. As my understanding of Christian Science broadens, I marvel more and more at Mrs. Eddy's life and work.

H. E. GOAN, La Grange, Ill.

I desire to add my expression of gratitude for Christian Science to that of my husband. I became interested in Christian Science through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from a desire to aid in the healing of my husband, as I had been told that harmony of thought in the home would expedite his recovery. I became so interested in the book

that, as we had only one copy at first, it seemed impossible to read it enough. I felt it was the truth, and proceeded to follow the teaching as soon as I assimilated the meaning. I threw out the contents of our medicine-case, which was becoming too small to hold what we had thought necessary, and we have proved since that Truth can be absolutely relied upon to make us free.

After having read the entire book, I realized that I had not worn my glasses during the time, and that the headaches for which I had used them had not menaced me. Christian Science has healed me of acute and chronic ills, and whereas I had never enjoyed an outing of any kind without returning home exhausted by headache, now if one threatens I can help myself with the understanding I have obtained from our text-book. Recently I was taken ill with what seemed a combination of acute lung and heart trouble. At the beginning of this difficulty I was lifted out of a condition of delirium, with chills and fever, within an hour after the practitioner whom we called reached our home.

Before becoming interested in Christian Science, the Bible was a closed book to me. With the aid of Science and Health, it is now a daily study, a comfort, and a very present help. Christian Science has destroyed fear to a great extent, and is daily helping me to overcome sin and disease to the degree that I understand and follow the teaching. I am grateful to live at this time when the truth is again brought to mankind in its entirety. The literature we are privileged to read in connection with Christian Science is a great blessing and help in the spiritual understanding of God. My desire is to show my gratitude to God, and to Mrs. Eddy, for these blessings, by faithfulness in the study and practice of this truth.

BLANCHE W. GOAN, La Grange, Ill.

A little over three years ago a dear gray-haired lady invited me to the Wednesday evening meeting of a small Christian Science society. I had for years been a victim of stomach and nervous troubles, also of sleeplessness, and I was miserable in body and stunned by a sudden turn in my affairs, as I had just suffered the loss of the mother of my two boys. I had been a successful business man for a number of years, but how had this success come about? By blind will-power and by rudely riding over everybody and everything that came in my way. I had grown morose and disagreeable to a degree that meant unhappiness for myself and others. There was no God in my thoughts except my own will. Mere words cannot describe my mental condition at the time when I attended this testimonial meeting. Surely it was "man's extremity," and now as I look back on it I see that this was indeed "God's opportunity."

For the first time in my life, the divine influence made a lasting impress on my thought, and I began to feel the impulse for better things, for the "deep things of God." A few days after this meeting I visited a practitioner, and this visit marked the beginning of my thirst for good. The stomach trouble left after a very few treatments, and I ate what and when I pleased. The sleeplessness began to give way to natural rest and sleep at the proper times. I literally devoured my copy of Science and Health; and gradually the Bible was opened up to me. From the first I studied the Lesson-Sermons. Faithful and wise Leader! How wonderfully every avenue of supply has been provided to meet our human need of means through which to understand the truth.

I am gradually learning what Jesus meant when he said, "Thy will, not mine, be done." In the past three years I have had many proofs that our God is "a God at hand, and not a God afar off." Christian Science is all in all to my boys and myself, not alone in my household but also in my business. That awful combination, worry and fear, has been displaced, and hope and confidence in God have come. We have had many healings from colds, asthma, bruises,

etc., through our understanding of the truth as taught us in Christian Science. Some—yes, all—have been wonderful, and it has been my joy to tell of many of these at our Wednesday evening meetings.

On page 167 of Science and Health Mrs. Eddy has shown us the "Choose ye" that comes to each one who has named the name of Christ, and her summing up is splendidly expressed as follows: "Only through radical reliance on Truth can scientific healing power be realized." No half-hearted, half-way measures in that sentence! I have found this to be true, that when I have faltered, clinging to the old gods, I have had many weary hours of working out; but when I have accepted the demands of Truth, although the struggle may have been strenuous, what peace has come, following the right choosing!

I am grateful to our Leader; I am grateful to her wise and loving helpers in the Publishing Society, and I am glad to be known as a Christian Scientist.

J. C. BRAINARD, Pasadena, Cal.

I owe such a depth of gratitude for Christian Science, that I scarcely know how to express myself in words. It is over three years since I first heard of it. Up to this time my work had been mostly in a sick-room, doing all I could to help and comfort those who were in my care. I had not been in the company of a family of Christian Scientists many days before I knew that these people had a Principle in their religion, and I soon began to long to know what it was that seemed to lift them above anxiety, even when I thought they had great cause to be troubled.

I think the first thing that impressed me was an accident to one of the children. A little boy fell down and cut his face very badly—in fact, I rather resented its not being bound up. All that happened was that the child was taken into the house, the dirt was sponged off his face, and he was left with his father. To my astonishment, a short time afterward I saw him playing in the garden with the other children. The following day the place was quite dry, and two days later there was not even a scar left. It seemed a miracle to me, and I said so to one of the parents, and asked how the work was done. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was lent to me, and I began to study it. I cannot express my gratitude and pleasure when I began to prove for myself a little of the truth it taught me. My first demonstration was over a bee-sting on the baby's hand. The back of the little hand was like a purple egg, but I sought to realize that if God created insects, He created them good, and that no evil effect could come from anything that was good; that man is not matter, but the spiritual reflection of divine Love, protected and governed by God. In about half an hour, all the swelling had entirely disappeared, and words cannot express the joy and encouragement this gave me. Since then I have had many proofs of the power of Truth in physical healing.

When I first heard of Christian Science, I was suffering from varicose veins. My legs were very bad, and three different doctors had advised me to wear elastic stockings. The trouble being considered hereditary, and the stockings not having proved successful, my mother persuaded me not to wear them, but to take as much rest as I possibly could. After studying Science and Health for about eight months, I discovered that I was perfectly healed, and I have remained so ever since. I had no treatment for this, as the work was done simply by trying to understand what God really is, and what man as His image and likeness does represent. My desire now is to prove my love and gratitude to God, and to our dear Leader, by trying to demonstrate more fully the power of Love, and thus to prove myself worthy the name of Christian Scientist.

ADA M. STARLING, Park Lodge, Binfield, England.

I feel as though it is my duty to express my gratitude to God for my healing in Christian Science, which has been marvelous indeed. In 1900 the doctor said I would not live a year, and I was thin, worn, and sickly; but after being treated by a Christian Science practitioner I improved rapidly, until in 1905 I was the best lightweight wrestler in the state, having sent out numerous challenges, but none were accepted. I also developed lung power enough to fill any auditorium with my voice.

My gratitude to God is inexpressible, for instead of a brief existence of one year, marred by illness, I have had over ten years of health and strength and have a good chance of staying longer than many others, provided I make the most of my understanding of this truth.

LEE ROY HENRY, Asheville, N. C.

I wish to express my gratitude for Christian Science, for what it has done and is doing for me every day. When it was presented to me I had been an invalid for more than a year. I had never seen a copy of Science and Health, although I had heard of the healing, but I grasped at it as one would who was beyond human aid, and I was helped at once. During the course of the last ten years I have seen many different diseases cured and discordant conditions overcome, by the understanding of Christian Science, and the spiritual uplifting which I have experienced helps me to realize that God is with me always.

My mother also had great trouble with her eyes, and twice in her life had been blind. She had suffered intensely, and asked for help in Christian Science at the same time I did. She was quickly helped and has been reading without glasses for over six years. For these and many other helpful experiences I am intensely grateful. I hope so to live as to prove the truth of Christian Science in my daily life, that others who are afflicted may be led to know the God who healeth all our diseases.

MISS ETTA HOFFMAN, Springfield, Mo.

My husband's father had what seemed to be a felon come on his finger in July, 1909. It broke some time in August, and continued to discharge, showing no sign of healing. Late in October, while visiting in a neighboring state, he had it examined by a physician, who told him it would never heal until a piece of dead bone was removed. He returned home soon after, and I wrote for him to a Christian Science practitioner, who immediately commenced treatment. In about three weeks the finger was entirely healed.

Our little girl had what seemed to be a serious attack of illness,—severe pain in her head, with gatherings and discharges from both ears, attended by high fever. I wrote to the same practitioner, and the child was healed in a few days. For these cases of healing and many other blessings we are most grateful, and I hope this may lead some other needy one to go for help to the one true source.

HATTIE WEBSTER, Whiting, Vt.

We desire to express our deep gratitude and appreciation for what Christian Science has done and is doing in our home. This healing truth has reached all three of our children and ourselves. One little girl, three and a half years old, was entirely healed of curvature of the spine, which without Christian Science would have left her a cripple for life. This same child, and also our oldest girl of six years, have been healed in a few hours of measles, fever, and other diseases to which children are said to be subject. Our little boy, fifteen months old, has been healed of acute lung trouble and minor diseases. The children have never taken any medicine, all ills being overcome scientifically through the understanding of God and man as taught in Christian Science.

We have both been healed of physical ailments, and the moral regeneration and spiritual uplift which comes with Christian Science healing is ours in abundance. The appetite for intoxicating liquors and the tobacco habit of fourteen years' standing entirely disappeared over five years ago. Why should we not be more than thankful? Our love for God, and our gratitude to Mrs. Eddy, for being able and willing to give us this truth in such a way that we can understand it, overflows continually. We also appreciate greatly all that has helped to lead us in the right path.

ELIAS T. SMITH, MAMIE B. SMITH, Kansas City, Mo.

I wish to tell of a very interesting case of healing under Christian Science treatment that I have recently experienced. I had a severe fall while roller-skating and sustained a serious injury to a tendon in my leg. I managed to walk home (which fortunately was near by), but very slowly, as it caused intense pain if I even attempted to bend the leg. As soon as I could get away alone I began to treat myself in Christian Science. I had such a clear realization of the truth that I at once felt relieved. As I was the only Scientist in the house, I thought it wise to get some one to help me, and I telephoned to London for a friend to treat me, with the marvelous result that in forty-eight hours the tendon was healed and I went out for an hour's walk! Although the demonstration was made, I received treatment for a few days longer, as the leg was somewhat weak, but my walking was not interfered with any more. All in the house were much impressed by the rapid healing, for only a few months before a brother had had exactly the same accident while playing cricket, he being under the care of doctors. His leg was in splints for over three weeks. He suffered much pain at first, and even after the splints were removed he suffered much from stiffness.

Aside from the above-mentioned healing, I have endless cause to be thankful for Christian Science. I have been cured of lifelong anemia, and before I came into Christian Science, some eight years ago, I had lived on tonics, the doctors putting the law upon me that I could never get on without them. I have never touched a drop of medicine since coming into Science, and instead of being dead, as in the old thought I should have been, the disease has vanished, and I have proved that my life is in God and not in tonics. I have also been healed of a sensitive condition of the lungs. I always dreaded the winter, as it invariably meant at least one bad attack. Though I now occasionally have colds, they are not severe and I do not trouble about them.

My little girl was healed in a few hours of concussion of the brain after a bad fall. I was frightened at the shivering, the sickness, and the pain in the head, and she could not see; so I put her to bed, and wired to London for help. Soon after the telegram was received the child fell asleep, and woke up in two hours, saying she was quite well and wanted something to eat. She was quite well, and only a mother can know the thankfulness that flooded my consciousness and how I thanked God for His ever-presence! A doctor to whom I related the occurrence said that the rapid healing was, without doubt, "none other than the hand of God." I quote his own words.

I have also discarded glasses since I have been in Science. When I began to wear them the doctor told me I could never be without them, and in a year's time I had to go to him again for stronger glasses. After a short treatment in Christian Science, I lost them, but I never thought of looking for them, and I have never used them since. But, in spite of all these benefits, it was not the physical healing that brought me to Christian Science; it was the hungering for a substantial, practical, every-day religion that made me look into it. I "tasted" and was satisfied. But I did not accept its truths easily. Mortal mind fought hard to have

its own way, and kept whispering that I was being deceived by a new doctrine. I went through deep waters of doubt, but thanks to the patience and love of my teacher I began to see my way out of the mist of wrong thinking and my footsteps began to get firmer. I knew it was the truth.

I wish to express my deep gratitude to Mrs. Eddy, our devoted Leader, for her love and courage in braving the world to bring to us this long-forgotten and deeply buried truth. She did not invent for us a new religion, as some think, but found again the oldest of the old, even the truth that was "in the beginning."

AGNES H. S. HARRISSON, Canterbury, England.

[Translated from the German.]

About four years ago a friend of my husband came to see us, and as he used to be silent and self-contained, I was very much surprised to find him so completely changed,—radiating joy, so to speak. He seemed to have become a new man, and I thought he must have had an indescribably beautiful experience. I could not help expressing my surprise, and he finally said that he had become an adherent of the teachings of Christian Science, and that this was what had produced such a change in him. I had never before heard of Christian Science, and was interested in what he had to say, but as we saw him only occasionally, the thought did not at first take root. Then came years of great sorrow, years of care, work, and need, which robbed me of my former strength. I felt I had reached the limit of my mental and physical endurance, and was utterly tired in mind and body; but I had to live on, for many duties held me.

One day I looked among my books for the copy of the *Herold* which our friend had given us years before. So far it had lain unnoticed, but now I read it through attentively; then with a heavy heart and in a state of great discouragement I asked for help in Christian Science. The practitioner who kindly took up treatment gave me a psalm to read while she was treating me. Had I not read it often before? "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me;" I felt as if a bandage had been loosened from my eyes; and as if a strong hand had taken mine. Now I had found the true way which I had sought for so long, and I went home a new woman. Although the waves of earthly cares would often rage around me, I knew that no evil could befall me. All sense of unrest and worry had left me and was replaced by courage and buoyancy. Can I describe the blessings Christian Science has brought to me? Can I describe how God has firmly guided me as I walked, trusting that He would lead me over all rough and dark places?

On one occasion fear sought to confound me. I suddenly experienced a sense of great distress about my eldest boy, who is going through a practical course of farming far from home; but I realized that my child was in God's protecting arms even in that far-off place, that evil could not come upon him, and the words, "Fear not: for I am with thee," illumined the darkness of my sense, and I regained my tranquillity. A few days later I had a letter from my son in which he wrote that two days before he had been in great danger. The horses which he was driving suddenly became startled and ran away. He held the reins, but one of these gave way and the horses galloped all the faster. He believed himself lost, when the thought suddenly came to him, "No, I am in God's hand; He will protect me." The horses stopped running, and he was able to jump off the wagon safely. He added, "I thanked God for my wonderful escape." This is what my child wrote to me, and I gave thanks, for I knew it was the hour when I had been overcome by a sense of fear for him, but had regained strength by the words, "Fear not, I am with thee."

This is one of the many blessings which I have received during the short time I have been an adherent of Christian Science. I thank God for having led me to find the way which brings rest to all "that labor and are heavy laden," and I thank our revered Leader, Mrs. Eddy, through whom it has been revealed to us.

FRAU HEDWIG SCHWENK, Loschwitz b. Dresden, Germany.

I would like to express briefly my deep gratitude for all the blessings that Christian Science has brought into my life since I first became interested, fourteen years ago. I was living in America at the time, with a dear friend; but duty called me here, and it was perfectly right that I should respond to the call, yet when I came here a great struggle began and the work that lay before me was to adjust myself to environment. We all ought to know that environment is only a condition of thought, and as we think about it so it will be to us. I worked faithfully, as I then thought, in this direction; but it was not until two years ago that a complete demonstration was made, and then "the divine law of loving our neighbor as ourselves" (Science and Health, p. 205), was fully revealed to me. The awakening came gradually but surely. We have to do our part of the work, and reflect love in all we do and say, then there can be no inharmonies in our environment or anywhere else.

Today I am a happy, contented Christian Scientist, and with no desire to leave an environment which is becoming so harmonious. Above all, my heart is full of gratitude for our dear Leader, Mrs. Eddy, who has shown us the way to this blessed truth.

ANNA E. FREY, Heidelberg, Germany.

[Translated from the German.]

I wish to tell something of my experiences in Christian Science, which has been a great blessing to me in times of affliction. After having been for three years unable to work or to sleep, and obliged to spend many hours a day on my couch on account of severe heart trouble, for which I had used many remedies and consulted several doctors without avail, divine Love has restored me, so that I can work without fatigue and sleep well. In the winter my little daughter and I suffered much from catarrh and its attendant ills; but now that the fear of this has been overcome, the symptoms have disappeared. When this ailment seems to show itself, it has no longer any power in our consciousness, for we know that we are governed by God, divine Mind, and that there is no power besides God, good.

I have also had many proofs in my family that the truth rightly understood and applied always helps. In my domestic affairs I have much to be thankful for, as even when error seemed to assert itself very strongly and no way of escape was to be seen, the truth that as spiritual beings we reflect God's image and likeness triumphed at last. I am grateful for all that has helped me forward in Christian Science, and especially grateful to our faithful Leader, Mrs. Eddy. I am convinced that divine Love will continue to lead me and mine.

FRAU HELENE BENZ, Stuttgart, Germany.

I wish to tell others what Christian Science has done for me. When I called a practitioner, two years ago, to treat my child, I could not see to read or write without glasses. She advised me to study Science and Health, which I did, and in a short time my eyes were very much improved. When she advised me to take off my glasses, I laid them aside, after having worn them for three years. I can now see to read and write without them. I feel that I cannot be thankful enough to God for this truth, and I am grateful to Mrs. Eddy for what I know of Christian Science.—MRS. JESSIE BALL, Eureka, Cal.

I knew nothing of Christian Science until about two years ago, when a sister-in-law came to stay with us. I was very distressed on account of bad eyesight, and she persuaded me to try Christian Science treatment, though she herself knew very little about it. As the oculists had told me that nothing could be done for my sight, and that if I used my eyes too much I should go blind, I was indeed glad to avail myself of any chance of being healed. I went to a practitioner, and I cannot tell the joy I felt as little by little my sight became better, and I was able to use my eyes all day. I did not need to wear blue glasses to protect my eyes when I went out, and I am sure that as my spiritual understanding becomes greater I shall have my sight perfectly restored. With the returning sight has come wonderful spiritual healing. I had never cared to read the Bible, but by degrees the wonders of it have been revealed, and I see that God is indeed "a very present help in trouble," and that in every little difficulty as well as in greater troubles we have only to turn to Truth and we are helped.

I have also been healed of a stomach disorder. I used to be afraid of fruits and vegetables, but now I can eat anything, and I have been able to overcome great irritability, also the fear of being out alone in the dark, which had troubled me since childhood. We live five miles from a town, and if any one had told me that I should ever bicycle those five miles alone after dark I should have said it was impossible; but I do this now without the least fear, for I have realized that "perfect love casteth out fear." Another demonstration for which I am most grateful is the overcoming of seasickness. I had always suffered so much in this way that my husband used to say he was sure that if I went a long voyage I would die. In the summer of 1909, on going to the Isle of Man, I went out on the boat and was ill, but before my return I wrote to a Christian Scientist, who very kindly gave me absent treatment, so that during the journey I was perfectly well and had no fear; also in crossing to France and back again. Although the former passage was very rough and nearly every one was ill, I kept quite well.

My husband and I are very grateful that there is a service in Reading, our nearest town, and more so now that we are a society. We have five miles to bicycle, and people say sometimes what a dreadful ride we must have in the rain and cold; but we do not think of that when we know what it means to listen to the truth, the truth that makes us free from sin, disease, and death. Is any distance too far to go for that? It has been our privilege to have a lecture quite recently, which was well attended and the utmost attention was paid to the subject. Words cannot tell how deeply grateful I am to God for having given us Christian Science through Mrs. Eddy. It has made the world a new place for me,—a happy, beautiful world,—and I hope to be able to help others as I have been helped by loving and loyal Christian Science friends.

FANNY ETHEL GREATWOOD, Reading, England.

Every day is a golden day,
With golden blossoms along the way,—
Sunshine kisses everything,—
Music pours from bird on wing,
The air with liquid gold doth ring
(Blessings on his caroling!)—
And it's oh, to the winds all care I'll fling,
And it's blithe and gay that my heart doth sing,
For all the world is created new,
And all is good, and the good is true—
There is gold for me and gold for you;
Friend, Love is gold and fills all space—
Surely, the Lord is in this place!

LAURA B. DOORLY.

FROM OUR EXCHANGES.

[From a sermon by Rev. H. C. Ledyard in *Everybody's Journal*, Newport, N. Y.]

"The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." These were the words spoken by Jesus, in commissioning his disciples to go forth and preach the gospel. We cannot help but notice that everything said to have been performed by Jesus is here also expected of his followers. Jesus has never drawn a line which can in any way separate him from the rest of humanity. The same power nursed and developed by him lies dormant within each one of us, only waiting for us to arouse ourselves and realize our own divinity.

This power of healing which was so potent a factor in the ministry of the Galilean, and which he impressed upon the minds of his disciples as being of paramount importance, the church in general has allowed to pass outside of its jurisdiction. For some years the early Christians maintained this healing work, but gradually, with the spiritual decline of the church owing to the growth of the desire for commercial power, this great light seemed to be moving farther and farther away, until there seemed to be an impassable gulf separating humanity from Deity. This condition continued for years. Then there came a desire on the part of some to return to the Father and enter into the inheritance which belongs to man. These leaders were, as are all leaders in the search for truth, vilely slandered and abused. But recently, and especially today, there is a great desire on the part of man to come into full realization of a real God,—one who is tangible, one who is able to be a real source of help in this present life. Man today desires a God to whom he may go in complete confidence and trust.

[Rev. David Walters in *British Congregationalist*.]

Hesitation is never inspiring. I believe that we shall get out of this period of uncertainty, and that God will raise up in His own time, when the conditions are favorable, another Paul or Augustine or Calvin, who will interpret for us our great gospel in terms that will be real and convincing to the modern mind. It will be a newer theology than anything we have yet had, and yet it will be recognized as the old. The hearts of men will leap up in response to it, and will say: "This is true. This is what we have been waiting for," and we shall all preach it with a consciousness that we are in line with all the faithful preachers of the past, and yet that we preach in language that is understood by the present generation.

By a new theology I do not mean a new gospel, but a new interpretation, which shall take account of the new world into which we have passed. We have been trying to commend our religion to the people by emptying it of all that offends and perplexes the modern mind. But the people pass by on the other side of an emasculated religion, stripped of the supernatural and the mysterious. We want all the elements that made the old an inspiration to worship and prayer, a message of hope and healing to the sinful.

[*Living Church*.]

Humane people, those in whom the spirit of Christ has been a reality, have always been appalled by the horrors of war, but have been reconciled to war itself as being something so inevitable as to be a necessity of society in certain contingencies. While the growth of humane sentiment and the spread of a truly international public opinion has made the actual recurrence of war more and more difficult, there has, until recently, been nothing that seemed to make it a practical impossibility. No sentiment, however lofty, will prevent those who are prepared to fight from fighting, if sorely provoked. But there is a practical argument that

bids fair before long to make wars cease from necessity. The fearful waste of accumulated capital involved in war, and the increasing burden of taxation involved in being prepared for war, are fast breaking down the ability of nations to carry the double burden. When governments become bankrupt wars will have to cease.

[*Christian Work and Evangelist.*]

So long as this horrible specter of militarism, with its emphasis upon iron instead of good will, upon force instead of love, upon nationalism instead of human brotherhood, upon destruction instead of justice, overshadows all sweeter, finer things, all science, culture, and ideals, all happy, joyous life, in the Christian countries of the world, laying intolerable burdens upon peoples who have no enemies in the world, keeping hatreds, strifes, and jealousies alive, Christianity is not Christian. Think of so-called Christian nations going on today piling up huge warships by the half dozen or more a year, with which to destroy each other. What most impresses a Japanese or Chinese in his tour through Christian Europe as the most conspicuous product of our Christianity? Big guns. And all this the church could stop immediately were it Christian.

[*Universalist Leader.*]

Fortunate is he who can see the star of Bethlehem. It is shining just as clearly today as ever it did over the hills of Palestine, but we are mostly blind. The daylight which the light of the world has created has hidden but not destroyed the gleaming star. It is shining just as truly as those other stars are shining when the sunlight hides them. We need the right kind of instrumentality to see these every-day stars, and all we need to see the star of Bethlehem is that purity of heart which sees not only the star, but the God who is behind it.

[*Churchman.*]

The stern and at the same time hopeful examination by churches of their claims, their privileges, and their performances, is producing everywhere a readiness to acknowledge that the work of divided Christianity, even at its best, can only be successful if, and when, it leads to a common campaign done in behalf of a common Lord. The evils of division, even if they are not allowed to be paralyzing, are acknowledged to be obstructive to the richest development and diffusion of Christianity.

[*New-Church Messenger.*]

No one now of accredited sanity in spiritual matters expects the Lord ever to come in person upon the earth. Such a doctrine no longer has any power in Christian preaching. So far as there is any belief in the second coming of the Lord, it seems to be in believing that his second coming is into the hearts and minds of mankind, whereby we are entering into greater light, more perfect liberty, more righteous living.

[Rev. George Batchelor in *Christian Register.*]

That cry of liberty which rings all through the epistles of Paul is the exultant spirit of a man who has seen the moral possibility which wise men and good women had cherished in secret with fear and trembling, and had seen it suddenly brought out into the light and made the open law of life.

[*Continent.*]

It is a modern habit to talk about the salvation of society, but society will be saved in no wise except as individual men get enough of the understanding of God's will to do that will themselves toward all they touch.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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*.

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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 EDITOR.

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

FROM THE SOCIETY.

NEW PAMPHLETS.

Attention is called to a new pamphlet, "Causation: Viewed in the Light of Christian Science," by Frederick Dixon.

Also on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor*; and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; \$2.00 for fifty, and \$3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, \$1.15; one hundred copies, \$4.25.

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.