

CHRISTIAN SCIENCE SENTINEL

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

Vol. XIV.

No. 3.

BOSTON, SEPTEMBER 16, 1911

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

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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.

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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; 11.60	
2.50—0:10 :3 :; 10.60; 12.85	
4.00—0:16 :5 :; 16.90; 20.60	

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

ITEMS OF INTEREST.

National.

The Southern Pacific Railroad Company has filed its answer in the suit of the United States, to declare forfeited to the government for alleged violations of the conditions of the grant, 2,373,000 acres of timber and agricultural land, valued at sixty million dollars. The contentions set forth in the answer are that the United States for forty years has failed to protest against the sale of this land in tracts larger than one hundred and sixty acres and at a price exceeding \$2.50 an acre; that the government has freely used the railway for transporting troops and munitions of war; that it accepted \$1,827,234 for taxes upon this land, in addition to large sums for surveying and patenting.

The Southern Pacific Railway Company, through its vice-president and director of maintenance and operation of the Harriman lines, absolutely rejected a demand for recognition of the Federation of Shop Employees, comprising five shop craft unions and twenty-five thousand men. That such recognition, with its implications, would hamper the company in performing its duty to the public was the position taken by its officials. Union leaders asked for it on grounds of economy and expedition, and admittedly because of a feeling that greater centralization of capital and power made corresponding centralization among various unions desirable.

The state department is having difficulty in finding suitable sites for embassy and legation sites abroad. When Congress passed the bill for purchase by this government of such buildings it named one hundred and fifty thousand dollars as the maximum price which could be paid for any one building. From estimates submitted to the department it now appears that this restriction may prevent the United States from owning homes for its diplomatic officers in any of the big foreign cities. It is only at the smaller posts, it is said, that the government will be able to purchase sites within this figure.

The state of California has passed an act providing for an expenditure of eighteen million dollars for state highway construction. The act stipulates that two roads shall be built from the Oregon border to Los Angeles county, where they shall become one and extend to the Mexican border. One of the roads

is to extend along the coast and the other through the central part of the state between the Coast range and the Sierra Nevada mountains in the valleys of the Sacramento and San Joaquin rivers. The length of roadway planned is about seventeen hundred miles.

At the aviation meet in Boston last week a cross country circuit of one hundred and sixty miles was negotiated by two machines in 3 hours, 6 minutes, 22-1-5 seconds and 5 hours, 22 minutes, 37 seconds respectively. Prearranged stops were made at Nashua, N. H., Worcester, Mass., and Providence, R. I. A flight from the field to Boston light, covering a distance of thirty-three miles, was made in a record time of 27 minutes 35-1-5 seconds, equal to a speed of seventy-one miles an hour.

Forty-nine claimants of the Watson coal land group in the Matanuska district of Alaska have been cited by the Juneau land office to show cause within thirty days why their claims should not be raised to the commissioner of the general land office for cancellation. The government charges that they have not complied with all conditions required under the grant. They think they have and are preparing an answer.

Stockholders of the West End Street Railway Company at a special meeting voted in the ratio of three to one to sell their property, privileges, and franchises to the Boston Elevated Railway Company. A merger of the two companies is thus virtually effected on terms which the public in large measure dictated. This vote obligates the Boston Elevated to undertake at once the construction of two new subways and an extension.

Before the annual convention in Cincinnati of the National Association of Supervisory Postoffice Employees adjourned, resolutions were adopted favoring placing postmasters of all classes under civil service, the purpose being to eliminate the dismissal of the postmasters when national politics are changed.

Seventy-two Chinese students recently arrived in San Francisco on the Pacific Mail steamer to be assigned to various American universities. Among the students are three Chinese girls. China now has in training in American educational institutions more than eight hundred students.

International.

A cabinet council, presided over by President Fallieres of France, has been held to consider the disorders arising from the cheaper food agitation and to adopt measures intended to ease the cost of living. The minister of commerce and the minister of agriculture explained in detail the results of their investigations of the problem. The cost of everything eatable is higher throughout France today than ever before. The cabinet approved a scheme to ameliorate the situation by facilitating the importation of cattle and frozen meats, by installing refrigerating and storage plants, by demanding that the railways lower their rates for the transportation of food, and by suspending the tariffs on fodders.

"The Chinese people," says the commercial attache of the British government at Peking, China, "have at last come to realize that railways are an indispensable factor in the development of their country's resources, and that the vast stores of mineral wealth that lie dormant all over the empire are of no use to them unless exploited by expert methods.

"They have, moreover, awakened to the fact that with practically unlimited supplies of raw materials and cheap labor there is no reason why they should not themselves manufacture many of the articles they have hitherto imported from abroad. So railways are being constructed and projected in every province, coal and other mines are being opened, and factories are springing up in every direction."

By half a million votes to ninety-three thousand the Trades Union Congress, in session at Newcastle-on-Tyne, England, rejected the

proposal for the organization of a citizen army. The subject was introduced by the London Glass Blowers Society in the form of a resolution as follows:

"This congress, realizing that militarism and the existence of a regular standing army constitute a menace to popular liberty, is of the opinion that the time has arrived for the institution of a real citizen army, free entirely from military law during times of peace, officered entirely by the election of the rank and file; such citizen army to be used for defensive purposes only.

In various parts of Finland movements have been started in protest against the bill, approved by the Emperor, for submission to the Douma, cutting off Kivinebe and Nykirka parishes from Viborg province and adding them to the province of St. Petersburg. This measure is regarded by the Finns as the first step in the partition of Finland.

France last week submitted to Germany her ultimatum concerning the Moroccan dispute, and there is reason to believe that it will be accepted, if certain privileges demanded by Germany are granted.

Industrial and Commercial.

During the last three years the Tata Iron & Steel Works, for the production and sale of steel, has been under construction at Sakchi, near Kalimati, in the state of Nagpur, India. This is considered to be the greatest industrial undertaking ever attempted in India. About seventy European and American engineers have been employed in putting up the plant. In a few weeks the first blast furnace will be "blown in." All the raw materials of the iron industry are within easy distance. The company will obtain its iron deposits in Mayurbhanj. It has its own lime quarries in the Jubbulpore district and it can obtain cheap coal from the Jherria coal field close by. Water is supplied by the Subarnarekha river, one and one half miles away, and to provide against any emergency a reservoir with a capacity of two hundred and fifty million gallons has been constructed. One great object which has been kept in view in designing the machinery has been the reduction of the human element to the smallest proportions possible, as labor in India, though cheap, is troublesome to get and to keep. The Tata Iron & Steel Works will require only twenty-five hundred laborers. The government of India has undertaken to purchase annually twenty thousand tons of rails.

Plans are said to be under way for the merger into a single corporation of the many companies which now make up the New York Central system. The purpose is mainly for the better financing of the railroad business. In connection with the consolidation a new bond issue is proposed, sufficient to cover the existing outstanding obligations of the system besides providing for future capital expenditures. The scheme involves hundreds of millions of dollars and a railroad mileage of over thirteen thousand, of which the New York Central proper has about four thousand.

Farmers in Iowa have entered upon a project to drain their swamp lands, and the total cost of the improvements when finished is estimated at three hundred and seven million dollars. It is expected that hundreds of thousands of acres will be added to the tillable area of the state. The reclamation was begun in 1904 and thus far nearly eight million dollars has been spent on public drainage ditches in fourteen out of the thirty counties in which the work is projected.

The removal from New York to Chicago this month of the entire auditing department of the Wells, Fargo Express Company will require five special trains to carry the thousand employees of the company, their families, baggage, and household effects.

No American cotton crop ever grown has sold for as much as the one just marketed, the total value, including the seed, having been one billion thirty million dollars, according to the report of the secretary of the New Orleans Cotton Exchange.

CHRISTIAN SCIENCE SENTINEL

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

JESUS

THE HABIT OF HATING.

HON. CLARENCE A. BUSKIRK.

THE world contains many people who cherish, as did the writer at one time, the foolish and pestiferous notion that to be "a good hater" is evidence of strength of character. Sometimes, even, the absurd notion is held that the ability to hate well shows a corresponding temperamental disposition and power to love well. Literature abounds with mischievous encouragement of such notions. Incorrect opinions about God being "a hater," opinions which are derived through a superficial consideration of the meaning of some passages in the Bible, are appealed to for supporting the falsity of such notions. Great writers like Thomas Carlyle have adulterated their mighty influences for good with the false teaching that hate has shown itself at times in the affairs of the world, as in the French Revolution, for example, to be a sublime dynamic energy to assist humankind toward bettered conditions.

One of the blessings incident to the careful study of the writings of Mrs. Eddy, who was a very safe and profound reasoner (as is shown whenever we apply the ultimate tests of logic, although the hasty glance at some of her statements might lead to the opposite opinion), is to be found in the fact that such study has been educating us how to think more broadly, more surely, more exactly. We learn—many of us, at least—how to analyze and synthesize more successfully. Besides, when we come to any of those highways or byways in our meditations where heretofore we always found ourselves to be painfully stumbling along in the dark, our progress is assisted and illumined if we will turn on the search-lights of the great primary truths of Christian Science.

Let us now try to turn on one of these search-lights, to dispel the misleading falsehood that to hate is sometimes good. Let us begin with the obvious truth that the meaning of the verb to hate is the exact antipode of the meaning of the verb to love. Of course the term love is here used according to its higher meaning only. Love is the creative impulse and motive to be discerned throughout God's universe. Harmony is the incident of love. Nothing could endure without harmony. On the other hand, discord, the antipode of harmony, is always destructive. Love and harmony therefore are based on God's law, they are affirmative elements of the divine Principle of being. Hatred and discord are not such affirmative elements. They are negations of love and harmony; hatred the absence of love, and discord the absence of harmony; therefore, hatred has no law to energize and maintain it.

All the maintenance and energy hatred may seem to have or to exhibit come from some supposed source wholly apart and distinct from God's law and government. In other words, hatred is a falsehood, and is to be classified as belonging to the extensive category of falsehoods which have their place in "mortal mind." Any force or energy exhibited by hatred is destructive, and is followed by consequences more or less mischievous according to the degree of force or energy manifested. This is so because any force

or energy exhibited by hatred proceeds from the circumstance that it arouses to action what is bad and not what is good in human beings. Hate contributed to the French Revolution its crimes and horrors, not its triumphs which inured to the benefit of our race. The latter resulted from higher causes. Not a single good thing in the life of any people or of any individual can be traced to the causation of hate, because hate's action is necessarily discordant and destructive.

The term "a good hater" is a self-contradictory term. There cannot be a good hater unless there can be such a thing as good hatred. To say that there ever can be such a thing as good hatred necessarily implies that a force or energy which, like every phenomenon of evil, is a negation of law in its origin and manifestation, as much so as a mistake in adding numbers is a negation of the rule of addition, would be the same as saying that what is lawless may at times be lawful; or, to pursue the mathematical illustration, that a violation of the law of addition may at times produce a right result. If love be a force or energy the results of which are sure to be good, then the antipode of love, hatred, can be nothing else than a false exhibition of force and energy, the results of which are sure to be bad.

By way of illustration, let us suppose that one is a student of Christian Science, and that he has come to the decision that it is wrong for him to hate any person. That is a big step toward the attainment of harmony in his consciousness and life, and likewise in becoming a source of harmonious influences for the good of others. To nurse a feeling of hatred for any person or persons is to nurse a venomous source of discord, the effects of which are manifested mentally, morally, and physically. Now let us suppose that while he has thus decided to try to overcome his hatred for any person or persons, he is still of the opinion that it is a good thing to hate certain kinds of evil "impersonally," or in the abstract.

There are good people who still pride themselves, perchance, upon the belief that they are "good haters" of evil, especially of certain kinds, in the abstract, although they have learned how much better it is to have no hate for any person or persons, or for any particular thing or things in concrete form. Would it not be wise for such a one to ponder the question whether or not he can hate "impersonally;" that is to say, are we sure that we can hate the vice of lying, for example, without associating in our consciousness this vice with some person or persons? Further, if we are indulging in the habit of "impersonal" hatred, for example, for the vice of lying, are we not thereby in danger of making a reality or truth of that toward which we are directing the thought of hate? Again, are we thus pursuing the right method for overcoming what when we analyze it proves to be a negation or absence of truth, and therefore no part of the reality of God's universe? On the contrary, are we not pursuing a course which is the very opposite of the scientific course? Do we not need to remember that Love and Truth can overcome evil, and that hatred has no power to do so? In Science and Health (p. 243) we read, "Love has no sense of hatred.

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Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."

Finally, is not the habit of hating, no matter what the object of our hatred may be, whether personal or impersonal, a very bad habit for us to cultivate? Does not any kind of "hating" on our part tend to make us more or less discordant? Is it not better to understand that everything in God's universe is good, and worthy to be loved, and simply to know the nothingness of all that does not belong to God? We may also ponder with profit the apostle's declaration, namely, "Love is the fulfilling of the law."

LEARNING HOW TO CLIMB.

GRACE SQUIRES.

IN the early stages of his experience in Christian Science one is likely to think that when he has sufficiently grown in grace, purged his own consciousness of very evident errors, that his life will be one long uninterrupted harmony. Friends and neighbors, tradesmen and traveling crowds will all fall into line, and through him demonstrate the universal brotherhood of men. From such a view-point there is a later discrepancy which is often bitter, and one has patiently to readjust his approach to what we call the wear and tear of daily life.

In the confusion of this state of mind, an article purporting to point out how the unlovable could become lovable and the insufferable sufferable, was hungrily read by one of the "weary wanderers, athirst in the desert," of whom Mrs. Eddy writes (*Science and Health*, p. 570); but to that consciousness it failed to make its point, and the unlovable and the insufferable remained. To begin with, he found, after leaving the heights and descending with surprising swiftness into the valley, that the purging of his own consciousness was not the work of a moment, and he decided that if the redemption or even amelioration of his surroundings was only to be gained through his own spotlessness, it would be some time before his affairs would be adjusted. Mrs. Eddy says, "The new birth is not the work of a moment. It begins with moments, and goes on with years" (*Miscellaneous Writings*, p. 15). In his disheartened mood these words were more bitter than encouraging.

But Truth is its own leaven. Through the persistent study of the Bible and Science and Health, coupled with a growing conviction that there must be some definite base upon which life could be harmoniously lived, the demonstration of this point was made, and after growingly frequent days of uninterrupted peace came the realization that he could say with deep sincerity that the unlovable and the unendurable had lost much of their power to invade his life. Yet, looking about, he still found the falling away of some friends, the irritability of others, the dishonesty of business associates, and the selfishness and discourtesy of the world at large, and realized that his demonstration had not been based on the destruction of these things, which he had at first attempted, but rather on the destruction of his own response to them.

His first advance in the right direction was taken when he learned this, that the reformation of the world is not collective but individual. Wrestling with his own errors, instead of wondering about the depravity of others, he more clearly saw the universality and therefore impersonality of evil, an ignorance rather than a viciousness which would use him in common with others, and as two times two became indisputably four to him, he learned the process of its acquirement and ceased to scorn those who still thought this multiple something else. He found, too, that Christian Science has intermediate steps in its application, that no one need remain in the valley even if the heights are distantly indistinct, and that if he could not at a bound

love that which was unlovable, he could do the next best, and shut out his sense of anger by sweeping the provocation, the misunderstanding, the insult, even intentional maliciousness from his consciousness.

He learned in time to do this as effectually as though the circumstance had never been, and so laid the axe at the root of criticism, resentment, shutting out weary hours of mortal mind's turning and overturning, and learning in the process the deep spiritual meaning of the Master's declaration, "The prince of this world cometh, and hath nothing in me." He determined that it should have nothing in him. From discouraged self-pity as to why this or that should be constantly defeating his climb, he learned that there is no climb without resistance, and its steepness became the test of his strength, the opportunity to measure his understanding of spiritual truth against all material inroads, to find his heaven within and not without.

He read how Jesus, surrounded by a vicious mob and pushed to the brow of the precipice with malicious intent, had stilled neither their violence nor hatred, but "passing through the midst of them went his way." Inexpressibly deep and beautiful the lesson in this miracle became to him, —the divine ability to pass through all forms of evil, and untouched to go one's way in mental separateness. Now, instead of wondering, after some years as a Christian Scientist, why the world is much the same, he finds, in the struggle to overcome its evil beliefs, his own exaltation. As some one has so beautifully expressed it, "Poised, sure, protected, safe, looking only to God, he stands ineffably aloof from aught else."

WHAT CONSTITUTES LOYALTY?

WILLIAM HART SPENCER.

ALLEGIANCE to any cause has only half value if it lacks loyalty, for loyalty can be defined as the active manifestation of allegiance. Furthermore, adherence to Principle or to a given purpose, if not characterized by loyalty, is often more detrimental than open opposition. An attempt to further a cause through a mistaken direction of activity, due often to a lack of knowledge of the real import of ways and means, generally proves hurtful to the cause itself, and harmful to the one taking an unwise initiative. The appointed ones could steady the ark; the well-intentioned Uzza, in ignorantly attempting it, failed.

One view of the motive which actuated Judas holds that he was not a pronounced enemy of the Master, but that he was ambitious, self-willed, and self-conceited. He had been in the company of Jesus for several years, had listened to his teaching and witnessed his healing of the multitudes, the quieting of the waves, and other mighty works, and we may assume that he had strong faith in Jesus of a certain kind. He did not doubt the power of the Master, but, lacking in spiritual perception as well as a true sense of loyalty, he construed the teaching of Jesus to mean an earthly kingdom, in which he as one of the disciples would take a prominent part. As time went by and this material kingdom was not inaugurated, opportunity seemed to be ignored. With perfect confidence that that which he conceived to be the promise would surely come to pass, Judas' patience could not brook further delay, and not doubting but that his Lord would exert his wonderful power when forced to do so for his own protection, which act would necessarily precipitate the looked-for revolution, he ventured to hasten events by taking matters into his own hands, and forcing the issue. The outcome was the tragedy on Calvary.

Christian Scientists should be careful in all their thoughts and statements concerning the governing powers in our church. The private in the ranks cannot fully know the plans for the movements of a great army, even though he may be as patriotic and self-sacrificing as those in command, and if each soldier, no matter how earnest, should undertake

to carry out a plan of campaign on his own initiative, we know that the result would be disastrous. The Scriptures promise a satisfied spiritual understanding to every one who truly seeks it, and hoping for this realization men all down the years have pondered, struggled, and prayed for higher living and more holy thought. Our beloved Leader's words and works, in conformity with the teaching of Christ Jesus, are the nearest portrayal of spiritual things through a human medium that the world has known since the time of the Master. Never since that time has there been such a base for intelligent insight of things spiritual as we now have, and this teaching is systematized and epitomized in the Christian Science church.

The appointed ones in this great movement are today giving themselves wholly, heartily, intelligently, and prayerfully to the guidance and good conduct of our cause, and we should be careful not only to put a guard upon our lips, but like David pray that we may be searched to find if there is anything in our mentality which can be construed as disloyal. To the extent that we clear our mental house, drive out all thought which conflicts with the sense of right, our activity will prove serviceable to our cause. All should have their part in the upbuilding of God's kingdom here on earth, but for each one to know his part, that he may not underdo or overdo this part, requires prayerful thought and much watchfulness, for these best express true loyalty.

THE LISTENING EAR.

M. ETHEL WHITCOMB.

IF men but lived continuously in the attitude of humble, obedient alertness to the voice of God, what suffering would be avoided and what peace would be won, and how often, indeed, do we as Christian Scientists promise to do this, as we sing in the hymn written by our Leader, "I will listen for Thy voice" (Poems, p. 14). We find this ideal perfectly exemplified in the life of our Master, who said, "I can of mine own self do nothing: as I hear, I judge." He knew that man has no intelligence apart from God, therefore he did not claim to originate anything, but rather to express what he heard from his Father.

Endeavoring to lift men's thoughts to perceive the great need of listening for their Father's voice, Jesus gave them the parable of the shepherd and the sheep. He said, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." How tenderly the Master tried to teach men through this parable one of the most important of life's lessons! Deep is the meaning of this metaphor! As we study it our thoughts turn for a moment to the shepherd gently leading the flock up the hill to the broad green pasture, and we can see how disastrous it would be for one of them to listen to a stranger who might attempt to call him away from the fold, for "the thief cometh not, but for to steal, and to kill, and to destroy" the health and the joy and the peace of the sheep. If one of the flock should listen and follow the stranger, he would soon see that the stranger's promise to show him greener pastures was false, and the sheep would find himself caught in a bog in the valley. How he would yearn for the shepherd and for the peace of the fold! After darkness and struggle he would extricate himself, and with the determination to be more faithful in listening and following, he would hasten back to the shepherd.

Many times a day the "stranger" (the belief of an intelligence, a will, a way apart from God) tries to call us from the fold and deafen our ears to the voice of the "good shepherd." The voice of the stranger would tempt through evil suggestions, such as self-pity, discouragement, mental apathy, disappointment, criticism, or through a sense of

separation from the other sheep. It would make us assent to the suggestion that our work is toilsome, and thus cause us to forget and neglect our duty to God. (See Manual, Art. VIII, Sect. 6). Sometimes the stranger tries to lead us away from the shepherd through causing us to listen to praise; through self-condemnation or through self-righteousness it would dull and stupefy the senses and lead to the bog of discord the one who listens. Of old the prophet said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

There is indeed no duty more imperative than that of discriminating between the shepherd's voice and the call of the stranger. Jesus said of the obedient sheep, "A stranger will they not follow, but will flee from him." Do we flee from every suggestion of self-ease, from the whisperings of worry, anxiety, depression, from human plans and wishes? Do we turn instantly and flee from every thought that would separate us from our faith and our brothers? Do we recognize as the stranger's voice, and therefore flee from, all that would hinder our spiritual progress and highest usefulness? Jesus' reply to the voice which whispered of place and power was "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." When he took this mental stand, and absolutely refused to listen to the voice of error, it is written, "The devil leaveth him, and, behold, angels came and ministered unto him." What a reward was this for his obedience!

On page 581 of our text-book, "Science and Health with Key to the Scriptures," our Leader defines angels as "God's thoughts passing to man; spiritual intuitions, pure and perfect." Had Jesus not taken this firm position with the "stranger," impersonal error, he would not have been in the spiritual attitude to receive these angel messages or to hear the voice of the shepherd. Later in his ministry, to quicken his disciples, he said, "The prince of this world cometh, and hath nothing in me." It is well for the disciple of today to hold the position that the "prince of this world," the supposititious opposite of good, can find nothing in his thought to correspond with or to respond to its suggestions. Mrs. Eddy has called us to active watching and listening in these words from "Miscellaneous Writings" (p. 113), "He who refuses to be influenced by any but the divine Mind, commits his way to God, and rises superior to suggestions from an evil source."

To abide in the consciousness which hears the Father's voice is the joy of spiritual life. Some one has said, "God's voice is soft and low, and is only heard by those who hear nothing else." One can no more hear the sweet symphony of Spirit while listening to suggestions of self, than one can enjoy beautiful music while thinking or talking of the discords of human existence. The voice of Spirit, God, is heard only in the silence of self-renunciation, and here, in the quiet of spiritual consciousness, we can always retreat and hear the Father's voice. Truth is always voicing itself, and if we heed its call we are spared much wandering and suffering, and soon reach a higher plane of thought. When the way seems obscure and we do not see the path that we should take, let us not feel dependent upon seeking human advice, rather let us strengthen ourselves with the promise given in Isaiah, "He wakeneth mine ear to hear as the learned." It is written that in this attitude of humble listening, "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Numberless times when clouds of sin or sickness have gathered about the faithful Christian Scientist, he has reassured himself with the fact that ideas are continuously passing from Mind to man, and that man is the activity or expression of these ideas. Knowing that man in Mind's image sees as Mind sees and hears as Mind hears, he has stood in steadfast faith, saying in the words of Samuel,

"Speak, Lord; for thy servant heareth." And in sweet fulfilment of promise, the Christ-idea has come to his expectant listening thought, voicing itself, perchance, through some passage from the Bible or from Science and Health, and has instantly dispelled the clouds of frightened, suffering sense.

As the clamor of material thinking is silenced, we hear the voice of Love calling, "Incline your ear, and come unto me: hear, and your soul shall live;" and again, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Each time that we shut the door of our thought to the "stranger," and open it wide for the Christ, we enter the green pastures of spiritual consciousness, and beside the still waters of inspiration we joyfully commune with him who leadeth us "in the paths of righteousness for his name's sake."

UNDERCURRENTS.

ELOISE I. COOPER.

THOSE who accept Christian Science can truly say that for them "old things" have indeed passed away, because the spiritual sense of being has replaced material belief, but there are some of us who continue to carry in our consciousness an undercurrent of belief in sin, sickness, or sorrow. Some months ago a dear friend said to the writer that for two weeks she had been striving faithfully to shut out an undercurrent of grief from her thought.

The next day I went carefully to work to analyze my own consciousness, and was truly surprised to find that for a year and a half I had thought that I was doing well to carry a brave exterior and be ready with a kind word or a cheery smile, although there had not been one waking hour when I was not conscious of a heavy sense of sorrow underneath. It had in fact seemed loyalty to one who was gone to leave that sense undisturbed, sacred to the memory of the departed, and thus thought was being held down to a "baseless fabric" instead of building upon the true foundation, that of Truth and Love.

Then came a steadfast resolve that this hidden evil, this belief in sorrow and death, should be uncovered, and the secret thought held resolutely before the light of Spirit that had penetrated to the depths of human consciousness. The first question that naturally presented itself was, What is grief? There could be but one answer, namely, an illusion entertained respecting God and man. It was then clearly seen that grief has no power to undermine and bring chaos where the solid foundations of living faith and trust in good are laid. It was also seen that no earnest seeker for Truth would willingly harbor such a falsity, therefore it must be rooted out; and though the process may be slow, the error must be destroyed. Then a new song of happiness and harmony will rise from the depths of consciousness, where joy should reign forever! Joy because God is All.

The Discoverer and Founder of Christian Science, with tenderest love and patience, has brought us the understanding of Truth to destroy every ill that mortal mind would place upon us. With loving heart she gave us these lines (Poems, p. 22),—

Dear God! how great, how good Thou art—
To heal humanity's sore heart;
To probe the wound, then pour the balm—
A life perfected, strong and calm.

As true meekness enters our hearts, we begin to gain an understanding of Jesus' words, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you;" and again, "Ask, and ye shall receive, that your joy may be full."

As we obey the demand of infinite Love as voiced by the prophet Micah, that is, do justly, love mercy, and walk

humbly with God, Truth will indeed probe every wound; and we shall begin to see as Mrs. Eddy saw when she wrote, in the same poem,—

'Tis writ on earth, on leaf and flower:
Love hath one race, one realm, one power.

BURDENS: AN INTERROGATORY.

CLARKE MC CUE.

"He is carrying such a heavy burden!" Is such a comment just to the one hearing it? Is it just to the one uttering it? The statement is direct. It would have the hearer believe that it is based on knowledge. An unwarranted assumption, is it not?

Paul said, "Bear ye one another's burdens, and so fulfil the law of Christ." Does this injunction mean that we are literally to take on the burdens of others? If so, would we not be rather unwelcome porters and our proffer of help laid open to rebuke? For would mortal mind consent to trust its treasured baggage to the hands of strangers? Then, too, are not burdens conjured frequently at the behest of self-pity or through a desire for martyrdom? Therefore, is it not at once apparent that such baggage can have no weight in reality? Why, then, retard the traveler by confirming his own false and nurtured belief? Why be moved and mistake pity for compassion? Why seek to share in the self-pity of another when that self-pity is distinctively that other's own property? Can one learn a lesson for another?

Fulfillment of Truth's law is thus interpreted by Mrs. Eddy in "An Allegory": "Then he who has no baggage goes back and kindly binds up their wounds, wipes away the blood stains, and would help them on; but suddenly the Stranger [the ever-present Christ] shouts, 'Let them alone; they must learn from the things they suffer. Make thine own way'" (Miscellaneous Writings, p. 327). Why place possible obstructions in the way of a fellow traveler by giving utterance to a falsity? Is not the belief in a burden born out of things past or fear of the future? Is either existent in reality?

Our Leader says further: "Therefore, give up thy earth-weights and observe the apostle's admonition, 'Forgetting those things which are behind, and reaching forth unto those things which are before'" (*Ibid.*, p. 328). This last clause is pregnant with eternal hope. It dispels all thought of burden by "reaching forth unto those things which are before."

[Written for the *Sentinel*.]

HO! COME YE TO THE WATERS!

CHAS. C. SANDELIN.

Ho! Come ye to the waters! Drink! No fee
For all thou drinkest shall be required of thee;
For free to all this precious draft is given,
To high, to low, to whole or riven,
Who thirst in darkness, knowing not that here—
Aye, at their side—is water pure and clear.

Ho! Come ye to the waters! Cool and sweet,
Refreshment from the earth's depressing heat;
Pure waters of Truth, that sparkled 'neath the sun
Of Love's kind presence ere had time begun,
And ne'er denied thee. Drink this day thy fill:
All earth-born yearnings doth the water still.

Ho! Come ye to the waters! Cleanse thy heart,
That Love more fully may its joys impart!
Then error's fancies shall depart with speed,
And Love's voice only shalt thou ever heed;
Thine heart, a-winged, shall evermore rejoice,
And songs of gladness only know thy voice.

SELECTED ARTICLES.

[Frederick Dixon in *New Age*, London.]

Christian Science accepts without qualification the declaration of Jesus that men must be born again, and it insists that this new birth only takes place as the carnal mind gives place to the Mind that was in Christ Jesus. If, however, the carnal mind is to be destroyed, the material body which is the material idea or image and likeness of the carnal mind must disappear, and the spiritual man appear. But if the carnal mind and the material body can disappear, it is because they are not the real mind or body, for that which is real is indestructible. It is here the theory of the unreality of matter emerges in Christian Science, and probably more nonsense has been talked on this subject, by people with a generous ignorance of what they are talking about, than about any other subject of interest to the world.

Christian Science is obviously spiritual idealism, and, as is the case in all idealistic teaching, it denies the reality of the phenomenon called matter. The theory has been put with complete frankness by one of the greatest chemists in Europe, a man whom the university of Oxford has delighted to honor: "Matter is only a thing imagined, which we have constructed for ourselves, very imperfectly, to represent the constant element in the changing series of phenomena. Now we begin to understand the actual—that is, that which acts upon us, is only energy, we have to ascertain by tests in what relation the two conceptions stand, and the result is without a doubt that of energy alone can reality be predicated." Now if the idealist of natural science acted logically on his premises, he would desist from the clumsy method of inducing mind to act on matter through material means. The human mind is, however, incorrigibly illogical, and the holders of these advanced theories, while declaring disease to be a mental effect, proceed to doctor it materially.

The Christian Scientist indulges in no such half truths. He declares matter to be unreal, just as the orthodox idealist, but here he parts company entirely with the idealism of the schools, and boldly accepting the idealism of the New Testament, insists that mortal mind or energy is itself unreal, and constitutes nothing but the negation of divine Mind, without whom "was not any thing made that was made." This, he insists, is the truth, the absolute scientific truth to which Jesus alluded when he said, "Ye shall know the truth, and the truth shall make you free." Free from the false evidence of the material senses, which in insisting on the unreality of matter declare sin, disease, and death to be ideas of that divine Mind which created nothing that was not good, and in speaking of which Jesus himself said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

To imagine that divine intelligence created something which profited nothing, and which Paul dismissed as the garment of those who could not please God, is surely to be guilty of a word the opponents of Christian Science are extremely fond of, and that is, blasphemy. All the same, numbers of natural scientists, who claim to be Christians, are forever committing this blasphemy, apparently unconsciously. One of these natural scientists tells us that science is confined to the study of secondary causes or physical facts, and that primary causes are of necessity in the realm of the unknowable. In other words this writer calmly assures us that science is confined to the study of that which "profiteth nothing" and "cannot please God." Such reasoning is frankly not only anti-Christian, it begs the question in the most unblushing way. Of course, if you assume you can never know something, you at any rate are never likely to know it; but it is perhaps as well the great thinkers of the past did not argue so childishly. So far from arguing that that which is born of the Spirit is *ipso facto* unknowable, Thomas Aquinas, the man whom Huxley described as per-

haps the subtlest of the medieval thinkers, boldly declared that the only absolute science was theology, the word of God, while all natural sciences were strictly relative. Huxley put the matter a little differently. "If," he said, "I should see a lump of lead suspended, without support, in the air, I should not immediately describe it as a miracle, meaning thereby a violation of law. I should, on the contrary, realize that it was the operation of hitherto unsuspected law, and set to work to investigate the phenomenon." Now, it happens, of course, that the words translated miracle in the New Testament have not and never have had any supernatural significance. They mean the one an act of power, the other a sign. The miracles of Jesus were to the materialistic Jews acts of power, lumps of lead in the air, which they were ready to dismiss as supernatural; but to the spiritually-minded disciples they were signs of the power of divine law, that absolute Truth the knowledge of which was to make the world free. History repeats itself: when today the power of Truth heals a patient in Christian Science, the modern Sanhedrin shakes its head, and asks: "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name."

Christian Science accepts the miracles of Jesus in their true sense, as object-lessons in proof of his theory or theology. "Ye shall know the truth," he said, "and the truth shall make you free." He came preaching to the world this truth, and the world knows the result. The materialists of the age promptly accused him of blasphemy, and said he was arrogating to himself the power of God. The world knows what he said, "He that believeth on me, the works that I do shall he do also,"—he that understands my teaching, or my theology, will be able to prove the truth of it by demonstrating it in the way I have demonstrated it. No amount of ingenuity can ever get away from the simple meaning of those words, and when one reads the various answers of the sects to the teaching of Christian Science, one is reminded of the reply of Erasmus to the Franciscans, when they demanded that he should declare that they had controverted Luther's doctrines: "I can truthfully say," he replied grimly, "that you have burned his books, but I cannot say that you have answered them." The opponents of Christian Science endeavor to answer the teaching of Christian Science by expelling its books from the public libraries. They do not burn them, for that method has gone out of fashion. They fail to see that the modern argument is quite as humorous as the medieval one.

[Charles K. Skinner in *Fennville (Mich.) Herald*.]

It is not every public speaker who is favored by a would-be interpreter, but it seems that the recent lecturer on Christian Science in your city had this experience. The fact that the interpreter did not understand the subject of the lecture, however, has led him to make some unfortunate statements as a critic. The seemingly great bone of contention with which he struggled was the unreality of sin, sickness, and death. Now the remedy for this is very simple. Jesus gave it to Peter when that earnest disciple was much disturbed over John's problem. He said: "What is that to thee? follow thou me." The truth or falsity of a religion is dependent on the foundation upon which it is built. The proof will be shown in the fruits of its works. If it regenerates the sinner, reforms the drunkard, heals the sick, and restores harmony in homes where discord has held sway, all the criticism, misrepresentation, and ridicule will weigh nothing against it. If it does not fulfil its promises, it will fall by its own weakness and needs no calumny from its opponents.

Christian Science is doing all these things in every land in the known world, and because of this its supporters are

forging to the front and publishing its truths in their lives. Your readers are told that the result of Christian Science teaching upon a man who at one time was an earnest preacher was to make him "curse and swear." Let me say if this unfortunate condition ever did occur, it was the lack and not the knowledge of Christian Science which caused it. The simplest analysis of the words Christian Science is "knowledge of the Christ," and if one really had this knowledge he could not misuse it. The injustice of attacking a religion because an asserted adherent has slipped and fallen could be illustrated in the life of another man not a thousand miles from Detroit. He had been a successful pastor in an orthodox church, an ardent temperance worker, and doubtless had helped many to better lives, yet through yielding to temptations the past two years have seen him go lower and lower until this month he passed away at an institute for such cases. Contrary to the first instance cited, no one has been heard to charge the church of which he was a member, or the temperance organization with which he labored, with leading him astray; yet the cases are similar.

Now, as to the unreality of sin, sickness, and death—the Scriptures assert that God made all that was made, and that "God saw every thing that he had made, and, behold, it was very good." If this is true, there is but one of two positions to take: Either God made sin, sickness, and death, and hence it must be real, good, and eternal, or else God did not create them and they are unreal to Him and to the perfect man created in His image and likeness. Christian Science takes the last position and proves it by the Scriptures. The teaching of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is based on the spiritual creation of man and the universe, as given in the first chapter of Genesis. Here it is shown that God created man perfect, and endowed him with the birthright of "dominion over all."

The Scriptures give further proof of a spiritual creation in these words: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Christian Science maintains that the man of God's creation can never be anything but perfect, because he is the reflection or likeness of God—he could not sin nor be sick unless God could express like conditions.

When approached from the spiritual side, the teachings of Science and Health will be found to conform to the Bible in every particular. Mankind has come no nearer to the understanding of God and the true man through material reasoning than in the time of Jesus. He said, "It is the spirit that quickeneth; the flesh profiteth nothing." Mrs. Eddy made no references to matter except to show its unreality to God and the true man. At the same time she said, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (Science and Health, p. 460).

When we understand, as we sometime must, that everything is conscious or unconscious thought, or a mental picture externalized, we shall see that all conditions of good and evil are planes of thought in which we permit ourselves to dwell at times. To hold that good and evil are both real to the spiritual Creator to charge God with fallibility. As well might we say that the ghost which has been mentally pictured by a small child is a product of God's creation. To those of maturer thought the ghost is as unreal as a passing dream, but to the child it is as much of a fact as is sin, sickness, and death to those who look no farther than the testimony of the material senses. To the uninformed stranger in our country who has never seen our money, the counterfeit pieces would be as real as the true coin, but as his thought becomes educated he sees the delusion and avoids the snare. Thus it is that Christian Science is showing all who are tired of the husks and seeming reality

of materialism, that there is no truth in its premises, and that whatever is based on anything other than spiritual laws must fade away.

On page 29 of Science and Health we read: "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others." Our critic must have overlooked John's words in his first epistle—speaking of the mortal or carnal man, he said, "He that committeth sin is of the devil;" but, speaking of the spiritual man, he adds, "Whosoever is born of God doth not commit sin; for his seed remaineth in him." It is to bring the realization of this birthright to mankind that Christian Scientists are striving.

Christian Science teaches that good, which comes alone from God, is omnipotent, and sin, its opposite, is powerless when the truth is understood. Some one has said that sin is belief in the absence of good. Then the way to be free from sin is to be possessed of good. What is meant by saying that sin is not real because it is not made by God, is clear to those who begin to prove its unreality by forsaking it for good. Only those who still choose evil see it is something to be desired—something real or good. Jesus' words were, "Judge not, that ye be not judged;" "If ye love me, keep my commandments"—not part, but all of them.

[From an editorial in *New York Telegraph*.]

If doctors could cure suffering mortals there might be some stock taken in their kicks against Christian Scientists. But there is no doctor on the face of the earth who can cure cancer—not one ever did. Last Thursday a body of physicians who had been working in Europe making an effort to find a cure for cancer, reported that they had failed. What they cannot do, they object to any one else's trying. If doctors only knew it, their protest against Christian Scientist healers merely attracts attention to their own inability.

[From *Peoria (Ill.) Star*.]

Tally one more for Christian Science. It has developed that the truth not only sets one free, cures imaginary diseases and possibly some which are organic, but that in its far-reaching benefactions it actually makes people honest, as the Robinson Fuel Company of this city cheerfully attests. The company in question recently received the following letter with the enclosure to which it alludes:

Dear Sirs: Enclosed please find six dollars. I take this means to reimburse for dishonesty that defrauded you out of five dollars about three years ago. The one dollar bill I enclose as interest. I will add that Christian Science has not only healed me of disease, but has uncovered this and many other dishonest acts.

Sincerely yours, AN OLD CUSTOMER.

[W. L. Smith in *Rockland (Me.) Courier-Gazette*.]

I read in a late issue a clergyman's attack on the Christian Scientists, and I shall await with interest the dignified and courteous reply that observation has taught me is one of the characteristics of these peculiar Christians, who, when they are reviled, revile not again. Such vitriolic utterances emanating from a Christian clergyman and directed against a sect whose representatives in this vicinity are acknowledged to be among our best known and respected people, can hardly fail to be of interest not only to the parties immediately concerned, but also to the interested observer of no denomination, like myself, who seeks his Lord, crying, "Where have ye laid him?"

I am not a Christian Scientist, though in my search after religion that satisfied my mind I have read Mrs. Eddy's book with constantly increasing interest. I am just a plain, every-day business man, and reviewing this sermon

from the standpoint of an outsider, I would like to ask the reverend gentleman if he does not think that the sect which possesses enough of the Mind of Christ to say, in the face of such an attack (as these Christian Scientists surely will), "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren," is the sect that in such an argument will win the respect and admiration of all fair-minded people.

[Algernon Hervey Bathurst in *Flint County Herald*, Holywell, Eng.]

As to the question whether God never made man capable of sin, the point is, Are we to accept the teachings of the Master or not? Nothing is more clear than the fact that he came, as he himself said, not to destroy but to fulfil the law of God. If man, that is, spiritual man, had been created subject to sin or sickness by the law of God, it is quite obvious that Christ Jesus would never have interfered with this law by healing the sick and destroying sin. Christian Science takes the Master as the great Exemplar, and Mrs. Eddy has pointed out on every page of *Science and Health* that our faith must be proved by our works; in other words, the healing of sickness and the destruction of sin are the natural outcome of an absolute spiritual understanding of what Jesus taught.

Again, it is generally accepted that there is but one creator, one cause. It is, therefore, impossible to imagine one infinite cause or creator producing evil, for this would clearly be a house divided against itself. It is true that the so-called testimony of the physical senses would bear witness to the contrary, but the fact remains that, in reality, the creation of God, good, the only creation, was, is, and always will be perfect, and it was the absolute knowledge of this that enabled Jesus and his disciples to do the works they did, and those works are being repeated all over the world today by earnest students of Christian Science to the extent that the teachings are understood by them. So long, however, as mankind is willing to cling to evil, whether it be sin or sickness, and affirm its reality, so long will it be impossible for it to accept the astounding promise given to the world by Jesus, "Ye shall know the truth, and the truth shall make you free;" and still more difficult for it to practise his teachings.

If, then, we admit the omnipotence of the one cause or creator, God, we cannot but admit the omnipresence of God as well. In view of this, is it therefore a very astounding statement to make that good cannot lapse into evil? Again, always bearing in mind that there are not two creators, is it illogical to state that man, the image and likeness of God, is incapable of sin? And would it not be difficult to prove that, as our critic says, such a statement is "not Christianity"? Christian Scientists know that they are daily becoming less subject to sin and evil, whether in thought, word, or deed, and that to the extent that they put into practice the teachings of *Science and Health*, they are able to prove, not only that man is not subject to these erroneous beliefs, but that he has dominion over them; and the Master was referring to this victory over the belief in evil when he said, "The prince of this world cometh, and hath nothing in me."

[George Shaw Cook in *Galesburg* (Ill.) *Republican Register*.]

The atonement is, as Mrs. Eddy says in *Science and Health* (p. 23), "a hard problem in theology," but many have found that her explanation thereof in the chapter Atonement and Eucharist, is reasonable and satisfying. In the discussion of this and correlated subjects much confusion arises in the thought of some students, because of the misuse of the word Christ by translators of the Bible and others. The terms Jesus and Christ are not synonymous, although the word Christ is frequently used where the word Jesus should be employed. Properly speaking, Christ is the

eternal, spiritual idea of God and is as universal and omnipotent as God; whereas Jesus refers to the man who was endowed with the divine Spirit of Christ, "without measure." This marvelous spiritual endowment was what enabled Jesus Christ to be the perfect Wayshower for mankind. It was the Mind "which was also in Christ Jesus," and which Paul admonished Christians to have in them, which enabled Jesus to heal the sick, cast out sin, and raise the dead. Hence it should be plain that something higher than the human personality of Jesus was responsible for those mighty works. This is evident from his own words, for he said, "The Father that dwelleth in me, he doeth the works."

Thus it will be seen that Mrs. Eddy has reasonable grounds for her statement to which some critics object: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life" (p. 25). However, that Mrs. Eddy does not minimize that which she refers to in her book as Jesus' "intense human sacrifice" (*Science and Health*, p. 54), is indicated by the following quotation from the text-book: "If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor,—the receptive thought,—they will bring in the millennium" (p. 34).

That Mrs. Eddy steadfastly pointed to Christ Jesus as the Wayshower and Exemplar of mankind, there can be no doubt on the part of any one who will read her writings with an "open mind." That hundreds of thousands have, through the study of Christian Science, gained a vastly improved concept of God, there can be no question. That they have likewise gained from this study a greater understanding of the nature of Christ Jesus, there can be no doubt, and there is abundant proof for all who seek it that this study has enabled them to a considerable degree to cast sin and disease out of themselves and others.

[H. D. Conger in *Northwestern*, Oshkosh, Wis.]

From the divine Mind, God, the source of all power and all goodness, comes all real healing. The Bible says of Jesus that he "was in all points tempted like as we are, yet without sin." His knowledge of Truth, being without sin, was so unclouded that he could demonstrate it by healing "all manner of disease." Christian Science, as taught and practised, has made its followers better men and women, better citizens, better fathers and mothers, better Christians, and this betterment has meant the overcoming of selfishness, sordidness, commonness, temper, jealousy, envy, hatred and other vices.

As Christian Scientists, we have accepted the invitation of Jesus to the heavy laden and found rest. If a change of mental environment enables one to come by one's own and brings with it the "choicest viands, softest clothing, and best living," it does not follow that the beneficiary has no feeling for others less fortunate. He knows the same honest sincere prayer will likewise bring his neighbor into the land of "milk and honey," but it is for the neighbor to decide if the overcoming is worth the reward.

Awake, dear heart! God calls you, and you must.
The eastern splendor melts the morning star.
Put on your garments of devoutest trust,
You walk with Him today where'er you are.
GERTRUDE RING HOMANS.



AN ACTIVE FAITH.

AN essential feature of the Church of Christ, Scientist, is that in this church, as in primitive Christianity, works are more highly valued than are mere professions or outward show of form and ceremony. Organization on this practical basis naturally leads to and demands simplicity and dignity in the form of service, which, as instituted by our Leader, has proven both satisfying and helpful to those who attend.

One important point, however, must not be overlooked. While the service in itself is all that could be desired, and for its proper maintenance it is necessary that the readers should be well equipped in voice and education, and in the conduct of the affairs of the church as an organization it is important that the trustees and other officers should be familiar with good business methods, it is also necessary, and really of more consequence, that these servants of their fellow members should, for the standing of the church with the community at large, be able to put into practice the tenets of their faith with sufficient understanding and certainty to be able to heal the sick and the sinning who may appeal to them for help, and in every way, both in their home and business life, in their daily walk and conversation, constantly to demonstrate that God, divine Mind, is All and governs all.

That this practical demonstration of their faith is within normal bounds is easily apparent to those who have learned that "he who dated the Christian era is the Ensample in Christian Science" (Manual, Art. VIII, Sect. 3). Christ Jesus demonstrated what he taught, proved the truth of his teachings by their practical application, and those who scoffed at his words could but acknowledge the validity of the works wrought by the power of Truth before their eyes. It was because he had been a witness to this convincing mode of argumentation that the apostle James wrote: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" and again that unanswerable declaration, "Faith without works is dead;" for, as he goes on to explain, "by works a man is justified, and not by faith only."

This member of the little company of disciples had a strong precedent for his line of reasoning. Perhaps he was standing by when Jesus, questioned by John the Baptist's messengers as to the validity of his claims to the Messiahship, answered by referring them to the works which they had seen done, and bade them tell John "how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached," because of the power of God manifested through His beloved Son.

In Science and Health (p. 323) we read, "We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated." This practical application of the truth taught therein is the key-note of Christian Science, and it leads clearly to the fulfilment of the command to "come out from among them, and be ye separate," the command which all Christian Scientists must heed sooner or later. Suavity, culture, refinement, business ability, these are qualities which should appear in and be a part of the every-day lives of Christian Scientists, but these qualities are not in and of themselves sufficient to prove that the persons who possess them are Christian Scientists, and for this reason they alone should not be deemed sufficient to qualify any one for the office of reader or even any

minor office of a branch church. There must be the primal foundation of "an inward and spiritual grace" that shall manifest itself in "deeds not words."

All this is in accord with what Mrs. Eddy calls "the theology of Jesus" (*Ibid.*, p. 138), the theology on which he based that infallible test for all Christians, when he said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Christian Scientists are accepting this test of the Master in the measure of their understanding of the truths taught in Science and Health, the book which has indeed opened to them the Scriptures, and are trying to show that their faith in the infinite, omnipotent God is an active one, by doing the works which Jesus promised those who believed on him should do. They are learning that a mere belief in Christian Science does not make them Christian Scientists; that there must be understanding and demonstration as well.

ARCHIBALD McLELLAN.

THE ONE POSSESSION.

No one can read the history of the children of Israel without noting the extent to which their thought of possession was determined by material appetite. The command of earthly satisfactions and of militant power largely flavored their interpretations of the prophetic promises, and shaped their history, and it explains the continual plaint of their spiritual leaders, that "they forgot God their saviour, which had done great things." Jeremiah voices this in the very beginning of his long and tearful appeal. Speaking for God, he says: "My people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

In all this the likeness between the ancients and the moderns is distinctly traceable. Not only is the endeavor of the world centered in the possession of that which is immediately related to earthly appetites and ambitions, but the acquisitiveness of Christian people is largely material. Money madness, the desire for wealth not as a means for doing good, but as a means for satisfying sense, the love of luxury and the pride of life,—this is the dominant factor in every economic and communal problem today; and yet all who are thoughtful know full well that with every increase of this desire there is not only a corresponding forgetfulness of God, but a corresponding increase in the unrest and dissatisfaction of all, for whether they succeed or fail they find out for themselves and make manifest to others the sage's saying, "All is vanity and vexation of spirit."

All this gives present pertinence to the old-time call of Truth, "Ho, every one that thirsteth, . . . come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The intimations of this appeal were expressed by the Master in definite form when he said, "A man's life consisteth not in the abundance of the things which he possesseth;" and Christian Science is forever emphasizing this simple but eternal truth, a knowledge of which is the basis of all happiness and right living. This truth was glimpsed by the prophets of Israel, through whom it was revealed that the Levites, the priests, were to look to God direct for their sufficiency. Thus the word of the Lord was spoken, "I am their inheritance; . . . I am their possession," and in his teaching that every believer is to become a priest unto God Christ Jesus enlarged the compass of this thought until it includes every aspiring heart. This is a distinctive feature of his gospel, that each is to find in the realization of the divine nearness and availability his fulness of satisfaction and power; that each shall not only believe that God is "omnipotent, supreme" (Science

and Health, p. 17), but be able to say and prove it true that God is his All-in-all, his eternal possession.

To the possibility of this achievement in Christ, Christian Science is ever directing our thought. The allness and availability of God, of divine Truth and Love, is to become our individual realization, and who does not see the significance of this experience to one's poise and peace. He who is able to substitute his immovable confidence in the power, the stability, the wisdom, and the love of God for his whilom dependence upon the uncertainty and unreliability of drug panaceas as a basis of health and strength, has manifestly moved out into a larger freedom, attained to a new authority and usefulness, and forever escaped from a thousand fears and anxieties which find their warrant in the deeply instinctive feeling that apart from God there is no satisfying possession. The only true riches are spiritual, and he is blessed indeed who with the psalmist can say, "God is the strength of my heart, and my portion forever."

JOHN B. WILLIS.

SELF-DENIAL.

THE dictionaries give a rather limited definition of self-denial, such as, "denying one's self; self-sacrifice." It would, however, be conceded by all thoughtful people that self-denial is a Christian virtue which is given great prominence in the teaching and practice of Christ Jesus, who said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." He also bade his would-be followers to count the cost before they undertook to build on the foundation of Truth. Our revered Leader speaks of the mental condition which is "undisciplined by self-denial and divine Science;" and she tells us that "self-denial, sincerity, Christianity, and persistence alone win the prize" (Science and Health, pp. 221, 462). It is thus seen that self-denial is one of the essential elements of success. It really means that at every step of the way we must make a choice between the fleeting and the enduring, the ignoble and the noble, the unreal and the real, and this choice always involves the denial of self.

Many sincere Christians have unfortunately held very mistaken views respecting the denial of self. They have believed that there was something meritorious in giving up that which is desirable and good without having any ethical reason for so doing. In other words, they believed that self-inflicted deprivation of some sort might be good for them and bring a future reward in a rather uncertain heaven. Now Science teaches that we should not give up what is good, unless it be to gain what is better. Here it should be remembered that the personal and material sense of good is limited and faulty at its best, hence the need of constant self-denial that a larger, truer, and more spiritual concept of good may be attained. That which is selfish is ever false and fleeting, and like the old covenant of material sacrifices, it is "ready to vanish away."

It goes without saying that the student of Christian Science must deny "daily" the false sense of selfhood which was never born of God, and which results in sin, disease, and death; and this oftentimes means the taking up of the cross. But the student must make his self-denial a practical thing. If he begins the day with a declaration of spiritual being and the government of divine law, he cannot ignore the demands of Love and justice or trample upon the rights of others in the working out of his own human problem. He must not allow selfishness to hinder him from taking a full share of the work to be done, either in the home or the place of business, or to ignore his obligations in any wise. For instance, one may desire to purchase something for which he cannot pay, and if he allows self to dictate he may even take the name of Truth in vain,—say that he is overcoming limitation,—when in fact he is putting the

burden of an unpaid debt upon a brother. If he but knew it, he would find in the temptation to incur the debt an opportunity to deny self and obey the demands of Principle, and by so doing he would advance greatly his own best interests, for he would find that by self-denial on the material plane he would gain in spiritual riches, in honesty, sincerity, truthfulness, love for others, and consequent self-respect.

It is good to stand mentally before the mirror of divine Science, and see whether we reflect the perfect model, the Christ-ideal. If we behold flaws where perfection should appear, we can begin to remedy the defect by obedience to the demand of our Master, to deny self and bring out in thought, word, and deed the reflection of Truth and Love.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

LYNN, MASS.

The trustees of First Church of Christ, Scientist, of this city have signed preliminary papers to purchase the Davis estate on Baltimore street, opposite Portland street, as a site for a religious edifice. This announcement will be read with interest by a large number of people throughout the world. It is the opinion of the members of the Christian Science faith that a more desirable location certainly could not be found in our city, centering as it does one of the most attractive residential sections. The estate is located at 34 Baltimore street, and was formerly owned by the late Joseph Davis. There is a dwelling on the estate assessed for twelve thousand dollars, and there are fifteen thousand five hundred and sixty-three square feet of land with an assessed valuation of eight thousand two hundred dollars.

As the long-time home of the Founder of the Christian Science movement and the place where Science and Health, her most important work, was written, it is entirely in keeping that a church should be erected in Lynn which shall be a credit to the city and stand as a worthy memorial of Mrs. Eddy, and judging from what the Christian Scientists have done elsewhere, the Christian Scientists of Lynn are assured that this will in due time be accomplished here. Although no plans for a church have been finally agreed upon, it is known to be the intention of the trustees of the church to erect a handsome structure.—*Daily Item*.

SYDNEY, N. S. W.

First Church of Christ, Scientist, has just purchased a block of land at a cost of eighteen hundred pounds (\$9,000). The location is very central, near to Oxford square, which forms part of one of the principal avenues, Oxford street, and it is convenient to all the tramways. The area will allow for the erection of a church edifice to hold five to six hundred persons, and it is proposed to begin this work as early as possible. This important step is indicative of the progress our beloved cause is making in this great and growing city.—*Correspondence*.

THE LECTURES.

KENOSHA, WIS.

Bliss Knapp spoke to a large crowd at Carpenter's Hall on Monday evening [June 19]. The lecturer was introduced by J. D. Utley, Jr., who said in part,—

Some nineteen centuries ago there came into this world one whose life was to be dedicated to the uplift of mankind. Coming as he did at a time when the world seemed almost sunken in sensualism and sin, the advent of Jesus of Nazareth illumined a new page of the world's history. Brief as was his ministry, never before nor since has so much been accomplished in the practical operation of Immanuel or "God with us," as in those short three years when Jesus went about doing good, in binding up the broken-hearted, overcoming sin, and healing the sick, all three by the Christ-method which he was sent to exemplify in those works.

Authentic history records the fact that for about three centuries following this ministry, the dual command of Jesus to preach the gospel and heal the sick was obeyed after the manner of his teaching. Then followed a period when the spiritual qualifications for this healing became drowned in the materiality engulfing that age. And so this method of spiritual healing, though recorded in the Old Testament of the Bible and in the New, lay hidden from view until one should come with spiritual vision sufficiently keen to bring to light the hidden meanings of the Scripture and to reestablish spiritual healing among men. This reestablishment has been accomplished in a thorough and practical manner during the past fifty years, and has been presented to the world under the name of Christian Science. That some misconceptions as to what this Science teaches may be corrected and that the world at large may gain some knowledge of the elementary truths of its doctrine, lectures are given such as we are assembled to hear this evening.

Kenosha News.

HARROGATE, ENGLAND.

The Grand Hall and Circle of the Kursaal, Harrogate, were crowded on Sunday afternoon [July 9], despite the great temptation to be in the open air, with an appreciative audience who listened with rapt attention to an eloquent exposition of the Christian Scientists' beliefs by Bicknell Young. The meeting was held under the auspices of the Harrogate branch and the Rev. W. Howarth, pastor of Starbeck Primitive Methodist church, was the chairman. In introducing the lecturer, the Rev. W. Howarth said,—

I have no intention of making an explanation for my presence here this afternoon to preside over this gathering. I am glad to be able to extend a welcoming hand to a lecturer of another denomination different from my own. I do not suppose that on all details of theology or philosophy we are agreed. Probably no two thinking men present will agree on everything. I have never yet found a man with whom I did agree on all points. There are one or two things, at any rate, in their movement—their church—which have attracted my sympathies. The first is the emphasis which is laid upon faith. All Christian churches say that they believe in faith, but how few put such emphasis upon faith as to make it a reality or make it a fact. I welcome any movement which will lay such emphasis upon faith. Secondly, there is the insistence upon a standard of moral conduct. Without good living you will not get the blessings which you ask. I believe that you should tell people that that health which they ask for can come only as long as they live in the right spirit. Where these two things are blended together—this emphasis upon faith and insistence upon a good life—there my sympathies go, and I believe that any such church will do good, will help on the common cause of all churches, however much we may differ in some other detail. I am glad to welcome one

of your accredited lecturers among us in order to explain some of your teachings and how these may be applied to the details of our lives.—*Harrogate Times.*

LOS GATOS, CAL.

Ford's Opera House was well filled Tuesday evening [May 23] by a representative audience. The lecturer, the Hon. Clarence A. Buskirk, was introduced by W. C. Wurz, president of the local Christian Science church, who spoke as follows:—

We have assembled here this evening for the purpose of listening to a lecture on Christian Science, a science based on facts. Whatever is a fact is unchangeable, eternal. If it is a fact at any time, it must be a fact at all times. It is impossible to think of a time or place when or where the mathematical fact that two and two are four would not be true or applicable. If the miracles and wonders recorded in the Bible as wrought by Christ Jesus nineteen hundred years ago were true then, they are true today. If the healing of sin and disease, want and woe was possible in the way Jesus healed them then, it must be possible now. That the same healing and saving power is present with us here and now is daily being proven by thousands of grateful followers of the Master and his teachings as contained in the Bible and illumed by the Christian Science text-book. That text-book, "Science and Health with Key to the Scriptures," has truly been the means of unlocking the infinite truths of the Bible to all earnest students.

In 1866 a fall rendered Mrs. Eddy an invalid; and with no hope of recovery through medical means, she lifted her heart to God. Taking her Bible, she read the account of the healing of the palsied man by Jesus. It was to her a revelation of Truth, and she was instantly healed. She realized at once that what had healed her would heal others, and after many years of diligent research and prayerful study of the Bible she was able gratefully and lovingly to give to the world what God had given to her.

Los Gatos Mail.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

- Baker, Ore.—Frank H. Leonard, Elks Hall, Sept. 29.
- Bremerton, Wash.—Frank H. Leonard, The Eagles Hall, Sept. 25.
- Brookings, So. Dak.—William R. Rathvon, Church Edifice, Sixth street and Fifth avenue, Sept. 26.
- Centralia, Wash.—Frank H. Leonard, Rose Theater, 3 p.m., Sept. 24.
- Chicago, Ill. (First Church).—Virgil O. Strickler, Church Edifice, 4017 Drexel boulevard, Sept. 26, 28, and 29.
- Hurley, So. Dak.—William R. Rathvon, Christian Science Church, Sept. 28.
- Lethbridge, Alta.—Prof. Hermann S. Hering, Sept. 22.
- Minneapolis, Minn. (First Church).—William R. Rathvon, Auditorium, 3:30 p.m., Sept. 24.
- Missoula, Mont.—Willis F. Gross, Harnois Theater, Sept. 22.
- Pullman, Wash.—Prof. Hermann S. Hering, Sept. 26.
- Spokane, Wash. (First Church).—Willis F. Gross, Auditorium Building, Auditorium Theater, 3 p.m., Sept. 24.
- Viriden, Man.—Judge Clifford P. Smith, Lyric Theater, Sept. 25.
- Walla Walla, Wash.—Frank H. Lenoard, Sept. 28. (Change of date.)
- Watertown, So. Dak. (Second Church).—William R. Rathvon, Church Building, North Oak street and Third avenue, Sept. 25.
- Winnipeg, Man.—Judge Clifford P. Smith, Walker Theater, Sept. 24.
- Yankton, So. Dak.—William R. Rathvon, Church Edifice, Sept. 29.

TESTIMONIES OF HEALING.

I have had many striking proofs of God's power, as well as numerous smaller ones, which only prepare the way for the greater. The experience which has called forth this testimony was shorn of its sting through the understanding of the truth about God and His idea (man), as gained by a study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I would not be here to tell the tale, if it were not for this truth. Is it any wonder, therefore, that we love her who has lived such a sanctified life, and who by her constant vigilance has kept that truth uncontaminated?

On the thirtieth of March, 1910, about half-past seven in the evening, an automobile going at a very rapid rate ran down my son, a boy of fifteen years. The machine struck him in the back, and that part of his head which came in contact with the cement street was terribly injured. He was taken into the nearest drug-store and pronounced dead, but a physician who was there advised taking him to the hospital, saying that there they had better facilities for discovering the extent of the injuries. Although we lived only five blocks from the scene of the accident, we did not hear of it for some time, but the truth that never fails had its representatives there. A Christian Scientist and his family were on their way to church as our boy was being carried in. This gentleman stopped to inquire and was told that the boy was probably dead, but he and his family at once declared the truth for him. We read that "the word of God is quick and powerful," and that treatment took effect immediately.

My sister preceded me home from church and went into the drug-store on an errand. While waiting her turn, she heard people talking about a boy that had been killed. No one seemed to know his name, but some one gave such a clear description that his aunt gave his name. The shock seemed terrible, but she would not believe it until they said they had received word from the hospital. With a great hope that I had not heard it, she hurried home to telephone for direct news. She found a messenger who had been sent to tell us that he was living. When I came home with two Scientist friends, my sister met us and told us in a very quiet way that my son had been hurt, and where they had taken him. We all affirmed the truth, and took the first car going in the direction of the hospital. A practitioner and myself stayed there all that night. The first thought that came to me when I heard the news was, "Only another opportunity to prove the allness of God, good, and the nothingness of evil." I had been gradually forming this habit of thinking since I had taken class instruction the year before, whenever error presented itself, and it helped me much at this time.

When we reached the hospital we found the boy lying in a comatose state. I kneeled beside his bed and whispered over and over the "scientific statement of being" (Science and Health, p. 468), and other declarations of the truth. Apparently there was nothing for us to do, but we knew there was much to be done, and Paul's words were recalled, "Having done all, to stand." About two in the morning the veil was lifted, and a sweet sense of peace and assurance came to me. All we had to do after that was to "stand still, and see the salvation of the Lord." The attending physician received hourly messages as to his condition, and each was better than the previous one. We stayed at the hospital until the first car after dawn and left him sleeping like a child, breathing naturally, though still seemingly unconscious. The next day, while sitting at his bedside, I noticed the discoloration of his hands, and called attention to it. The thought of congestion was voiced and the evidence disappeared almost at once; and so on with each claim of error as it came to the surface. The physician's fear of a broken back, a fractured skull, compression, con-

cussion, etc., the beliefs incident to accidents of that character,—all these disappeared before the truth.

My son lay in an unconscious condition for seventy-two hours. Even in this state we could easily arouse him, and he always knew us, but would go right to sleep again. He was absolutely unconscious of any suffering, and there was no discoloration after the first day. On the morning of the ninth day he called me up on the telephone from the hospital and said, "Mother, I'll be home in half an hour." I responded, "All right, I'll get your room ready for you." He answered, "Don't get any bed ready; I've been in bed long enough." He only took two afternoon naps after he came home, and is now well and hearty.

This experience has certainly been wonderful to us, for it has opened the very flood-gates of Love to me and I have been abiding in the consciousness of the omnipresence of Love ever since. I asked the physician, one day since the occurrence, if he did not understand that it was a power beyond the human which healed my son. He said that it certainly was a miracle.

I thank God that He led me to a knowledge of this truth, and I am grateful to our dear Leader for her fidelity and fixedness of purpose through storm and sunshine in bringing this truth to the apprehension of all who are ready for it.—MRS. K. H. BUNTING, Pittsburg, Pa.

I hereby vouch for the truth of the testimony of Mrs. Bunting concerning the healing of her son, Dallas Bunting of Pittsburg, through Christian Science. My wife, daughter, and myself were passing on the night when the boy was run over by an automobile. He was not with any Science friends and was rushed into a near-by drug-store. We were on our way to the Wednesday evening meeting when we saw a boy brought out of the drug-store, limp and seemingly lifeless. A gentleman told us that he thought he was dead. A great crowd was standing around. We stopped for the moment to inquire what had happened, and were told. I then said to my wife and daughter that we should do some work in this matter; that we should declare the truth for him, now. We went on to church declaring ever the truth of being, although we did not then know anything as to who the boy was, or even whether he was interested in Science.

It seems that the mother did not know of the accident till after the church services, and she did not know that any Science work had been done in her boy's case till a day or two afterward, but she was very grateful that we were thoughtful enough to do our work at the time. I kept watch of the case after I learned that this boy was the child of a friend. For a while the doctor said the boy could not live. Then improvement began which kept up till complete recovery was realized. This was a very beautiful case of healing through the power of God.

SILAS COBB, Pittsburg, Pa.

My heart is so filled with gratitude for all those who have given so freely to the *Journal* and *Sentinel*, and for the great help I have received from testimonies, that I feel my own demonstration may reach some who are looking for the light and bring joy into their lives. I cannot remember the time, before I came to Christian Science, when I did not worry, and this constant anxiety brought on a nervous condition of the body, so that I was afflicted with neuralgia and often suffered intensely. After attending the Christian Science church services, Sunday mornings and Wednesday evenings, I became very much interested and began to study the Lesson-Sermons, reading from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. This study brought such an overwhelming sense of peace to my consciousness that I began to put into practice what I learned, and very soon found that all my

bodily aches and pains, as well as mental worries, had disappeared, and I was free, mentally and physically.

For the past fifteen years I have enjoyed perfect health and happiness, and for this healing and freedom my love goes out to our revered Leader, through whom was revealed to us the spiritual meaning of the Bible. This understanding becomes a practical help to every one who earnestly seeks the kingdom of heaven,—“the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme” (Science and Health, p. 590).

MRS. MARY E. HEYD, Chicago, Ill.

In “Science and Health with Key to the Scriptures” (p. 410) we read, “Every trial of our faith in God makes us stronger.” I can say that every proof or demonstration of the truth which we have in Christian Science seems more wonderful than the previous one and strengthens our understanding of God and our trust in Him. Not long ago I found myself seemingly very ill, but I had no doubt that the truth as taught in our text-book would be sufficient to meet every claim of error; so I declared this truth as our dear Leader has given it to us, and listened to the reading of the Word; and this was sufficient. In a short time I was entirely relieved, and thanked God for sending us this demonstrable Science through Mrs. Eddy. I am so thankful that I live in an age when the Christ-healing is again demonstrated through our Leader’s teachings. I am often encouraged to go to some sufferer and declare this truth in the name of almighty God.

MRS. MARY SLEE, Des Moines, Ia.

We came to Christian Science for the healing of our son. He was always a very active child and perfectly well up to his eighth year; but just here something seemed to come on him which frightened us very much. We called our family doctor, and he pronounced his case epilepsy. For five long years we struggled on, trying many different physicians in that time, but he seemed to grow worse. There was one physician who asked that she might take the case for six months free of charge, and I am sure she did the best she knew for him, but at the end of three months we stopped, as he seemed to get worse.

After this we lost all faith in drugs, and it seemed that my heart was broken, to think that our only child must grow up with this dread disease. But how thankful I am that divine Love led us to try Christian Science! We did not know anything about it, but I went to see a practitioner and she told me that God could heal our boy; but as everything else had failed, we did not have much hope that this treatment would cure him. He had, I think, in all about five months’ treatment in Christian Science, and at the end of that time he was perfectly healed. It has been four years now since there was any manifestation of the old trouble, and I can only say, “Thank God for this deliverance!” I shall not forget the loving help I have received from the different Scientists, and I hope to be able to help others as I have been helped.

LESLIE A. SCOTT (Mr. and Mrs. W. A. Scott), Riverside, Cal.

It is with a heart full of gratitude and love to God, also to our dear Leader, Mrs. Eddy, that I write my testimony of healing through the knowledge of Christian Science. I had an operation for tumor in October, 1908, after which I appeared to be all right until March, 1910, when the doctor told me I must have another operation, because the disease was spreading and he thought he could prevent it from going further. This made me most miserable, for I dreaded the thought of another ordeal. It was just a month previous that I had first heard of Christian Science,

but a friend of mine, having suffered for six years with a complicated disease, had taken it up and was being healed. I naturally thought that I too could be healed, so I went to this friend to ask her advice, and she said that I should try Christian Science; so I decided to do so. I asked her to tell her practitioner to call and see me, and I am confident that I was healed instantaneously, for which I am very grateful to God. It is impossible to express the feeling of relief and happiness which came over me then.

SARAH ANN BROADHEAD, Halifax, England.

The above is my sister’s testimony of healing, and it is with a feeling of deep love to God, and also to our dear Leader, Mrs. Eddy, for this truth, that I testify to the healing power of Christian Science in my sister’s case and also in my own. Her undergoing of the first operation had left me full of fear, and when the doctor advised a second one for my sister, I think I was the most miserable person on earth, for I just felt I could not live without her.

As soon as we decided for Christian Science, all fear left both of us, and with the practitioner’s help and the understanding of God as given to us in Christian Science, the healing was realized. I know, as St. Paul says, that “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind,” for which we are both very grateful.—JANIE BROADHEAD, Halifax, England.

In 1907 I had measles, and three treatments in Christian Science healed me completely. Again, in the spring of 1908, while living in southeastern Missouri, attending school, I contracted what proved to be small-pox. As several cases were known to exist in the city, my parents wrote to a practitioner where we had formerly lived and who had helped us in past troubles. She acknowledged receipt of the letter, stating that she would do the best she could for me, but that we were at liberty at any time to get any one else if we so desired. I was never sick, and there was but one day that I was not up and dressed and able to eat my meals. The illness had a much shorter duration than such cases usually run, and I had no bad effects, such as scars from the disease. My parents, grandmother, and aunt were with me daily, and all of them were protected from contagion through the treatments. One who was well acquainted with the disease said that in my case it was thoroughly manifested.

Christian Science is our only remedy for all afflictions, and God is our ever-ready and “great Physician.” I am trying to gain a better understanding of this truth daily, and have lately made several demonstrations for myself. Through the help of Christian Science I enjoy the best of health, for which I am very grateful. I am also grateful to Mrs. Eddy, through whom this truth has been given us.

GENEVA FULLER, Chillicothe, Mo.

At the age of eighteen, after a severe attack of illness I was left with heart failure, although my condition was not considered serious until about ten years ago, when I was taken with severe pain in my left side. After an examination my physician cautioned me to be very careful. I asked if I could be cured, and he said that there was an organic condition which was incurable. My fear was so great that I was ill for about a year.

I had been interested in Christian Science about six months when, after retiring one night, I was again taken with this severe pain. I was frightened, and tried to repeat “the scientific statement of being” (Science and Health, p. 468). I was unable to call for help, so I decided to try to get up and read the text-book. After a great effort I succeeded in doing so, and almost at once the pain left. I arose as usual the next day, and did a heavy day’s work with no inconvenience or bad results. This was over three years ago.

I had also been troubled since childhood with a throat affection, and had tried all kinds of remedies, but with no cure. One morning since I became interested in Christian Science I awoke to find my throat in what seemed a bad condition. I tried to realize the ever-presence of God, good, and fell asleep, waking in about an hour to find my throat absolutely normal. This experience brought to my memory the fact that I had not suffered once (except the above experience) with my throat since I began to read the Christian Science text-book. I took no treatment for either of the above attacks, but help came when I forgot self in helping some one else, and I know it was the spiritual uplift that brought the healing.

I am deeply grateful to God, also to Mrs. Eddy for Christian Science, including the privilege of class instruction. Five other members of our family have received many blessings, for which we all are very grateful.

ANNA M. SNOWELL, Chicago, Ill.

About five years ago I was troubled with severe pain in the hips. It was so bad that when I lay down I could not get up without assistance. I asked for help in Christian Science, and was healed of this trouble in one treatment. Since then I have relied on nothing but the truth. I have three children, and have had this treatment for all of them with good results. The oldest girl was taken three years ago with measles; at the same time she was teething and took cold, and the symptoms were alarming. We called a Christian Science practitioner to treat her, and in a very few days she was completely healed.

These are only a few of the many ways that we have been helped in Christian Science, and we are indeed glad to be able to express our gratitude in this way.

MRS. JAY H. FRAZIER, Portland, Ore.

Our experience in Christian Science is such a proof that "a little leaven leaveneth the whole lump," I feel it may help some one whose family has not yet been able to grasp this wonderful truth about God. I began to study Christian Science for the benefit of a younger sister, who needed some help more powerful than anything we had ever found in the way of material belief. It made a wonderful change in her life; she was healed of a violent temper, great unhappiness, and many physical ills. I very soon found out that I needed this truth quite as much as my sister did, and was helped in every way,—physically, mentally, and spiritually.

For over two years we were the only ones in our family who would accept the truth, and there were many times when it seemed very hard to see those we loved suffering from ills, mental and physical, which we knew could be healed in Christian Science; but we had been told to live and think the truth rather than talk it, and this we tried always to do, leaving each individual in our family in the care of divine Love. We knew all the time that God gives the same understanding to each of His children, and that some time they would know it. The result has been more than satisfactory. One statement of the Master has helped us very much, "And I, if I be lifted up, will draw all men unto me."

At last a great need made my father turn to Christian Science for help, and he has been growing in understanding ever since. His life has been changed from one of intense fear and melancholy to a peacefully, happy, and useful one. He has been healed of a very severe form of sciatica, from which he had suffered for over thirty years. Next, my older sister, who had been unable to accept this truth during the four years we had been living by it, became convinced that Christian Science is the truth about God and man. She had suffered from a very severe case of nervous prostration for over a year, had had the help of one of the very best physicians in our city, had tried change of scene and climate, but came back no better than when she left. Then

she asked for Christian Science treatment, and in a very short time was entirely restored. She is of course very happy, also grateful for this truth and the freedom it brings.

About the same time a friend of ours, who is almost like one of our family, suddenly decided that she would take treatment. All the time that we had been studying she had been very much opposed to what she thought Christian Science to be. How true it is that none but the Father knoweth when this truth will be revealed to the individual. Our friend is being healed of fear, melancholy, and many physical disorders. Quite recently our housekeeper returned after an absence on account of illness, and announced that she wanted to learn Christian Science. Thus all of our household are studying each day in order to learn more and more of the truth which makes free. Our wish is to grow in understanding, so that we may be able to help those who may need our assistance, and we know that just as the seed which was first planted in our family has brought forth this much fruit, so will the true thought of every individual grow and multiply, until all shall know of this wonderful truth. We are certainly deeply grateful to Mrs. Eddy for living such a pure life that she could be a channel for Truth and Love, and very, very thankful to God that we are learning to understand Him and His universe.—MARGARET BURNSIDE, Indianapolis, Ind.

I wish I could let every one in the world know what Christian Science has done for me, for I never knew what it was to be well and strong until I found this truth. When I was about sixteen years old I had a severe illness, and it was a long time before I could walk; but when I would think I was free, the rheumatism would come back. About two years ago I was taken with the same trouble, and sent for a Christian Science practitioner. She came to see me every day for about four weeks, then gave me absent treatment for two weeks, and I was completely healed and ready to take up my work again (I am book-keeper for my husband in our grocery store). I have been able to be at work every day since my healing, and have had no return of the rheumatism or any other ailment.

I can never fully express in words my gratitude to Mrs. Eddy for giving us the true understanding of the Bible. I am truly thankful to know that God heals all our diseases.—MRS. DORA GRAHAM, Kansas City, Mo.

I feel it to be my duty to send my testimony to the healing power of Truth. I had been pronounced beyond medical skill, and when my brother (who had been healed through Christian Science) heard of my failing health, he wrote me to call for a Christian Science practitioner to help me. The second week after I heard I decided to try it, in the hope of being a better person and being ready to die; but I have been able to work every day since the first treatment. I was greatly reduced when I first took treatment, but am now a good weight and have not taken any medicine since September, 1909. We have not had a doctor or any medicine in our house since that time. I am thankful to God, and also to Mrs. Eddy for the understanding I have gained through the study of Science and Health.

MARY A. BALDWIN, Wilmore, Kan.

About two years ago I changed my residence, and went to live with some people who were interested in Christian Science. They talked to me about it, but at first I thought it only a religious fad. Ultimately they lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read occasionally, and soon became convinced of the truth. I had suffered all my life from a complication of complaints. My father passed away suddenly over three years ago, and two of his brothers had likewise been taken without warning, said to be due to

heart failure. Over two years ago my mother, after three days' illness, died from acute lung trouble and heart failure, and three months later I lost a brother with even more terrible suddenness, also from heart disease.

Three years ago, while under medical treatment for several complaints, and apparently receiving no benefit, I was advised by a friend to consult a specialist, and did so. The specialist operated on my throat and told me I had *goître*, and that it was an inherited complaint. He also told me not to hurry, and to get all the fresh air I could, as both my heart and lungs were affected. He said the business in which I was engaged was very bad for me, owing to the dust and close air of the factory. Later on I told my doctor I was worried about my neck, and his answer was: "Never mind about your neck, it is your chest that worries me." He also said my heart was about as bad as it could be.

Over a year ago I was feeling very depressed and altogether ill, and I decided to ask help from a Christian Science practitioner. As a result of the treatment *goître* gradually left me, and my breathing became normal. Later I had a bad attack of cold. I went to business in the morning, but had to return home during the afternoon. My practitioner called in the evening, and after one treatment the cold practically left me, so that I was able to go to business next morning, though my throat was very painful; but during the day I felt the abscess go instantaneously. After that when asked by the practitioner how my heart was getting on, I could only reply that I did not know I had one. I was examined by a medical man, and he assured me that I was every whit sound and in splendid condition.

I am very thankful to God for bringing me into Christian Science, and for all the happiness and peace I have gained. Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures," is a great boon to me, and daily I take more delight in studying it.

MISS L. E. COOPER, Canonbury, London N., England.

[Translated from the German.]

For three years I was ill with kidney disease in a very severe form. I suffered great pain, spent sleepless nights, and was almost desperate. I then heard of Christian Science through acquaintances, and soon felt a sense of great trust. I read the literature, also the Bible, and before long discerned the truth of Christian Science. I began to eat without fear and without any ill effects all the things which I had avoided formerly, and soon I was completely healed.

My daughter too has been restored to life through Christian Science. In May, 1910, she expected to go to Africa. A short time before this she was taken with severe nervous attacks, almost amounting to insanity. The condition became so serious that she had to be taken to a sanitarium. For years she had been suffering with severe headaches, which seemed to result in the trouble just mentioned. I immediately called upon a practitioner for help for my child, and the effect was wonderful. She had been under a sense of disordered thought, but on the day of her healing through Christian Science the consciousness of her identity returned, and she wrote to us: "I again know who I am." It affords me great joy to state that this great blessing has come to us only through the recognition of the truth in Christian Science. My daughter is entirely well now, and has gone to Africa with her husband and children.

For all the blessings which we have experienced through Christian Science I wish to express my sincerest gratitude to God, and to our beloved Leader, Mrs. Eddy.
AUGUSTE MEIER, née NEULING, Wolfenbittel, Germany.

As I feel more and more grateful for Christian Science, after five years of its study, I will at least try to express something of what I feel for its many blessings. After

having been for nearly all my life what the world calls an atheist, and having been for a long time in great physical distress, I began to investigate Christian Science by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was immediately awakened to the truth of its teachings, and was, with the aid of a practitioner, healed of an intestinal disorder after more than ten years of suffering. I was also healed of rheumatism, and of a stiffened knee-joint.

Before coming into Christian Science I had suffered for almost a year from an attack of illness, but since coming into Christian Science I was healed in two hours of a similar attack which seemed even worse than the former one, and this without the aid of a practitioner. A discontented disposition had made me a wanderer on the face of the earth for a number of years, and though I was usually successful wherever I went, I was never satisfied. This too has been entirely overcome, and I am now contented and happy. I have also been healed of a sense of hatred, and of many other forms of sin. I am deeply grateful for the purified thought and life that I am beginning to reflect.

For these blessings and for many others, and especially for being able to love the Bible as I now do, I feel that I can never repay Mrs. Eddy.—IRA BORTS, Kansas City, Mo.

I have often wished to tell of the many blessings I have received through Christian Science, and as I was reading the Lesson-Sermon one day the thought came to me to write my testimony at once. About five years ago I first heard of Christian Science when I seemed to be the most unhappy mortal that ever lived. Through the loss of an infant daughter, whom I then believed God had taken from me, I became utterly disheartened, and in consequence had several physical ills, such as nervous exhaustion, heart and stomach trouble, etc., so many, in fact, that I never thought I could get rid of them all. I was treated by at least five different doctors, who gave me temporary relief and said I might be well of some ailments within a year or so; while others said I might never be well. The only thing was to try to get it off my mind, which, thanks to Christian Science, I have been able to do.

I came into Christian Science through the healing of a dear sister in Port Angeles, Wash.; who wrote asking us to try it; but when we first heard of it we, like many others, laughed at what we supposed Christian Science to be. We then decided to take a trip to my sister's; and when we arrived there I began to take treatment, and discarding all material remedies leaned wholly on God. Aided by the earnestness and faithfulness of a practitioner, I found myself gaining day by day, the results in three weeks' time being such perfect health and harmony as I had not known for a long time.

I owe all I am to Christian Science, and am grateful to all those who tried to help me in this blessed truth. I have had the privilege of class instruction, and for this and all the blessings I have received through Christian Science, which our beloved Leader has given to all mankind if they will only accept it, I am truly thankful. If but one sufferer finds encouragement from my testimony and receives help thereby, I know that others will receive the blessing, for "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Christian Science has been the only physician in our home for about five years, and I find that in my daily study of our Lesson and the Christian Science literature we have been able to overcome every seeming difficulty that has tried to present itself. As I daily apply the rules laid down in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I find that all our problems can be solved thereby.—MRS. MARGARET M. RUSH, Aledo, Ill.

I wish to express my gratitude for what Christian Science has done for me, both spiritually and physically. Coming from a family of eleven children, all of whom had succumbed one by one to a dreaded disease, until only my mother, one brother and myself were left, I was held constantly in the thought that I, too, would finally go the same way; consequently I was very delicate, and was always dosing myself with some kind of medicine or under the care of a physician.

When my mother passed away I went to live with an aunt, and shortly was led to take up the study of Christian Science. At first I only sought for the physical healing, but after learning something of the spiritual benefit that is derived from this teaching I lost sight of the physical and sought earnestly after the peace that "passeth all understanding." In about a year I began to notice a marked improvement in my health, and in two years my physical condition was almost perfect. From being a delicate creature weighing only ninety-seven pounds, I became a healthy woman and at the present time weigh about one hundred and sixty.

About two years ago I was, however, brought very low with a severe attack of liver and stomach trouble. I had had attacks for about a year previous to this, but had always been able to meet them with what knowledge I possessed of the truth. The time finally came, however, when I was unable to meet the trouble and had to remain home from the office and take to my bed. My people, none of whom are Scientists, were very much alarmed at my condition, as my color turned from white to dark yellow all over my body and I suffered intense pain. In fact, I was told by one member of the family that she considered my condition very serious and she thought I ought to call a physician. I told her I preferred a Christian Science practitioner, so one was called. I had not been able, previous to my first treatment, to lie down with any comfort, but that night I went to bed and slept with comparative ease. That was on Saturday, and a week from the following Monday I was able to return to work and, except for a slight yellowish tinge to my skin and a considerable loss of flesh, was none the worse for my attack. For a time fear held me in its thralldom and I continued to take treatment, but after a short time I had regained my lost weight and could eat heartily what was put before me. I have not had an attack of the illness since and know, if I but do my part, I shall never have another.

Only those who have suffered from the pangs of stomach and liver trouble can realize what it means to be delivered, and I am very thankful for all the help that has come to me through the power of Truth. I am also thankful for our Leader, who had the courage to labor patiently against great opposition that she might bring this new-old truth to a people hungering and thirsting after righteousness.

MISS MINNIE HALEY, Peoria, Ill.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 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 June 2, 1911, 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.

FROM OUR EXCHANGES.

[British Congregationalist.]

Many of our readers must have been oppressed by a sense of helplessness in the labor troubles that have threatened and still threaten national peace. The whole church of Christ in this land seems negligible. Men do not seek her counsel; they would resent any attempt on her part to intervene. At times like this we discover how far the church is from being "the moral guide of society." In such helplessness it may seem mockery to call men to pray; and the call may be misinterpreted.

We can have no sympathy, for example, with those who consider prayer the only duty of the believer, as though it were an alternative to other activities. . . . Still less can we praise the idle plea that prayer is easier and costs less than other duties. The church cannot dismiss the social problems of the day with the offer to pray. Few would urge this in so many words; yet at the back of many minds there is this delusion, that our contribution is that of prayer, while others must do everything else.

It is a curious delusion that the man who has communed with God is likely to be a useless citizen of this world, blind and even indifferent to its movements. It is thought, indeed, that such a man will look upon human affairs as though he were looking at an ant-hill on a summer day. Experience, whether it is found in the story of the past or in the present, teaches that this is not so; and it is to experience that the appeal must be made. The men who do things, who are the first to discern the inner meaning of the movements among their fellows, who can see life "steadily, and see it whole," are the men who have been much in fellowship with God. Against that background all things become clear.

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

The truth is that there is but one religion and one Christ, and there never has been more than one. The one religion has been apprehended under manifold forms, none of them big enough to contain all the truth about the relations of God and man, but some of them containing more than others. The fullest and highest revelation yet made in this respect is no doubt what we call the Christian religion, but it is not a complete break with all the rest, nor does it stand unrelated to all that has gone before in the spiritual evolution of mankind. And the Christ of Christianity is not a being who has had nothing to do with any other age or faith than that which now bears his name; he has been the root and inspiration of everything worth doing, every thought worth thinking, every Godward effort that has ever been made in this world since human life began. Besides, who knows what Christianity is? Who has fully apprehended it yet? What church has a monopoly of it? What society has succeeded in giving it full and final expression? We are far too prone to be ruled by names. Everything good in the world is Christian, no matter how old or how young it is; everything worthy of Christ is Christian, whether it made its appearance five thousand years ago or only today. And when a redeemed humanity, perfect and complete, is gathered into the city of God at last, we shall find that at every stage of every road the Christ is the source as well as the goal of all our strivings, has been shepherding his own and guiding them toward one and the same eternal home.

[Chairman-elect of the Congregational Union of England and Wales, as quoted in an editorial in *Christian Commonwealth*.]

The inability of the churches to render any direct service in the social crisis of the hour must be disappointing and disconcerting to those people who set down the promotion of the well-being of the community as a primary Christian duty. They do not seem able to do anything either as

champions of justice or as friends of the poor or as impartial peacemakers. No doubt the principal reason why they do not attempt to interfere is that they know they are not wanted. Whole sections of the community would have no faith in them as mediators. Besides, their members cannot be regarded as outsiders. In many cases they are parties to the dispute on one side or the other. There are churches dominated by employers, and there are churches composed entirely of the working classes, while among the more normal churches in which rich and poor meet together church fellowship has not destroyed their distinctive class interests. If it had done so (as was the case at Jerusalem in the enthusiasm of its early days, but not at Corinth twenty years later), for the people in that happy state there would be no social problem, and we should have a heaven for wider circles.

[Charles W. Gilkey in *Standard*.]

The world is more eager to know about the disciples than about the doctrines, about the exponents than about the theory, about Christians than about Christianity. It will not believe in Christianity as a teaching until it is sure that it can believe in Christians as people. As somebody has put it, Christians are the world's Bible; the only Bible that most people read or are acquainted with; the source of acquaintance by which most people judge religion, the Bible, and Christians. What we modern Christians need most to fear is not skepticism as to Christian teaching; that may be serious, but it can and will be answered by the apologetic of Christian discipleship that is earnest and devoted and faithful. What we need to fear is the spiritual impotence, the weakness of Christian character, and experience that fails to produce real Christian disciples. Skepticism about Christian teaching can be answered by the evidence of Christian character; but skepticism about the reality of Christian character and the faithfulness of Christian disciples—how can we answer that?

[Rev. E. L. M. Gould in *New-Church Messenger*.]

The modern world, at least, is beginning to realize that a spiritual drought is upon the land. Here and there the deeper thinkers are beginning to deplore the loss of ideals, and to hope for something to take the place of the religious teachings that have been rejected. And all the while, nay, with trebly renewed vigor in these days of the second coming, the Elijah of the eternal world is proclaiming his challenge, if we would but hear him, and offering to show us certainly which God we should serve. Face to face with us as individuals, the simple truth of religion, once more revealed and made intelligible, is urging us to the test, "The God that answereth by fire, let him be God."

[*Universalist Leader*.]

Too much of our religious teaching is for church consumption only! We do not realize that its real value is to find its expression outside, under different conditions; that it is for use in the every-day life of the world. An education which does not leave the schoolroom is but poor stuff, and religion which does not get outside of the church will get no one into a heaven worth having.

[*Churchman*.]

There is coming into being from the inside of organized Christianity an untrammelled outlook toward religious questions symptomatic of a general revolt against the effort to force men and women to accept purely crystallized statements of religious truth. There is a demand that the religious consciousness shall have a living language, capable of expressing modern needs.

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 originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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.

The Publishing Society has secured, and now has ready for distribution, a fine photogravure of Mary Baker Eddy made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing is for sale at the prices shown on opposite page.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

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.